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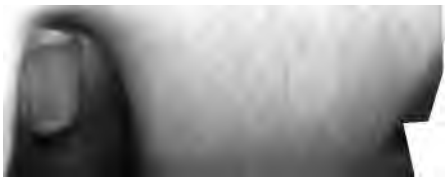

Reub. Dodge's

York. 1808.

THE

Massachusetts

MISSIONARY MAGAZINE,

FOR THE YEAR 1804;

CONTAINING

Religious and Interesting Communications,

CALCULATED

TO EDIFY CHRISTIANS, AND INFORM THE RISING GENERATION.

The Profits of this Work are to be applied to the support of Missionaries in the New Settlements and among the Indians of North America.

THE EDITORS APPOINTED BY THE SOCIETY ARE,

Rev. Messieurs

NATHANAEL EMMONS, D.D.	ABIEL HOLMES, A. M.
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VOLUME II.

Boston:

PRINTED BY *E. LINCOLN*, WATER-STREET,

FOR THE EDITORS.

1804.

ments and controverſial pieces may be freely admitted; by others, that they may be totally excluded. Amidſt this diverſity of taſtes and wiſhes, it is impoſſible that all ſhould be ſuited. But though the EDITORS cannot promiſe to give univerſal ſatisfaction; yet they hold themſelves pledged to conduct the Work according to their beſt judgment; and to uſe their beſt endeavours to render it as extenſively acceptable and uſeful as the caſe will admit. And while engaged in this ſervice, *as their labour is not for their own emolument, but for the public good*, they aſk for candour, for Chriſtian patronage, and for generous aſſiſtance. Individuals, who may not be perfectly pleaſed, may yet ſuppoſe, that, on the whole, the Publication may be uſeful; and, therefore, will not, it is hoped, refuſe it their friendly countenance and attention. Communications of every deſcription, ſuitable for the MAGAZINE, are earneſtly ſolicited, and will be gratefully received. The MEMBERS of the Society, eſpecially, as they are individually as deeply intereſted in the ſucceſs of the MAGAZINE as the EDITORS themſelves, will feel their obligation, according to their ability and influence, to contribute to enrich its pages and to extend its circulation. Exertion is required; and if ſuitable exertion be made, there is reaſon to hope that much good may be done. Let it be remembered, that the whole profits ariſing from this Work are to be faithfully appropriated to Miſſionary Purpoſes; and, therefore, while it promotes religious knowledge and Chriſtian edification, within the limits of its circulation, it procures, alſo, the means of ſpreading the goſpel in other regions. Let every member of the Society, then, let every friend to the kingdom of the REDEEMER, be alive to the object here preſented. And may HE, whoſe cauſe it is intended to promote, vouchſafe upon the undertaking, his gracious benediction.

THE

MASSACHUSETTS

Missionary Magazine,

FOR *MAY*, 1804.

AN ACCOUNT OF THE BRISTOL EDUCATION SOCIETY, FOR THE YEAR ENDING JUNE, 1801.

THE principal design of this Society, as far as it may please God to succeed the Institution, is to supply destitute Congregations with a succession of able and evangelical Ministers.

With this view, it is proposed to assist pious young men of promising abilities for the Ministry, in such a course of preparatory studies, as may enable them, with the divine blessing, to exercise their ministerial talents with the greater acceptance and usefulness.

To guard, as much as possible, against an unconverted Ministry, which whether learned or unlearned, is the bane of religion, the Society receive no students but such as are members of churches, and recommended as persons of promising abilities for the Ministry.

Nor does the society confine itself entirely to the business of education, but as far as its present finances admit of it, extends its patronage to evangelical and popular ministers as missionaries and itinerant preachers, in some of those many places where there is an opening for the gospel, but not an ability to support the necessary expense attending it, without considerable assistance.

An institution this, so manifestly adapted to answer the most valuable and important purposes, that it seems almost impossible for any, but the enemies of religion, and such as have imbibed unreasonable prejudices against learning not to approve of it, and heartily unite in countenancing and supporting it.

ary, of which the president will inform his father, but having no room for more students on the foundation of the society, Mr. *Isaac Isaac*, cannot yet be received.

Resolved, that Mr. *Sutcliff*, of Olney, be invited to preach the next annual sermon, and in case of failure Mr. *Birt*, of Plymouth Dock.

Resolved, to allow Dr. *Ryland* 40 guineas for extra expence in housekeeping.

The thanks of the society were voted to the secretary, and he was requested to continue in office the following year.

The next meeting of the society to be held on the first Wednesday in August, 1802.

The committee to be continued with the same powers as usual, and to be open to every subscriber.

COMMITTEE.

The Rev. Dr. Ryland,	Mr. John Mears,
—— Mr. Wilkins,	Mr. Edw. Phillips,
W. Sheppard, Esq.	Mr. Thomas Ransford,
John Page, Esq.	Mr. Joseph Cottle,
W. A. Ballard, Esq.	Mr. L. B. Larwill,
W. Tomkins, jr. Esq.	Mr. James Rees,
Dr. Cox,	Mr. John Protheroe,
Mr. Edw. Ransford,	Mr. E. Ransford, jun.
Mr. Tho's. Burchell,	Mr. Isaac James.
Mr. Solomon Leonard,	Mr. Edward Daniell,
Mr. John Daniell,	Mr. Joseph Dear, Sec.

An account of Receipts and Disbursements.

Dr.

	£.	s.	d.
To old subscriptions £139 2 6			
New ditto 25 15 0			
Arrears 10 10 0			
	165	7	6
Donation from Mr. Fontleroy, Southwark	20	0	0
Ditto from Mr. Foster, Biggleswade	10	0	0
One year's dividend on 3500l. 4 per cent. ann.	140	0	0
2 sets of Theodosia's Poems	0	19	6
Balance of Dr. Ryland's account	0	6	11
Anonymous Donation per Dr. Ryland	10	10	0
	£347	3	11

From

From June 1800, to June 1801.

Cr.

	£.	s.	d.
y balance of laſt year's account due the Treaſurer	26	6	4
oard of ſix ſtudents	126	0	0
uition of Ditto	37	16	0
llowance to Ditto	25	4	6
eaution for one ditto in 1800	4	4	0
llowance to Dr. Ryland for extra expenſes in houſe-keeping,	42	0	0
ent and taxes one year	31	10	0
ndry repairs	7	1	6
oor cloth for the Muſeum	6	5	0
ooks, Printing, Binding, &c.	11	16	7
llowed towards the funeral of Mr. Williams, late ſtudent at the Academy	4	4	6
Students attending a philoſophical lecture	1	16	0
ſurance to Sept. 29, 1801	3	6	6
y balance in the hands of the Treaſurer	19	14	6
	£347	3	11

Examined and approved by us,

John Ryland,
Iſaac James,
Solomon Leonard,
Thomas Ransford,
Edward Ransford, jun.
James Rees,
John Daniell,
Edward Daniell,
Joſeph Dear.

N. B. Seventy Students have been received and educated by s Society.

Copy of the Table of Benefactions, in the Museum belonging to the Society.

		£.	s.	d.
70	Frederick Bull, Eſq. London	150	0	0
	Thomas Sparry, Sen'r. Upton	100	0	0
	Rebekah Leppincott, Wellington	50	0	0
	Robert Houlton, Eſq. Grittleton	21	0	0
	Joſeph Tomkins, Eſq. Abingdon	25	5	0
	William Tomkins, Eſq. ditto	25	5	0
	Joſeph Butler, Eſq. ditto	41	0	0
	John Bull, Eſq. Briſtol	151	15	0
	Francis Bull, Eſq. ditto	10	10	0
	John Stock, ditto	10	10	0

Thomas

	Thomas Bunn, Frome	10	10	0
	William Steel, Esq. Broughton	10	10	0
	Baptist Church, Lymington	10	10	0
	Rev. Hugh Evans, M. A. } Tutors to Rev. Caleb Evans, M. A. } the Insti- Rev. James Newton, M. A. } tution.	31	10	0
1772	John Houlton, Esq. Seagry	10	10	0
	Rev. Thomas Dunscombe, Coate	10	10	0
1774	Ann Callwell, Chesham	50	0	0
	Susannah Callwell, ditto	100	0	0
	Thomas Llewelyn, Esq. L. L. D. London	60	0	0
	Stephen Williams, ditto	10	10	0
	Rev. Samuel Stennet, D. D. ditto	20	0	0
1775	Ebenezer Hollick, Esq. Witser	20	0	0
	Elizabeth Durban, Bristol	21	0	0
1777	Abraham Elton, Esq.	10	10	0
	John Crammont, Leicester, (a legacy)	10	0	0
1778	Rev. Isaac Woodman, Sutton, (a legacy)	40	0	0
1779	John Holmes, Esq. Exon	16	6	0
1780	Rev. Andrew Gifford, D. D. London	100	10	0
	John and Wm. Parsons, Esq. Chichester	10	0	0
1781	George Wilkinson, London	10	10	0
1782	William Deane, Plymouth, (alegacy)	150	0	0
	John Reynolds, Barbican	20	0	0
1783	Rev. Andrew Bennett, Barbadoes	10	0	0
1784	Diana Mount, Tiverton, (a legacy)	20	0	0
	James Hewardine, Arnsby, (a legacy)	10	0	0
	Hester Bull, Bristol	10	0	0
	Tho's. Llewelyn, Esq. L. L. D. London, (a legacy) consisting of his library, which cost more than	1500	0	0
	Rev. Andrew Gifford, D. D. London, (a legacy) consisting of his Library, Pictures, Coins, &c. estimated at	1000	0	0
	Frederick Bull, Esq. (a legacy)	1000	0	0
1785	John Thornton, Esq. Clapham	10	0	0
	John Anstie, Esq. Devizes	10	10	0
1787	John Davis, Calne, a reversionary legacy of	50	0	0
1789	John Cooke, Bristol, (a legacy)	50	0	0
1790	Rev. James Newton, M. A. ditto (a legacy)	50	0	0
1791	William Thomas, Hitchin, (a legacy)	50	0	0
	John Edmunds, Fairford, a reversionary legacy of £200. 3 per cent. Cons.—Stock	200	0	0
1792	Ann Moore, Bristol	20	0	0
	Rev. John Poynting, Worcester, (a legacy)	200	0	0
1793	Rev. Abraham Booth, London	5	0	0
1794	Mrs. Simkin, Blaby, Leicestershire	5	0	0

1795	Rev. Peter Reece, Warwick, (a legacy)	85	0	0
1797	Joseph Wyke, Leominster, (a legacy)	20	0	0
	John Jarrett, of Briſtol, (a legacy)	20	0	0
	James Self, Eſq. Trowbridge	10	10	0
1800	Thomas Fontleroy, London	20	0	0
	John Foſter, Biggleſwade	10	0	0
1801	Anonymous (by Dr. Ryland)	10	10	0

For the MASSACHUSETTS MISSIONARY MAGAZINE.

THOUGHTS ON ESTHER iv. 16.

"And ſo will I go in unto the king, which is not according to the law; and if I periſh, I periſh."

THE ſituation of Eſther, at this time, was truly difficult and diſtreſſing. Through the influence of Haman, letters were ſent by poſts into all the provinces of king Ahaſuerus, to deſtroy, to kill, and to cauſe to periſh, all Jews, both young and old, little children and women, in one day. This having obtained the royal ſeal, became a law of the Medes and Perſians, which was unalterable. Eſther, therefore, being a Jew, could not eſcape the general fate of her devoted people. Think not with thyſelf, ſaid Mordecai in his meſſage to her, that thou ſhalt eſcape in the king's houſe more than all the Jews. It only remained for Eſther then to go in unto the king, to make ſupplication unto him, and to make requeſt before him for her people. But all the king's ſervants and ſubjects knew that whoſoever, whether man or woman, ſhould come unto the king into the inner court, without being expreſsly called, there was one law of his to put him to death, except ſuch to whom the king ſhould hold out the golden ſceptre, that he might live. Now Eſther had not been called to come in unto the king for thirty days. If ſhe went in then uncalled, death muſt be her immediate doom, unleſs it ſhould pleaſe the king to extend his ſceptre. Trying ſtate indeed! Gloomy alternative! Look which way ſhe would, death, inevitable death ſtared her in the face. If ſhe continued where ſhe was, quick and certain deſtruction awaited her: if ſhe came into the king's preſence ſhe muſt alſo at once periſh, according to a fixed law, except the king's pleaſure ſhould be otherwiſe. In this awful dilemma what ſhall Eſther do? In one view, her condition muſt be conſidered as altogether hopeleſs;

leſs ſ in another ſome glimpſe of hope might appear, for perhaps the king would ſee fit to reach forth the ſceptre, as a token of life and favour. Under a full conviction of all this, that if ſhe ſtood ſtill ſhe muſt periſh, and if ſhe came and unreſervedly gave herſelf up to the king's diſpoſal, ſhe could but periſh, Eſther reſolves—"*And ſo I will go in unto the king, which is not according to the law; and if I periſh, I periſh.*"

How ſtriking a picture is here exhibited of the condition and duty of all as ſinners! By nature all are children of wrath. The ſoul that ſinneth, it ſhall die. He that believeth not is condemned already, and the wrath of God abideth on him. Deſtruction and miſery are in their ways. Indignation and wrath, tribulation and anguiſh, upon every ſoul of man that doeth evil. He that believeth not ſhall be damned. Theſe are declarations of the word of truth. Sentence of eternal death is out againſt every impenitent unbeliever. This ſentence, although not always ſpeedily executed, is certain to be executed finally. To every ſuch character God is ſaying in his word, as Mordecai ſaid to Eſther, "Think not, O ſinner, that thou ſhalt eſcape: can thine heart endure, or can thine hands be ſtrong, in the days that I ſhall deal with thee? I the Lord have ſpoken it, and will do it." All which can remain then is, that the ſinner go in unto the King, the Lord of Hoſts, to make ſupplication unto him. But how ſhall he obtain audience and acceptance? The law which he has broken allows no appeal, it knows no mercy. Being a tranſgreſſor, it is not according to this law that he ſhould be permitted to come before his injured Sovereign, or indulged the privilege of calling on his holy name. If the ſinner ſhall venture before the Lord therefore, to offer up his requeſt, it can avail nothing; notwithſtanding all his entreaties, he muſt ſtill periſh in his ſins, and juſtly too, unleſs it pleaſe the Majeſty of heaven, for his Son's ſake, to extend the ſceptre of mercy that he may live. In this dreadfully expoſed condition, under theſe trying circumſtances, what is to be done! The awakened, trembling ſinner ſees certain and endleſs death before him, if he ſtay where he is, or remain in his preſent ſtate; and ſhould he pray, he knows, he feels that he may righteouſly be rejected, and given over to deſerved deſtruction; and that he muſt be thus rejected after all his prayers and tears, unleſs ſovereign mercy and grace ſhall appear in his favour. Thus he finds his caſe to be awfully hazardous and alarming in every view. On one ſide he ſees no hope; on the other, ſome ray of hope is diſcovered in the midſt of gloomy fears, for who can tell but God may turn away his fierce anger, that he periſh not? Under the moſt ſenſible and deep impreſſion of all this, that if he does not bow before God in hearty unreſerved ſubmiſſion and humble prayer, he muſt inevitably periſh, and that he can but periſh if he does thus ſubmit, he is brought to reſolve with Eſther—*And ſo*

so will I go in unto the king, which is not according to the law, that I have transgressed, and if I perish, I perish. He submits, and prays, and God hears.

INFERENCE.

May it not be inferred from the foregoing thoughts that the doctrine of unconditional submission to the will of God is rational, experimental, and scriptural? Is it not rational to submit to God, whose power is accompanied with justice, perfect and inflexible, with wisdom complete and unerring, and with goodness infinite? Can a Sovereign of such attributes permit his rightful dependent subjects to state the conditions on which they will submit to his holy pleasure? Is this to be supposed reasonable? How would it have appeared in Esther, had she, the moment she came before the king, said to him, I will submit to your decision if you will save me and my people from the impending evil? When it depended entirely upon the king's pleasure whether she should live or die? Esther was more consistent in her conduct than all this. Her language before she approached the king was that of submission; and her manner of approaching him was the same: She could come into his presence only in a silent submissive posture, waiting his sovereign will to extend or withhold his sceptre, and to receive life or death accordingly. How must it appear then in rebellious, self-ruined, helpless creatures to approach their almighty Maker and Judge, saying in their hearts, we will submit, we will yield ourselves up to your hands, if you will pardon and save us? When at the same time they are in his hands as clay is in the hands of the potter, and he can at once make them vessels of mercy or wrath as he sees fit? Sober reason can readily determine in such a case.

This duty of unreserved submission to the divine will is evident likewise from the experience of saints. The doctrine is experimental. Ask the saints if they found God a reconciled God and Father to them, till they became reconciled to his holy character and government; till they were willing that God should be God, as well in the affair of saving or destroying them, as in all things else. Do we not know their answer? Will they not readily say, that they were constrained to throw down the weapons of their rebellion, and submit themselves without the least reserve to the will of their offended Sovereign, before they found in their souls a sense of his pardoning mercy and love?

To the law and to the testimony. "Submit yourselves, therefore, to God. Be ye reconciled to God. Thy will be done in earth as it is in heaven." Hold your peace, let me alone, and let come on me what will. Though he slay me, yet will I trust in him. I will bear the indignation of the Lord, says the prophet, because I have sinned against him, until he plead my cause.

Let all realize that periſh they muſt, and that eternally, if they ſtay away from God in their ſtate of oppoſition; and that it is their duty, and will be their wiſdom at once to come and bow themſelves before him in humble entire ſubmiſſion: it may be that God will reach forth to them his merciful ſceptre, enable them to touch the top of it and live forever.

JUSTUS.

DIALOGUES ON THE NATURE AND TENDENCY OF THE HALFWAY COVENANT.

Between FIDELIS, CANDIDUS, and HUMANUS.

DIALOGUE II.

Fid. WELL, brethren, I am glad my apprehenſion was groundleſs. I feared our firſt converſation took ſuch a turn, that a ſecond would not be deſired.

Can. Indeed, Sir, the peculiar ſpirit of that converſation was a ſpecial reaſon why I wiſhed for another. If this interview be as friendly and inſtructive as that was, I hope to be more thoroughly releaſed from the ſhackles of prejudice, and to ſee in a ſtill clearer light the path of my duty.

Hum. As for you, Candidus, I am reſolved that your ſoft and pliable temper ſhall have no effect on me. You need not expect that I ſhall eaſily renounce the ſentiments and practices, in which I have been educated; eſpecially when they may be ſo well defended, as the halfway covenant. This has been the ſubject of my reflections ever ſince our converſation. I have thought of ſcarcely any thing elſe. It has occaſioned me ſuch labour and perplexity of mind, that I have ſometimes regretted the circumſtance, which made it an object of attention. I believe, nevertheleſs, the final conſequence will be deſirable. For I find, the more cloſely I attend to the ſubject, the more favourably I am led to think of the common practice.

Can. What ſeems to me deſirable is, that we find and embrace the truth, whether it conſiſt with the common practice or not.

Fid. Let us be acquainted, Humanus, with the fruit of your intenſe ſtudy. Your ingenuity may, for aught I know, have diſcovered many errors in our former converſation, and may now bring forward unanſwerable arguments for the halfway practice.

Hum. I believe, Sir, the practice reſts on ſolid ground. It is capable, I think, of being ſupported by the beſt arguments.

But

But I muſt beg your patience, gentlemen, for the methods of proof are various. If one method fail, I ſhall reſort to another. The fate of war does not always depend on a ſingle encounter.

Fid. Proceed in your own way. Only remember we are not met for the purpoſe of war, but of friendſhip and mutual improvement. Freely utter every thing in your mind, which may expoſe any fallacy in my reaſoning, or help us to find the way, in which we ſhould walk.

Hum. All your remarks in our former converſation proceeded on this ground, *that perſons are admitted to the halfway practice upon the ſuppoſition, that they are not the ſubjects of holineſs.* This one thing, incautiouſly conceded, put great advantage into your hands, at the ſame time diſarming us, and leaving the iſſue of the controverſy at your diſpoſal. I now retract that conceſſion, and wiſh the practice to be placed on another foundation. I find that ſome miniſters admit perſons to the halfway covenant, *upon the ſuppoſition that they are truly penitent.* Of one who would enter into that covenant they require ſatisfactory evidence of religion. They conſider the covenant as complete, and the covenanter as entitled to all the privileges of membership. But they are willing to make allowance for his conſcientious ſcruples with reſpect to himſelf, and his miſconceptions with reſpect to the Lord's ſupper. Though they are ready to receive him to communion, and wiſh him to come, they would not deprive him and his children of all the privileges of the church, becauſe he cannot come.

Fid. You now reſt the practice upon a foundation, which ſeems to me the moſt favourable. According to this, the halfway covenant is admitted for the ſake of accommodating humble, doubting believers, and ſo has an appearance of chriſtian forbearance and tenderneſs. But I wiſh it may be kept in mind, that this is not the ground of the common practice; and that requiring proper evidence of grace in thoſe who are to be admitted, would involve a great alteration in the ſtate of our churches.

Hum. Though what has been ſtated is not preciſely the common practice, I wiſh it may be cloſely examined. For now I think the truth begins to dawn.

Fid. Let us, then, carefully examine the ſubject, as you now lay it before us. According to your preſent ſcheme, perſons admitted to the covenant are in fact as really qualified for the Lord's ſupper, as for the covenant.

Hum. True. But they think otherwiſe. Though they can with ſatisfaction come to the halfway covenant, and offer up their children in baptiſm; they cannot believe themſelves in any meaſure fit for the Lord's ſupper.

Fid.

Fid. You conſider ſuch perſons under a miſtake?

Hum. Yes. Their making ſuch a diſtinction between chriſtian ordinances, and ſuppoſing themſelves qualified for ſome and not for others, muſt indeed be accounted a miſtake.

Fid. Now, I apprehend, the origin of this miſtake will, in many inſtances, be found in the practice of our churches.

Hum. How does this appear?

Fid. It is the language of the prevailing practice, that there is an eſſential diſtinction between covenanting with God and partaking the Lord's ſupper, and alſo between the requiſite qualifications for each. The practice publicly holds up a diſtinction between duties which are equally ſolemn and binding. Now it is reaſonable to ſuppoſe, that ſuch a practice impreſſes its own miſtake upon the minds of men. How eaſy it is for perſons of a pliable, docile temper to fall in with a ſentiment, which is authorized by the churches of Chriſt? How natural to rely on thoſe, who are conſtituted the ground and pillar of the truth, and ſo to look upon themſelves entitled to a covenant ſtanding, though not to full communion? Could ſerious people ſo frequently imbibe this miſtake, without the influence of prevailing practice?

Can. If my information has been correct, miſtakes like this were made before the practice was introduced.

Fid. I allow it, Candidus. And I venture to add, that upon thoſe miſtakes the practice was founded. It was to accommodate perſons, who were accounted ſincere believers, but whoſe preparation for full communion was doubted, that the halfway covenant was invented.

Can. It ſeems, then, we have generally departed from the views, with which our forefathers introduced the halfway practice.

Fid. Undoubtedly we have. It was publicly known at the time, that the ſynod of 1662 "did acknowledge that there ought to be true ſaving faith in the parent according to the judgment of rational charity, or elſe the child ought not to be baptized." Dr. Increaſe Mather, a divine of principal note in favour of the practice, undertakes profeſſedly to ſhow, that parents, in order to enjoy baptiſm for themſelves and their children, ſhould have not only hiſtorical, but juſtifying faith. But he held, "that more full and ſatisfactory evidence of regeneration and of chriſtian proficiency is requiſite in order to admiſſion to the Lord's table, than in order to baptiſm." The ſynod inſiſted upon *initial grace* in order to baptiſm; but ſuppoſed greater attainments neceſſary in order to full communion. Accordingly, no man can allege the authority of our forefathers for the common practice of *receiving perſons into covenant and baptizing their children without any evidence of their piety.* The authority of our forefathers, in order to be of any avail, muſt be urged preciſely in favour of that ſcheme,

which

which they meant to eſtabliſh. And that, I ſuppoſe, Humanus, is nearly the ſcheme, which you have now undertaken to defend.

Hum. It is. And I am glad you have preſented it before us in ſuch a pleaſing connection. The authority of men ſo learned, and ſo eminently pious, as thoſe who introduced the practice, muſt be of great weight in our minds.

Fid. I hope, Humanus, you will not forget the caution we have heard from your own lips, "that we ought not to ſubmit to the authority of human names, however celebrated." The caution may, I think, be applied with more propriety now, than it could be, when you adminiſtered it. You adduce the mere authority of celebrated names. Whereas all that I did was to mention a great divine, who believed and ably defended the ſentiments which I had been attempting to prove, and to refer you to the arguments found in his writings. Now there is a great difference between blindly relying upon great names, repeating continually, "our forefathers, our pious forefathers," as the ground of our belief, and a proper regard to the reaſons, by which diſtinguiſhed authors have ſupported their ſentiments.

Hum. But can you, Sir, with ſafety, and with becoming deference to the fathers of our New England churches, ſay, that the practice which they introduced was founded on a miſtake?

Fid. Yes, Humanus. Nor am I alone. You have ſubſtantially ſaid the ſame. For perſons to think themſelves, or for others to think them qualified for one ordinance and not for the other, you allowed to be a miſtake. Now the perſons, whoſe advantage was conſulted by the halfway practice, were, in the eye of charity, ſincere penitents, who, nevertheleſs, judged themſelves and were judged by others unqualified for the Lord's table. It is our united opinion, that ſuch a judgment was erroneous. And it was in conformity to ſuch an erroneous judgment, that the halfway covenant was introduced.

Hum. If that miſtake were the occaſion of introducing the practice, how can the practice be conſidered, as you have ſuppoſed, the origin of the miſtake?

Fid. It was ſaid to be its origin "in many inſtances." This miſtaken judgment reſpecting the Lord's ſupper had an influence with thoſe, who firſt authorized the halfway covenant. When that mode of covenanting came into common uſe in the churches, it tended, in its turn, to promote the very miſtake, by which itſelf was occaſioned. There are many caſes beſides this, in which two things have a reciprocal influence.

I will now endeavour, Humanus, to bring my obſervations to a point. Ought we to do any thing, which naturally and directly tends to promote error?

Hum. Certainly not.

Fid. Does not the halfway covenant, ſtanding on the foundation

tion you have now choſen, promote error? Even admitting that it does not originate the miſtake of ſcrupulous chriſtians, who think they ought not to come into full communion; does it not evidently confirm and perpetuate that miſtake? Now why do we give countenance and ſupport to a hurtful, acknowledged error by public religious tranſactions? We both believe perſons under a miſtake, who make an eſſential diſtinction between covenanting and the Lord's ſupper, and ſuppoſe themſelves qualified for the one and not for the other. Shall we confirm them in their miſtake by practically ſubſcribing to it? The miſtake is not trifling and harmleſs. Its direct influence is, to keep from full communion thoſe lowly, tender ſouls, whom the churches earneſtly wiſh to receive, for whom the helps of goſpel ordinances are ſpecially deſigned, and who would, in all probability, be ornaments to chriſtianity. Many humble believers, no doubt, have ſtopped in the halfway practice, who, had it not been for that ſnare, would have been in the boſom of the church. If, brethren, we wiſh to remove this miſtake of humble, pious men; is it the proper way practically to fall in with it? If we would convince men, that there is and can be only *one* covenant of grace; is it the moſt promiſing way, to have the form and public appearance of *two*?

Hum. But as the miſtake is ſuch as ſincere believers may fall into, and therefore is not eſſential; why need we ſet ourſelves ſo ſtrenuouſly againſt it? Rather than exclude ſuch characters from all privileges, why is it not a proper exerciſe of chriſtian forbearance and kindneſs, to admit them as far as they judge conſiſtent, and overlook an omiſſion, which ſprings from weakneſs, and not from impiety?

Fid. I think, Humanus, there is a more excellent way. By giving ſuitable information and counſel to ſuch perſons, we might generally remove their miſtake. But whether that be done or not, we take too much upon us, if we excuſe men for neglecting the duties, which the Lord enjoins. To feel compaſſionately towards thoſe who imbibe this unhappy miſtake, is the duty of every chriſtian. But we cannot conſiſtently pay ſuch deference to their miſtaken judgments, as to diſpenſe with the laws of God. "This do in remembrance of me," comes from the ſame authority, as the command to believe in Chriſt. We may as properly exempt a man from the obligation of believing in Chriſt, as from the obligation of commemorating his death. What right have we, merely to accommodate thoſe who neglect the Lord's ſupper, to make a new ſtanding in the church, which our great Lawgiver never appointed, and which the word of God no where contemplates?

Hum. Does not the apoſtle inculcate the duty of receiving them, who are weak in the faith? Does he not caution us againſt holding them in contempt, or doing any thing to offend their conſciences?

conſciences? "Let not him that eateth deſpiſe him that eateth not." Again, "Who art thou that judgeſt another man's ſervant?"

Fid. I wiſh you to obſerve attentively, that in the paſſages now cited, the apoſtle is diſcourſing of thoſe things only, which are indifferent, ſuch as eating meats offered to idols, and regarding various appointments of days according to Jewiſh cuſtom. With reſpect to moral, or poſitively appointed duties, there is no ſuch allowance enjoined or permitted. The proper expreſſion of love and tenderneſs towards the ſcrupulous, erring chriſtians now intended is, to bear them on our hearts to the mercy ſeat; to impart needed inſtruction; and to preſs the importance of walking blameleſsly in all the commandments and ordinances of the Lord, as the only way to ſecure the aids and comforts of his Spirit. To ſuffer their errors to paſs unnoticed, and countenance them in the omiſſion of duty is implicitly the greateſt unkindneſs. When we are inquiring whether we have a right to excuſe any chriſtians from the Lord's ſupper, I wiſh theſe remarks, if they ſeem worthy of conſideration, may not be wholly forgotten.

Hum. May not ſome aſſiſtance in vindicating the halfway practice be had from the venerable Stoddard's plan?

Fid. Not the leaſt. "Mr. Stoddard," to uſe the words of a great divine, "never practiſed the halfway; that is, he never admitted any to have baptiſm for their children, but thoſe who were in full communion. And he expreſsly declares that thoſe, who have been baptized in infancy and owned their covenant, are obliged in duty to come to the Lord's table. Yea, he ſays, *it is a ſcandal if they do not; and the church may call them to an account for their neglect.* So that there was no room for the halfway practice on his ſcheme."

Hum. I gave notice at the beginning, that the methods of proof would be various. The failure of one method does not hinder the ſucceſs of another. I now lay aſide all arguments of human invention, and appeal to the oracles of God. Let the halfway practice be placed on ſolid ſcripture ground, and there, I think, it will ſtand firm.

Fid. If it will ſtand there, let it ſtand forever; and let all attempts to ſubvert it be utterly confounded.

Hum. The great ſcripture argument, which I could urge, is the conduct of Moſes and Joſhua in adminiſtering God's covenant to all the people of Iſrael, and circumciſion to all their children. What they did appears ſimilar to the common practice of our churches, and may therefore be uſed as an argument in its favour.

Fid. I would know, Humanus, with what particular views you urge this argument. Are we to regard the covenant, which

which was adminiſtered to the children of Iſrael, as implying the covenant of grace ?

Hum. For the preſent I grant we are.

Fid. Thoſe then, who profeſſedly entered into that covenant, profeſſedly complied with the conditions of eternal life ?

Hum. Yes.

Fid. And thoſe, who ſincerely and cordially entered into that covenant, were the ſubjects of ſaving religion ?

Hum. No doubt.

Fid. What will you ſay of thoſe Iſraelites, who covenanted with God by outward profeſſion, but not cordially ? Were they not chargeable with hypocriſy ?

Hum. It cannot be denied.

Fid. Is that ſin worthy of imitation ? Is it the duty of any one to do that, which is in fact hypocriſy ? May we knowingly encourage any one to do it ? May we ſupport a practice, which does actually countenance hypocriſy ? Becauſe the rebellious children of Iſrael "flattered God with their mouth, and lied unto him with their tongues;" is it lawful for men to do ſo at this day ?

Hum. But do conſider, Sir, that God and his ſervants required the children of Iſrael to do the very thing, which you now charge againſt them as downright wickedneſs.

Fid. I am fully convinced, that your poſition cannot be ſupported. It plainly appears, that God required the people to covenant with him uprightly and with all the heart. So that when they covenanted by viſible profeſſion, but were deſtitute of truth in the inward man, they did not what God required.

Hum. This muſt have ſtrong proof, before I can admit it.

Fid. A due conſideration of Jehovah's character would go far towards ſettling this point. Accuſtomed, as we are, to judge according to outward appearance, we are apt to forget that God ſearcheth the heart. Can the heartſearching God be pleaſed with that ſervice, which comes not from the heart ? Can the Holy One of Iſrael be pleaſed with that ſervice, which is deſtitute of holineſs ? And can he *require* any ſervice, with which he is not pleaſed ? The ſcripture contains evidence which is directly to the purpoſe. From Deut. v. and from many ſimilar paſſages, it appears beyond diſpute, that the whole moral law was comprehended in the Sinai covenant. Conformity to the moral law was what God primarily required, and what the people explicitly promiſed in that covenant. But we recur to particular places. Exod. xxiv. "And Moſes took the *book of the covenant*, and read in the audience of the people. And they ſaid, *all* that the Lord hath ſaid will we do, and be obedient." What God required, and what they promiſed, was *univerſal obedience*. Read alſo in Deut. xxvi. "This day the Lord thy God hath commanded

commanded thee to do theſe ſtatutes and judgments. Thou ſhalt therefore keep and do them *with all thine heart and with all thy ſoul.* Thou haſt avouched the Lord this day to be thy God, and to walk in his ways, to keep his ſtatutes, and his commandments, and his judgments, and to hearken unto his voice." Such were the demands of God's covenant, and ſuch the engagements of thoſe who entered into it. God required of them nothing more nor leſs, than that they would comply with the terms of this covenant *with all their heart and with all their ſoul.* When, therefore, they ſaid, "we avouch the Lord to be our God, and we will do all that he hath commanded," and yet were deſtitute of holy conformity to God and his law; they did not enter into covenant according to the divine injunction. God required that to be done *in ſpirit and in truth*, which they did by viſible profeſſion only. Their doing it viſibly, but not with the heart, was inexcuſable hypocriſy.

Hum. When did God charge them in this manner? He evidently accepted their covenant tranſaction, and in conſequence of it dealt with them as his own peculiar people.

Fid. It is God's way, in the preſent world, to treat men according to their viſible conduct, and not to expoſe them, before they expoſe themſelves. Thus he treated Judas and other falſe profeſſors in the days of Chriſt and the apoſtles. Thus he treated the children of Iſrael. By profeſſion they were the ſervants of God, the children of his covenant. He treated them as ſuch, until their conduct diſplayed their real character.

Hum. I grant they were reproved for the *violation* of the covenant which they made with God. But where are they charged with criminality, merely for entering into covenant as they did?

Fid. Scripture abundantly teaches that God is diſpleaſed, when we enter into his covenant without uprightneſs of heart. Beſides ſuch general expreſſions as theſe, "without faith it is impoſſible to pleaſe God," "they that are in the fleſh cannot pleaſe God;" there is evidence, that God is peculiarly diſpleaſed with ungodly men, who take his covenant upon them, or engage in any religious tranſaction. He declared to the Jews, Iſa. 1. that their ſacrifices, their treading his courts, their ſabbaths, their ſolemn aſſembly, their many prayers were all iniquity and abomination in his ſight; that he had not required ſuch ſervices at their hands; that he loathed them, was weary to bear them, and would hide his eyes from them in utter abhorrence. And in Pſa. 50, he ſingles out the particular practice now before us, and ſets upon it a mark of ſtrong diſapprobation. "Unto the wicked God ſaith," I tremble when I repeat his words, "what haſt thou to do to declare my ſtatutes, or *that thou ſhouldſt take my covenant in thy mouth?*"

Hum. Had the Lord been diſpleaſed with the children of

Iſrael for entering into covenant without holineſs of heart, would he not have made known his diſpleaſure by certain ſigns? ſo that generations to come might not be expoſed to error.

Fid. The difficulty is acknowledged. The ſolution, which ſatisfies me, is this. The criminality of the people was not viſible. Their profeſſion was good. "They have well ſaid all that they have ſpoken," was God's teſtimony on the ground of their viſible profeſſion. *God makes known his diſpleaſure no faſter, than his creatures are capable of underſtanding the reaſons of it. And they are capable of this no faſter, than characters are made known by viſible actions.* It is not eaſy to ſee how, upon a different plan, the righteouſneſs of God could be manifeſted and glorified among rational creatures.

Hum. How is it conſiſtent for God to bear the teſtimony you have juſt mentioned, and others like it, in favour of thoſe, who had nothing and did nothing really pleaſing in his ſight?

Fid. Quite as conſiſtent, as for the Meſſiah to ſpeak to Judas, to embrace him, and to employ him year after year, juſt as though he had been a cordial friend, although Jeſus knew him from the beginning. Yea, it might as well be aſked, *why does not God judge the ſecrets of men, in the preſent life?* The important work of "bringing to light the hidden things of darkneſs," and judging men according to their deeds, is reſerved for the day of the Lord.

Hum. If all you have ſaid be allowed, what concluſion would you make?

Fid. I wiſh you to make the concluſion yourſelf. Is it agreed between us, that the children of Iſrael, who entered into covenant with God without any conformity of heart to the terms of the covenant, were in that very thing highly criminal in his ſight?

Hum. Suppoſe it be admitted.

Fid. What argument, then, can you derive from their hypocritical profeſſion to vindicate the ſame kind of profeſſion at this day? Does their taking the covenant upon them with the rebellious hearts which they then had and which they ſoon after manifeſted, prove that men at the preſent day do their duty, when they take the covenant upon them with the ſame rebellious hearts?

Hum. It cannot be pretended.

Fid. This then is a concluſion, in which we unite; that the covenant tranſactions, which took place at Sinai and in the plains of Moab, afford no vindication of men, who enter into covenant without ſaving religion, and no reaſon why we ſhould encourage any to enter into covenant, who do not exhibit hopeful evidence of a gracious heart.

Hum. If there be no defect in the reaſoning, from which this concluſion

concluſion reſults, it muſt be valid. But what if it ſhould be aſſerted, that entering into covenant does not imply ſo much, as we have ſuppoſed; that it is a mere acknowledgment of the obligations of the covenant, and not a profeſſion of true godlineſs; and of courſe that the unrenewed may do it without hypocriſy?

Fid. Let this matter be well underſtood. We do not expect that men, in covenanting with God, will poſitively affirm *that they are godly.* But we do expect them to profeſs and exhibit thoſe things, in which real godlineſs conſiſts. That covenanting with God implies a profeſſion of thoſe things in which godlineſs conſiſts, appears, I think, from theſe two conſiderations. 1. The terms, in which the tranſaction is generally expreſſed, plainly imply a profeſſion of godlineſs. In entering into covenant, men avouch the Lord to be their God, receive Chriſt as he is offered in the goſpel, and promiſe unfeigned obedience to all his commands. If a profeſſion of godlineſs can be made in human language, it is made in ſuch terms as theſe. 2. The bleſſings promiſed to thoſe, who comply with the conditions expreſſed in the covenant, are the bleſſings of eternal life. This could not be, were not true godlineſs required by the conditions of the covenant. Other conſiderations are omitted.

Before we leave the covenant tranſactions of the Iſraelites, I beg liberty to make one or two appropriate remarks. Giving all poſſible weight to their example, we can deduce from it no argument favourable to the halfway practice. The difference between what they did and what is common with us is material and very plain. The covenant which Moſes and Joſhua adminiſtered was *complete.* That which the people took upon them was *complete.* They bound themſelves by ſolemn engagement to hearken to the voice of God and keep all his commandments and ordinances. No exception was made or ſuffered by the adminiſtrator. None was aſked or expected by thoſe who covenanted. So that Moſes and Joſhua were nowiſe acceſſary to their hypocriſy and diſobedience. But the halfway practice is different. Thoſe who covenant mean to have it underſtood, that they leave out the Lord's ſupper. The churches do underſtand it, and have made proviſion for ſuch an exception. And the exception is either expreſsly or implicitly made by the adminiſtrator.

Hum. Were not thoſe who covenanted excuſed, in certain caſes, from celebrating the paſſover?

Fid. Yes; even prohibited. And the diſqualifications for the paſſover were fully defined. To be abſent from the paſſover on account of ceremonial uncleanneſs was an indiſpenſable duty. Now ſhow me, Humanus, where the Head of the church makes a diſtinction among the duties of the new covenant. Show me where he points out the particular things, which diſqualify his diſciples for the ordinance of the ſupper; and his word ſhall be

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our rule. Tell me, brother Humanus, where is the appearance of any ſuch practice in the apoſtles' days? Where is the leaſt evidence that two ſuch ſtandings, as are now made, were ever appointed by God? What ſhadow of proof, that any who profeſſed to believe, and enjoyed church privileges, were excuſed from partaking the Lord's ſupper?

Hum. Really, ſir, the difficulties are great on both ſides. I want more time to examine. I ſtill ſuſpect there is ſome weak place in the argumentation, which has brought my mind into this doubtful ſtate. I ſhall wait with earneſt deſire for one more interview.

Can. I have liſtened with ſilent, prayerful attention to what has been ſaid. I think myſelf happy in this interview. My perplexity is abated. My mind is more at eaſe. Whatever remains to be ſettled in this controverſy, I am reſolved in this—"to do thy will, oh my God."

From an Engliſh Correſpondent.

A WORD TO THE PROFANE.

N. B. If the former part does not ſuit you, give it to a neighbour.

Don't be Damn'd.

DAMNATION is infinitely dreadful! If you do *not* believe there is any ſuch thing, how fooliſh is it to talk ſo often about it; and if you *do*, how much more than fooliſh is it, to talk ſo lightly about it!

Could you really wiſh your worſt enemy to be damned for ever? Would you ſeriouſly aſk God to ſend him to hell, and pour out his wrath upon him, to all eternity? Would it not ſtartle you, to ſee the earth open and ſwallow up the man, whom you had curſed? Would it not ſhock you, to ſee his eyes ſtart out of his head, or rot away in their ſockets? Would it gratify you to ſee his limbs wither, as ſoon as you had curſed them? or to find, that when he had ſtretched out his arm, it was dried up, like the arm of Jeroboam, ſo that he could not pull it in again to him? How then can you uſe ſuch awful imprecations? And yet you uſe them ſometimes reſpecting your friends, as well your bitter enemies; yea, ſometimes, (what madneſs!) with reference to yourſelf!

You

You have often ſaid, *I will be damn'd if*, &c. If what? Is there any one thing for which it is worth while to be damned? Would it be worth being damned, *if* you could get all the world, and enjoy it for a hundred, or a thouſand years? Do you think that a hundred years ſenſual pleaſure, would compenſate for five minutes ſuffering in hell? What then will the pleaſures of ſin do, to counterbalance eternal damnation?

However, you *will* be damned moſt aſſuredly, if you do not forſake ſin, and turn to God with your whole heart; or if you do not repent, and believe the goſpel, fleeing for refuge to lay hold upon that bleſſed hope which is ſet before you.

You *will* be actually damned ere long, if you are not *pardoned*; for you have ſinned abundantly againſt God, and are condemned already, by the ſentence of his holy law. "Curſed is every one who continueth not in all things which are written in the book of the law to do them." How many times over have you merited this curſe? How will you then eſcape it? God is merciful, but he is alſo juſt. He will not clear the guilty. He is angry with the wicked every day. Without ſhedding of blood there is no remiſſion. But God hath provided for himſelf a Lamb. He hath ſent his own Son in the likeneſs of ſinful fleſh, and made him a ſacrifice for ſin, condemning ſin in his fleſh, and ſhewing at once the goodneſs and the ſeverity of God. Thus Chriſt gave himſelf a ranſom for many, and made reconciliation for tranſgreſſors. His blood cleanſeth from all ſin. God has ſet him forth as a propitiation for ſin, through faith in his blood. But there is ſalvation in no other; and without faith in him, you cannot obtain the pardon of one ſin. You muſt thankfully receive God's teſtimony concerning his Son, and return home to God in his name, imploring forgiveneſs for his ſake. Thus ſhall you be juſtified from all things, from which you could not be juſtified by the law; for Chriſt is the end of the law unto righteouſneſs.

You will be damned, if you have not a *title to eternal life*. For ſuch is the alternative before you. You cannot expect a long continuance in this world; and when you depart hence, if you have no manſion prepared for you in heaven, you muſt needs be turned into hell. There is no other place to receive you. But what title have you to eternal bleſſedneſs? or how can you expect to inherit a crown of glory? This is an important queſtion, to which an anſwer can be furniſhed only by the glorious goſpel. Though the wages of ſin is death, yet the gift of God is eternal life, through Jeſus Chriſt our Lord. And thus you may inherit it. Believe in Chriſt and you ſhall not only be ſaved, but ſhall be made an heir of eternal life. His obedience unto death ſhall ſuffice to entitle you to endleſs happineſs.

You muſt be damned, if you are not *made meet* for the inherit-

ance

ance of the ſaints in light. An unholy heart cannot reliſh the enjoyments of ſaints. One who loves darkneſs rather than light, could not bear the brightneſs of heavenly glory. One who is diſaffected towards God, cannot be made happy by reſiding in his immediate preſence. Heaven would be a place of torment to an unrenewed ſinner. He would be totally out of his element there. No marvel that he who came from heaven ſhould ſay, Except a man be born again, he cannot ſee the kingdom of God. You muſt be renewed in the ſpirit of your mind; you muſt be created anew in Chriſt Jeſus, or you never can have a portion with the people of God.

But do not be damned! *It will be your own fault if you are.* It will not only be in conſequence of your paſt ſins, which have indeed deſerved damnation; but it will be more immediately owing to your preſent impenitence and unbelief: it will be becauſe you hold faſt deceit and refuſe to return to the Lord. It will be becauſe you reject the counſel of God againſt yourſelf, and make light of his great ſalvation. It will be becauſe you ſcorn the humbling import of the goſpel, and are not willing to ſtoop to be ſaved by grace; or you ſlight the mediation of the Son of God, and will not believe the efficacy of his blood to cleanſe from all ſin: or you hate the holy tendency of the goſpel, and are unwilling that Chriſt ſhould reign over you, and ſubdue all your iniquities; and you mind only earthly things, and deſpiſe that bleſſed inheritance, which is incorruptible, undefiled, and that fadeth not away. Thus in the end, (which will quickly come) you will be found to have been a fool!

Nothing can give ſolid peace to your conſcience, but the precious blood of Chriſt; nothing can conquer the perverſeneſs of your ſtubborn will, but the powerful influence of the divine Spirit: therefore, if you are ſaved, your ſalvation muſt be all of grace, but if you are loſt, your blood will be on your own head.

May God incline your heart to liſten to this friendly warning, or that which was intended for your benefit will aggravate your condemnation!

From an Engliſh Correſpondent.

REMARKS UPON THE NOTION OF EXTRAORDINARY IMPULSES AND IMPRESSIONS, &c.

MY DEAR FRIEND,

SINCE I ſaw you laſt, I have frequently thought of you with much concern, and ſincerely wiſh you divine

vine ſupport, under all your trials, and direction in all your embarraſſing concerns. As I make no doubt of your being a partaker of divine grace, I believe the Lord will, in the iſſue, bring you ſafely through all your troubles. Yet, if I may ſpeak my mind freely, I am jealous over you, leſt you ſhould increaſe your own diſtreſſes and leſſen the benefit you might receive from them, by ſome miſtakes into which you ſeem in danger of falling.

You remember the account you gave me of *your receiving many promiſes from God*, particularly reſpecting your *temporal circumſtances*; and that you expreſſed the ſtrongeſt *confidence* of their *literal* and punctual fulfilment. Perhaps you will think me your enemy, ſhould I endeavour to rob you of any part of the conſolation you have derived from this ſource. However, bear with me till you have heard me out; and I truſt it will appear, that I do not wiſh to uſurp dominion over your faith, but to be a helper of your joy.

I rejoice that you are enabled to abound in *prayer*, and thereby to make your requeſt known unto God, being deſirous to caſt all your care upon him, and to derive inſtruction and ſupport from his word. I am fully aſſured, that the word of God will be found a ſufficient directory, in all caſes whatever; and a ſource of ſpiritual comfort, under the greateſt trials.

It is your duty and privilege to *ſearch* the ſcriptures daily, both for direction and conſolation; and to endeavour, when you cannot have the Bible in your hand, to *recollect* the precepts and promiſes, and meditate upon them; praying that the Holy Spirit would not only aſſiſt your natural power of recollection, but more eſpecially that he would give you a *ſpiritual underſtanding* of his word, and an *anſwerable frame of heart*, properly affected with the various truths therein contained.

You have reaſon to bleſs God for the ſuitable proviſion he has made in his word, which, I gladly allow, is as exactly ſuited to your caſe, as if the words had been ſpoken to you individually; though, bleſſed be God, the ſame word of truth is equally ſuited to all other believers; and you have no more cauſe to complain of *this*, than you have to complain, that while the ſun warms and enlightens *you*, as much as if you lived alone on the earth, it affords the ſame benefits to millions more at the ſame time.

You ought to be thankful that God has given you a *memory*, and aſſiſts you, from time to time, to recollect ſuitable paſſages of ſcripture, which ſometimes occur to your mind, in a very apt and ſeaſonable manner. But, perhaps, this obſervation will rather diſpleaſe you; and you will hardly allow that you do *recollect* them, but think they are *immediately ſuggeſted* to you from God. However, if your memory is like mine, it will be very difficult to prove this point. I have, many a time, had good things and bad ſuddenly occur to my mind, which at firſt I thought I had

had never read or heard before, and yet have afterwards found out where I firſt met with them. And, be this as it may, it is a matter of *no conſequence* at all, whether God aſſiſts my natural faculties in recollecting his word, or immediately ſuggeſts it. The bare ſuggeſtion of words to the mind would not neceſſarily be accompanied with the exerciſe of grace; for Balaam, and other natural men, have had wonderful things told them by God himſelf, and yet had no grace at all in their hearts. And, on the other hand, if my memory, or twenty other natural faculties of body or ſoul, were made uſe of, in bringing the word of God to my mind, yet if I had at the ſame time the real exerciſe of grace, I might be aſſured that *that* was owing wholly to the ſpirit of God.

I therefore wiſh you, and all chriſtians, to ground your conſolation not on the MANNER in which the promiſes are brought to the mind, but on the MATTER contained in the promiſes themſelves. It is unſafe for perſons to think themſelves chriſtians, becauſe they have had promiſes brought *ſuddenly* to their minds, as if *a voice* ſpoke them, when they did *not know* there were any ſuch words in the book. The ſuddenneſs proves nothing, either one way or the other; the voice is probably formed by the ſtrength of their own imagination; and if it really came from heaven, would be no ſurer than the written word was before; and as to their not knowing the words were in the book, that is the worſt ſign of all; for it only proves they have not read their bibles ſo much as they ought to have done. Whereas, ſuppoſe you were to take any one plain promiſe of the goſpel, and read it over ten times a day, for twelve months together; if upon the laſt day of the year, after reading it 3650 times, you found your mind enlightened to diſcern its real, original meaning, were perſuaded of its certain truth, and made to embrace it as good, ſincerely and earneſtly deſiring the enjoyment of the bleſſings therein contained, for the ſame ends for which they were promiſed; and depending on the faithfulneſs of the promiſer for the fulfilment of his gracious engagement; thus being excited to give up your heart to him; if you had felt no emotion of the kind for 3649 times that you had read the words before, and if at laſt your comfort came in ever ſo ſlowly, you might nevertheleſs be ſafely aſſured that it came from God.

But at this time I meant chiefly to ſpeak of the promiſes of *temporal bleſſings* of which you ſeemed to be ſo confident, that God had made them to you in particular, and would accordingly undoubtedly fulfil them. Now it is a certain and comfortable truth, that "Godlineſs is profitable for all things, having the promiſe of the life that now is, as well as of that which is to come." 1. Tim. iv. 8. But verily, my dear friend, *I have no notion that God has made one promiſe of temporal bleſſings to you, but what*

what is common to all believers in similar circumstances. Herein you seem to me to be in great danger of mistakes, and such as will probably lead you into other considerable errors, if they are not rectified. Christian friendship, therefore, induces me to use freedom and plainness on this head.

Before the canon of scripture was closed, God made known his will at sundry times, and in divers manners, to many of his servants, by way of immediate revelation. He made various particular events known before hand to Abraham, and Joseph, and David, and others; and gave them promises which belonged to them exclusively; and could not be safely applied to any other. For instance, he promised to Abraham, that his seed should be as the sand of the sea for multitude; and that all nations of the earth should be blessed in his seed, &c. He engaged that Joseph should be exalted above his brethren, and all his father's house. He foretold, that David should be himself seated on the throne of Israel; and afterwards swore unto him, that of the fruit of his loins he would raise up the Messiah to sit upon his throne. God also made new revelations to bad men, as well as to the godly; to Pharaoh, to Balaam, to Jeroboam, to Jehu, to Ahaz, and Nebuchadnezzar, &c.

But *we* who have now the whole Bible to direct and support us, are not encouraged to expect or desire *new* revelations; but it is our duty to make use of the *perfect* revelation which God has already made, and put into our hands: and I must insist upon it, that it is so full and perfect, that you cannot need any addition to it.

The *precepts* of the Bible are so plain and full, that if we have but a single eye to the divine glory, they will in all cases be found a *sufficient directory*, as to every branch of duty. Indeed, had I ever so much grace and spiritual understanding, the Bible would *not* tell me what will come to pass next year, nor even what will take place tomorrow. It will not tell me whether I shall be rich or poor in futurity; whether I shall continue in my present circumstances, or alter my outward condition within any limited period: it will not inform me whether I shall live long, or die soon; nor will it assist me to predict a thousand events which my curiosity would like to know. But it will do that which is ten thousand times better; it will direct me to be concerned, that whether I live, I may live to the Lord; or if I die, that I may die in the Lord; it will teach me to acknowledge God in all my ways, and encourage me to call all my care upon him; it will tell me that my times are in his hands, and excite me to bless the Lord at all times. It will not absolutely inform me of *what* God will do, as to any of my outward concerns; but it will assure me that if I am a christian indeed, he will deal well with me; he will surely do me good: and it will teach me, that

as I know not what is good for me, of all that is before me, I ought, in whatſoever ſtate I am, therewith to be content. Surely it is *much better* for me to know what I ought to do to-day, than to know what will come to paſs to-morrow. I had much rather know the *duties* of one hour, and have a heart to do them, than have a revelation of all the future events of my life. Now I am thoroughly convinced of this important truth, which I dare confidently aſſert and maintain, viz. *That common ſenſe, a Bible, and a right ſpirit, will always inform a chriſtian what is preſent duty.* They will not always direct him to *action*, becauſe his preſent duty may be *patient waiting*. They will not inform him, how he may certainly avoid a variety of troubles, (though they will probably aſſiſt him to eſcape many difficulties, with which he would otherwiſe meet) but they will teach him how to glorify God, by bearing all unavoidable troubles in a becoming manner.

Thus alſo the ſupports and conſolations of the Bible will be found quite ſufficient for every chriſtian in the ſoreſt troubles. Place me in the worſt ſituation that ever a child of God was in, and let God only enable me truly to underſtand and fully to realize, what he has already ſaid, in his *good old revelation*, and I ſhould have ſupport and comfort enough; I ſhould need no new revelation to make me eaſy. By the OLD revelation, I mean the ſcriptures in their original ſenſe and meaning, underſtood as ſaying *nothing more to me than what they ſay to all chriſtians in the like circumſtances*; ſo that *every other chriſtian would learn juſt the ſame things from them which I do, if he had but an equal meaſure of ſpiritual light.*—By a NEW revelation, I intend all ſorts of *impreſſions* concerning ſuppoſed facts, not already diſcovered in ſcripture; or concerning future events, not already foretold: whether theſe impreſſions are made in the words of ſcripture; or by any other words, ſtrongly fixed on the mind. If detached ſentences of ſcripture are made uſe of, that makes the caſe none the better, unleſs the ſenſe gathered from them was originally contained in the Bible.

Perhaps you will ſtand me out, that you have known ſome ſuch inſtances of this ſort of impreſſions being fulfilled, that I can never perſuade you they are always deluſive. As to myſelf, I only ſay, that I have no better opinion of *theſe* tales, than I have of tales concerning *ghoſts* and apparitions. I ſhould not care to affirm, that no man, in any one inſtance whatſoever, really ſaw an apparition; but I believe that out of a hundred ſuch tales, half of them are barefaced lies, and probably forty-nine of the other half were merely the effect of a ſtrong imagination; and if one in a hundred ſhould be true, I do not wiſh to experience the truth of either kind of wonders myſelf: nor have I any more deſire to receive a true new *revelation*, than I have to receive a viſit from a real *ghoſt*.

However,

However, I muſt be more poſitive in maintaining, that, ſuppoſing them both to be real, there is no more token of *grace* in the one caſe than in the other. Indeed it is poſſible that a new revelation, if it were really made to a good man, might be *attended* with the exerciſe of grace; and ſo might his ſeeing an apparition. But it is certainly a *far better* evidence of grace, for a man to bear up under trials, by means of ſcriptural conſolation, while he is uncertain of future events, than for him to be ſupported and comforted by the certain foreknowledge of ſome agreeable change in his outward circumſtances.

Suppoſe you were in a ſtate of poverty, and, being greatly diſtreſſed on that account, were to be relieved by an expreſs revelation, that ſome diſtant relation would ſoon die, and leave you a large fortune; I think verily you would not have the opportunity of exerciſing ſuch grace, and giving God ſuch glory, as another perſon, who, though as poor and afflicted as yourſelf, ſhould yet be compoſed and reſigned to the will of God, notwithſtanding he had no expectation of any remarkable alteration of circumſtances in his favour; but who ſhould rely on the providence of God, to ſupply him with abſolute neceſſaries, ſubmitting to his wiſdom and ſovereignty, and rejoicing that he had choſen the poor of this world, to be rich in faith, and heirs of his kingdom.

I wiſh you, my dear friend, to pray earneſtly for more ſpiritual underſtanding of the good old revelation already made; be content that the Bible has ſaid already, to all believers, enough to ſupport them in the worſt diſtreſſes, and do not indulge a wiſh to make it ſay more than it has ſaid. There is much inſtruction and conſolation treaſured up therein, with which we have as yet but a very imperfect acquaintance; let us ſtudy that; leaving ſecret things to the Lord, and being thankful that he has given us ſuch an ample revelation of his holy will.

It is more flattering to *ſpiritual pride* to hold an immediate dialogue with the Almighty, and to foretel our own future proſperity, and I know not what beſides, than to ſtudy the plain word of God, and learn no more from it than what all our chriſtian brethren might learn by the ſame means: and indeed this tendency of ſuch ſort of impreſſions is one great objection to them. But the other method is much more honourable to God, and to his written word, more favourable to the exerciſe of grace, and, in the iſſue, more comfortable and ſafe for ourſelves. At beſt, I may be miſtaken as to theſe new revelations, but the old can never prove falſe. If I were unmarried, and deſirous of changing my circumſtances in life, a revelation of my certain ſucceſs in courtſhip might diſappoint me; but an aſſurance that God would perform the thing that he had appointed for me, could not. If I were in poverty, a promiſe of riches might fail, but a promiſe that God will add all that is really needful, to them who ſeek firſt the kingdom

of

of God and his righteouſneſs, cannot deceive me. If I were under trials, an impreſſion that they ſhould have an end at a given period, might fail; but a promiſe that they ſhall iſſue, ſome way or other, to the glory of God, and to my real welfare, cannot fail, for God has inſured this to all them that love him, who have been called according to his purpoſe.

Since I was firſt acquainted with religion, I have known many inſtances of the ſad conſequences of giving heed to *impulſes*, both in thoſe that I believe were truly gracious, and in others whom I could not but ſuſpect to be deſtitute of divine grace. I have ſeen repeated inſtances of perſons carried away by theſe *impreſſions*, who have appeared, for a long time, exceedingly confident of the fulfilment of theſe imaginary promiſes, reſpecting certain events which they deſired; but yet inſtead of calmly waiting God's time for their accompliſhment, they have been ſubject to the *moſt violent and diſorderly ſallies of paſſion*, upon any appearance of a diſappointment; even while they have profeſſed to retain their confidence that God had indeed ſaid ſuch and ſuch things to them: a ſad indication to me, that their faith in that particular, was not the gift of God. And when real Chriſtians, as I verily believe, have for a while been drawn into ſuch ſnares, how have they been tempted to throw away all their experience, good and bad together, when events have taken place quite contrary to their expectation! I wiſh to uſe all poſſible tenderneſs in attempting to rectify miſtakes of this kind, but I have ſometimes had cauſe to repent not ſpeaking my mind more plainly and fully.

I pray, therefore, my friend, that you may be contented with inquiring into preſent duty, and ſatisfied with the ſtores of conſolation already treaſured up in the divine word, as the common ſtock of the people of God. Perhaps you are ready to reply: Well, but then the Bible will not aſſure me to the contrary, but that I may be as poor as Job, or as Lazarus. Very true; it will not ſecure you from any one affliction to which other believers are liable; but however as it aſſures you the Lord will never fail you, nor forſake you; that he will cauſe all things to work together for your good; that though for the preſent, if need be, you may be in heavineſs, through manifold temptations; yet the trial of your faith, being more precious than that of gold which periſheth, though it be tried with fire, will be found to glory, and honour, and praiſe, at the appearing of Jeſus Chriſt; you will, in the iſſue, find cauſe to ſay this is enough: God has ſpoken in his holineſs, and I will rejoice, ſince he in all things ſhall be glorified.

Hoping you will take all my freedom in good part, I ſubſcribe myſelf *yours*, &c.

AGNOSTOS.

P. S. The writer of the preceding letter, who has now reviſed it, would refer the reader, that may wiſh more thoroughly to

to investigate the subject, to President Edwards's Treatise on the *Affections*; p. 77, 78 *and* 119—126, *&c.* 188, *&c.* Edinburgh Edition, 1772. And to another work too little known, written by the same Author, entitled *Thoughts on the Revival of Religion*, in New England, 1742. p. 133—140. All which part is omitted by Mr. *Wesley* in his abridgment, published in 1745, which is in other instances *greatly mutilated*: as particularly in the omission of the illustration of the nature of the work in a particular instance, p. 35—44. which account is very extraordinary: there is room to conclude the person was Mrs. Sarah Edwards, the author's wife.

COPY OF A LETTER WRITTEN BY MRS. GILL, IN HER LAST ILLNESS.

February 23, 1771.

MY DEAR SIR,

ACCEPT the last token of my esteem for your personal worth, of my gratitude for the condescending notices of your affection, and of my thanks for those labours and services you have performed for the cause of our holy religion.

Through the kind hands of my worthy friend, Mr. Haisleys, I transmit you my dear father's manuscripts, on Acts xiii. 40, 41, and Phil. iii. 2, 21. leaving them entirely to your faithful care; humbly begging, as they had not the retouches of his accurate hand, that you will very critically revise and usher them into the world by a preface.

From my dying pillow, I now, in all probability, take leave of my much valued correspondent. To my bed have I been confined near twelve painful weeks, and am brought to the dust of death! Physicians and friends have done their best; but God has withheld his blessing! He is great, he is holy, he is wise in all he does by me! And if through the infinite riches of his free grace (that grace which was the spring head of man's redemption) the infinite value of a dying Saviour's atonement and purchase, my horrid, guilty, wretched soul be pardoned, justified and cleansed; then, my dear, my respectable Sir, we shall, I trust, meet before the throne of God and the Lamb, there commence an acquaintance free from all alloy, or sinful imperfection. But, O the bliss of bliss will be to be admitted to a view of infinite perfection, as it will forever appear through the person of the

the adorable Jeſus. To have our whole minds conformed to his likeneſs, and to be uſed by the bleſſed God as mediums through which his glory ſhall ſhine to eternal ages! Methinks I long for that period, when we ſhall join the general anthem of all the heavenly choir, in low, but exalting proſtration, and aſcribe bleſſing, and honour, and glory, might and dominion, and all our perſonal and collective bleſſedneſs to God and to the Lamb, forever and ever! Amen and amen.

I am expecting a call into the inviſible world, that unknown region! The proſpect is grand, awful and all important! and ſometimes I am all amazement. I have no hope in any thing, but the value of the Redeemer's blood, and the free mercy of a God, who is juſt, even when he juſtifies the vileſt of ſinners on the ſole account of that propitiation!

O Sir, let a glorious Chriſt in his whole character, in all his mediatorial glories, be more and more the ſubject of your preaching. And may you win many ſouls to him.

Farewell, dear Sir, fare you well in time and in eternity. I beg leave to commend the religion of Chriſt to all your children. May they be ſaved in the day of the Lord Jeſus.

Your dying friend,

SARAH GILL.

To the Rev. Dr. Erſkine.

LETTERS ON SOLITARY DEVOTION.

[*Continued from page* 459, *vol.* I.]

FROM *PASCAL* TO *JULIA.*

LETTER XII.

NEXT to the true knowledge of God, and ourſelves, my dear Julia, is it important to a life of devotion that we keep in remembrance, that it is only through the name, and merit of our Lord Jeſus Chriſt that all our petitions are to be preſented before the throne of grace. "Through him," ſays the apoſtle, "we both, that is, believing Jews and Gentiles, all true chriſtians, have acceſs by one ſpirit unto the Father." As ſinners, we are caſt out into the open field, wallowing in our blood. We are in arms againſt our lawful Sovereign. The heavens are incenſed againſt us, and the elements wait to deſtroy us. An inſuperable partition wall ſeparates between God and us, interrupting all acceſs to his favourable preſence. The flaming ſword of the law keeps us at a diſtance. And the herald, who

precedes

precedes the approaching judge, pronounces nothing, but *wo, wo, wo.* The Socinians tell us of the efficacy of repentance, and its certain acceptability, for its own ſake, before the divine tribunal. But this they learn, not out of the ſcriptures, but from the crude digeſt, of their own impious philoſophy. There is no evidence that there would have been a penitent feeling in any human boſom, had it not been for the atonement of Chriſt.

We ſeem to be aſſured of the oppoſite, for we are expreſsly told, that "He is exalted as a Prince and a Saviour to grant repentance unto Iſrael and remiſſion of ſins." Repentance then is itſelf a fruit of the Redeemer's work. But ſuppoſe it were not, and yet exiſted in the ſinner's heart, it would be only that holy temper in an imperfect degree, which the law requires; and could make no reparation for the injury done to God, and the intelligent univerſe, by ſin. However humiliating or threatening it may be, it were wiſer to admit the truth as the ſcripture teaches it. In the Bible we learn that Chriſt is the way, the truth, and the life; that there is no other name under heaven given among men whereby they can be ſaved; that the prayers of the faithful are all to be offered in his name; and that they are acceptable only through his merits. Says this bleſſed Redeemer, "and whatſoever ye ſhall aſk in *my name*, that will I do, that the Father may be glorified in the Son." Again, "hitherto have ye aſked nothing in *my name*, aſk and ye ſhall receive, that your joy may be full, at that day ye ſhall aſk in *my name*; and I ſay unto you, that I will pray the Father for you." And ſays Paul, "And whatſoever ye do in word or deed, do all in the *name of the Lord Jeſus*, giving thanks to God, and the Father by him." Nothing is more congenial to the feelings of the chriſtian, than this doctrine; and this ſole way of acceſs to the mercy ſeat! But what is it to pray in the name of Chriſt? It muſt be for his ſake, with excluſive reliance upon him, counting upon his merit only, and reſting our hope of acceptance in him; juſt as if, knowing myſelf to have been a rebel in a civil government, and juſtly under ſentence of death, I ſhould bring my petition to the king for pardon, intirely in the name, and for the ſake of a beloved ſon; who had eſpouſed my cauſe, took me into particular union to himſelf, whom his father delighted to honour, and for whoſe ſake he declared himſelf ready to pardon every ſuch humble petitioner, in whoſe behalf his ſon might be inclined to interpoſe. Let us then, my dear friend, in all our prayers keep this important conſideration in our view. Let us preſent all our petitions before the mercy ſeat as united to Chriſt, for his ſake, and through his name. Then, vile and polluted as we are in ourſelves, we may have confidence, and know that we are accepted in the beloved.

I am with perpetual regard for your felicity,

Yours, &c.

For

For the MASSACHUSETTS MISSIONARY MAGAZINE.

MESSRS. EDITORS,

AT page 110 of the Magazine an anecdote of a negro ſervant terminates with a query, which the writer of this, hoped to have ſeen anſwered by ſome one of your ingenious correſpondents, but has been diſappointed. To this diſappointment is owing his attempt to anſwer the query. The ſubſtance of the anecdote is as follows :

A reſpectable gentleman, with the remains of his family conſiſting of two young ſons, and Peter, a negro ſervant, having embarked at the Eaſt-Indies for London, they anchored, after having performed the greater part of the paſſage, at no great diſtance from the ſhip Commodore, which they diſcovered at anchor ; on board of which the gentleman had certain affairs to tranſact. Accordingly he entered a boat to go to the Commodore, at the ſame time charging his ſervant, Peter, to be faithfully attentive to his ſons.

Soon after his departure, a violent ſtorm aroſe, which reduced the ſhip to the moſt imminent danger of going to the bottom. In this extremity, the captain gave command to let down the boat, and the ſhipmen immediately committed themſelves to her protection. Peter, and the two lads were ſtill in the ſinking ſhip ; nor was the boat capable of receiving them all. Either Peter or the lads muſt ſtay behind and periſh with the ſhip. Peter was called upon to decide on the intereſting queſtion, who immediately decided in favour of the lads, and with promptitude and calmneſs committed them to the boat, and for his laſt words, ſaid, "*Telly my maſter, Peter done his duty.*" This is the anecdote. The query is *whether the conduct of Peter be juſtifiable ? If it be, on what principles ?*

This queſtion, it is conceived, admits of a conditional anſwer only. The conduct of Peter might *not* have been juſtifiable ; and yet it *might* have been juſtifiable. Exiſting circumſtances muſt determine the queſtion. What was the character of the lads under conſideration ? Were they young villians ? Had they juſt been making arrangements for carrying into execution ſome infernal deed of darkneſs, ſuch for example, as the maſſacre of the Commodore's crew ? Was Peter apprized of their deſign, and perſuaded that if their lives were continued, they would carry it into effect ? If ſuch were the exiſting circumſtances, Peter's conduct in ſacrificing his own life to preſerve theirs cannot be juſtified. He did not do his duty.

Were the lads under conſideration waſting away by an incurable diſeaſe, which was likely ſoon to terminate their temporal exiſtence ? Was this evident to the mind of Peter ? Or were they

they in any other ſituation of body, or in any ſtate of mind which would, in all reaſonable probability, render them entirely, or in a great meaſure, uſeleſs to their fellow-men, and a burden to themſelves? And was this apparent to the view of Peter? If ſuch were the exiſting circumſtances, Peter's conduct in ſaving their lives at the expenſe of his own, cannot be juſtified. He did not do his duty. Nor did Peter do his duty in giving up his own life for the ſake of ſaving the lives of his maſter's ſons, in caſe he had ſatisfactory evidence that the preſervation of his own life would be productive of more good to ſociety, than the preſervation of theirs. Nor, in fine, can Peter's conduct be juſtified, if he were influenced by no better motive than the love of popular fame, or by a hope of tranſmitting his name to the admiration of poſterity.

But if the lads in queſtion were poſſeſſed of amiable endowments of mind and of heart; if they were poſſeſſed of talents calculated to render them eminently uſeful in ſociety; if there were a reaſonable proſpect, ſhould their lives be ſaved, that they would employ their talents to uſeful purpoſes; or, admitting that each of theſe lads were equal to Peter in point of worth and excellency of character, or even admitting that their *united* worth and excellency, was ſuperior to the worth and excellency of Peter, and therefore, that in their united capacity they would be likely, if their lives were ſaved, to be more uſeful in the world than Peter. If ſuch were the exiſting circumſtances, and in view of them, Peter was led to prefer their lives to his own life; in this caſe, it is believed that his conduct was not merely juſtifiable, but in a high degree heroic, magnanimous, and diſintereſted; and therefore deſerving of a high degree of praiſe.

And now, reader, as Peter, according to the latter ſuppoſitions, performed an act of duty, in freely ſacrificing his own life for the ſake of preſerving the lives of two of his fellow-creatures, what wouldſt thou have done, hadſt thou been in his ſituation? Would'ſt thou have acted a like part? What thinkeſt thou?

NORVILLE.

Norfolk, March, 1804.

A LETTER FROM A PERSON IN GENESSEE COUNTRY, TO HIS BROTHER IN CONNECTICUT.

Bloomfield, April, 1799.

DEAR BROTHER,

I HAVE felt a great freedom for ſeveral weeks to write you a letter. You muſt not expect ſuch a communication as heretofore; but what I ſhall now advance, will,

I hope, and pray, call up your attention to things of infinite importance, both to your and my everlasting welfare. And here, I call you for an evidence against me and my conduct for three or four of the last years I lived in Goshen. You are a witness of my spite and enmity against the Calvinistic doctrines, and of my endeavours to overthrow them, which doctrines, I *now* firmly believe to be founded on the bible, and to be the eternal truth of the only living and true God! This is the faith which I feel myself bound to support by my testimony, and for which I am to contend the more earnestly, because for ten years past I have used every art, with the assistance of the *prince of darkness*, to destroy it. There is a large number of Presbyterian and Baptist christians about here. There have been many hopefully converted this winter. These appear to be united in their pursuit, and to have but one mind, even the same, in a degree, that was in *Christ*. They appear to be humble, each esteeming others better than themselves. By thus loving one another as *God*, for *Christ's* sake, has loved them, and in honour preferring one another with all humility and meekness and true wisdom. They give evidence that they have passed from death unto life, and are the disciples of *Christ*. *For this is the message which ye have heard from the beginning, that we should love one another.* Against these images of Christ was my spirit exasperated to the highest pitch. I will now tell you what fed and supported it these three years; and by what power and means it was all taken away. About three years ago the Methodists came and set up preaching about three miles distant. I went to hear them, as did many others. But they all fell away, four or five excepted, and these do not profess to have saving grace. However, I continued with them till the middle of this winter. I ever contended, that they were right, and all others were wrong, particularly the Congregationalists. I was asked by a Baptist, who used to call upon me frequently, what I thought of the Methodists? I told him I had understood the plan they went upon for a number of years, so that they had not given me one new idea about it, and that I had not one doubt, yea, was certain that they were entirely right. I had no thought that I could go to a place of happiness unless my heart was changed; but I supposed God was obliged to change it, by his promise, if I did the best I could. On this account, I have been quarreling with God these ten years, because he was not as good as his word, as I supposed. In the fore part of the winter, we had two congregational preachers alternately among us, and I attended with a view to confute them. They were powerful preachers, and my enmity was exasperated in proportion. But a sermon preached by one of them, from these words: "The weapons of our warfare are not carnal; but mighty through God," &c. had a wonderful effect upon me.

The

The ſermon was preached with great meekneſs and tenderneſs, juſt audible enough to be heard by the people in two rooms, and about two hundred in number; but every word ſeemed directed to me. Here I was completely ſtripped of every thing I had fortified myſelf with before, and felt myſelf expoſed to the juſtice of God every moment. I went home curſing my heart for deceiving me ſo, and for ſuppoſing I had done ſomething to recommend me to God. It was *now* that God began to let me ſee a little of my own heart. I was exaſperated againſt *thoſe* preachers *in* a particular manner; and ſeveral others alſo who came moſt in my way, to a very alarming degree. So that ſome were afraid of me for fear I ſhould kill them. For about twenty-four hours, or nearer two days and one night, I was exceedingly diſtreſſed with ſpite and enmity againſt the preſbyterian chriſtians; and in a very particular manner againſt my wife, who had been a chriſtian about five years. I uſed my utmoſt endeavour to ſhake it off, by reaſoning the caſe with myſelf; frequently wiſhing that I might die, to know the worſt of my caſe. I finally determined to turn my wife out of doors, and put out my children or turn them upon the world, and make as great a ſlaughter and deſtruction with every thing I had, as I could; and then go into the wilderneſs where never man had been, if I could find ſuch a place, and there die and go to hell! If I could have had the ſame power that Saul had, and the law on my ſide as he had; which many times I wiſhed was the caſe, I ſhould have gone as far as he did. I was fanning grain in my barn between day-light and dark, when I made this laſt and deſperate reſolution. When in the ſpace of a few minutes, I felt the burden remove, which occaſioned a joy and trembling of heart, that ſhook my whole body, and the tears, which the hard hand of adverſity had ſcarcely at any time ſtarted, *now* flowed ſpontaneouſly down into the fan; while I wrung my hands and prayed to the Lord, to know what he would have me to do; and that he would forgive my ſins, which now appeared to be infinitely great and odious, and to be rolling away from me. My mind was now turned to my wife whom I had injured greatly, and uſed moſt barbarouſly on account of her religion. She now appeared a different object. I left the barn, and how I got out I am inſenſible; but remember walking very quick to the houſe and ſeeming not to bear half my weight on the ground, and when I opened the door, ſhe was the firſt object that met my eye, and a lovelier one I never ſaw. I wanted to fall at her feet and beg her pardon for perſecuting her religion, and every body elſe I had injured. But I was prevented making any immediate acknowledgments to my wife, on account of extraordinary company then at my houſe. She perceived a great alteration in me, and knew not what to make of it; but ſays ſhe never ſaw any perſon look ſo humble.

I felt

I felt ſo, but did not intend ſhe ſhould know how I felt till I could get her alone, where I could pour out my ſoul into her boſom. This ſoon happened, when ſhe aſked what the matter was, as ſhe perceived a very great alteration? I told her to be of good cheer, for I never ſhould perſecute her any more for religion, nor any body elſe; for I had got a new heart and mind, and ſuch an one as could not be from any thing ſhort of Almighty power, and the free unmerited grace of God; and thus I have continued till this time, a monument of the infinite, unmerited, pardoning mercy of God, and a witneſs that it is wholly of him for Chriſt's ſake.

REMARKS.

[This remarkable inſtance, diſplaying the power and riches of divine grace, exhibits a ſtriking practical comment on this humbling doctrine, clearly taught us in the ſcriptures: viz. that there is nothing ſpiritually good in a man until he is renewed by the Holy Ghoſt. So far from *this*, it teaches us that the whole heart is oppoſed to God, until the bleſſed moment, when he is pleaſed to ſoften it by the power of his grace. It teaches us, that ſo long as man remains in his natural ſtate, or is under the dominion of that carnal mind which is enmity againſt God, (for without faith it is impoſſible to pleaſe him) that he can do nothing to bring God under the leaſt obligation to beſtow converting grace upon him; but that he lies entirely at the diſpoſal of *ſovereign mercy*. How awfully was the enmity of this man excited? Its higheſt pitch was the very time it pleaſed God, by the power of the Holy Ghoſt, to melt his obdurate heart! It is extremely humbling, that we ſhould *all* poſſeſs by nature ſuch an infinitely criminal diſpoſition towards the bleſſed God. But we muſt know, and diſcover the plague of our own hearts, in order to apply the remedy. For, *they that are whole need not a phyſician, but they that are ſick.*]

I received a line the other day from a perſon in the town of Union, which, if you think proper, it might be inſerted in the Magazine, ſomething in the following manner.

TO ONE OF OUR MISSIONARIES.

Dear Sir—Having juſt returned from conference, I ſet down to write you ſome good news. There ſeems to be an uncommon attention to religion here, eſpecially among the young people. Some we hope have paſſed from death unto life, though not viſibly to themſelves. We have had a full conference to-day from almoſt all parts of the town. I think that Chriſt's promiſe, to be where two or three are gathered together in his name, was in ſome meaſure made good to us. For your encouragement in your laborious work, I would obſerve, that moſt, if not all that are awakened around us, aſcribe it to the bleſſing of God upon your labour

labour of love among us. But ſtop; give God the glory! Mr. —— ſaid, that he believed, that both he and his family, would have reaſon to bleſs God forever, for ſending you to this place. He frankly confeſſed, that you, as a ſon of thunder, rouſed him from his drowſineſs. His ſecond daughter, Mrs. ——, Mr. —— and wife, J. M. Mr. —— and wife, and Mrs. ——, are all under conviction. Mrs. —— exhibits ſome evidence, and Mr. —— is much more engaged. We want you here; at leaſt let us have your prayers.

Diſtrict of Maine, February 29, 1804.

For the MASSACHUSETTS MISSIONARY MAGAZINE.

A REMARKABLE INSTANCE OF DIVINE POWER AND GRACE IN THE CONVERSION OF A YOUNG LADY.

SHE was of a reputable family, and was favoured with a good education; in her perſon comely, and in her manners engaging. Her abilities were ſuch as excited the eſteem of her acquaintance, and her natural diſpoſition was unuſually kind and amiable; ſo that ſhe endeared herſelf to all who knew her. She ſenſibly felt another's wo, and was happy in adminiſtering relief, when it was in her power. She, however, lived a ſtranger to God and experimental religion, till ſhe was viſited with a hectic, which, after a while, terminated her life.

A little before ſhe left the world, God was pleaſed to open her eyes to ſee that ſhe was ſinful and loſt, being under a juſt condemnation for ſin. Being called to viſit her on the day ſhe died, on entering the room, I aſked her if ſhe had any thing in particular to ſay: ſhe ſaid "Yes; my *mind* is greatly diſtreſſed." She was told there was conſolation in Chriſt, and an all-ſufficiency for the greateſt ſinner that believes; ſaid ſhe was ſenſible of it, but was afraid ſhe had no intereſt in that glorious Saviour. She remained in this diſtreſſed ſtate, till about ten o'clock; then looking round on the family, and ſeeing them much affected, ſhe aſked them why they were thus affected? Said ſhe, "Do you think I am going into eternity? O do ſend for Mr. —— to pray with me." Till he came her diſtreſs increaſed. She would often break out in theſe words: "O Lord Jeſus Chriſt, have mercy on me."

She was aſked many queſtions relative to the ſtate of her mind by the miniſter. He then aſked her what he ſhould pray for? She told him, "that ſhe might be intereſted in Chriſt." After he had prayed with her, and converſed a little more, ſhe appeared

appeared to be almoſt ſpent, and ſaid ſhe would try to go to ſleep and ſee if it would not compoſe her a little. I then left her till about three o'clock, when viſiting her again I found her more agitated than ever. After ſitting by her a while, I left the room, but ſoon returning, found her mind greatly altered, and her diſtreſs gone. She made this exclamation. "Sweet Jeſus! Sweet Jeſus! Now I am happy: now I am happy. Send for my friends, and let them rejoice with me." She had ſomething particular to ſay to each one. I was not then preſent, but being ſoon ſent for by her deſire; when I came ſhe ſaid to me, "O rejoice with me, for I feel beautifully. The burden is gone off, and now I am happy; Jeſus will accept me, and I ſhall be parſoned: Oh the infinite riches of free grace! Oh the joys of heaven, the glories of that delightful place! Not for ten thouſand thouſand worlds would I come back."

She was aſked what made heaven delightful. She anſwered, the preſence of God and Chriſt, ſaints and angels, and ſin forever baniſhed. She begged all preſent to live a life of religion, and to devote themſelves to the ſervice of God.

She obſerved, if her ſickneſs and death, did but work for the good of her friends, ſhe was willing to ſuffer all that ſhe did, and ten times more. "Oh," ſaid ſhe, "the beauties of religion! I never knew what happineſs was before; I knew nothing but the *name*, but now I hope I *feel* it." She appeared to have a great ſenſe of the grace of God, and of the evil of ſin. She continued in this frame, only now and then a cloud came over her mind, till ſhe expired.

A few moments before her exit ſhe looked upon me and ſaid, "O, I ſuffer a great deal, but not ſo much as I deſerve; and though I am ſo great a ſinner, my Jeſus will receive me." She then died without a ſigh, ſtruggle, or groan, about eight o'clock in the evening, in the 23d year of her age.

By the foregoing we are taught, that no natural endowments and acquirements, qualify perſons for the enjoyment of God and the employments of heaven. A perſon may be amiable in diſpoſition, agreeable to friends, and a uſeful member of ſociety, and at the ſame time a ſtranger to God, and to the power and pleaſure of religion. Without holineſs no man ſhall or can ſee the Lord. It is very neceſſary to ſalvation, that every one be convinced of ſin, of his ruined ſituation by nature, and renewed in the ſpirit of his mind by the ſpecial operation of the Holy Spirit.

This brings every one who is the ſubject of it to ſee that he is a *great ſinner*, however regular his external conduct may have been; that ſin is *exceeding ſinful*, in that it is againſt an infinitely holy God, his holy law, and the great intereſts of his kingdom. The effectual operations of the Spirit, brings every ſubject of theſe operations to admire the *free grace* of God in Jeſus Chriſt, and

and to depend upon him alone for salvation, and to take delight in God, and in his service.

Also, we see that God may exercise his saving mercy just before the close of human life, and when he does, we have reason to think that it is made manifest. It was manifested by the thief on the cross by what he said. And in the instance before us, she declared what God had done for her soul.

God having mercy on some, at a late hour, does not make it certain that he will have mercy on others. It is presumption for any one to continue in sin, with a hope that God will have mercy on him on a sick and dying bed. For we have reason to believe that such instances are few. There are but few, who have lived a life of sin, who give good evidence of such a change on a dying bed.

What has been laid before us in this paper affords encouragement to all on a sick bed to submit themselves to God, and to hope in his mercy. For all such find deliverance and peace.

Let the young renounce the sinful pleasures of youth, and seek those, which come from God alone. This is the one thing needful. This is the good part, which shall never be taken away. This makes us happy in life, and blessed in death. Blessed are the dead, who die in the Lord.

POETRY.

INFANT DEDICATION.

Psalm 127 : 3. LITTLE babe, I now receive thee
From thy Maker's bounteous hand,
Prov. 20 : 7. With his precious grace I leave thee,
Mayest thou in his favour stand.

Gen. 33 : 13. Weak and helpless, young and tender,
1 Chron. 22 : 5. Thou'rt committed to my care;
While my thanks to God I render,
Thou a parent's love shalt share.

Psalm 51 : 5. Born in sin, in sin conceived,
1 Peter 5 : 8. Satan would destroy thy soul;
But by this my fear's relieved,
Luke 11 : 22. Grace can satan's wiles control.

Psalm 110 : 3. God's free Spirit in a twinkling,
Can display resistless power,
Heb. 12 : 24. Can apply the blood of sprinkling,
1 Pet. 1 : 2. And thy ruin'd state restore.

Thee a gracious God has lent me,
For thy precious soul I feel;
Luke 2 : 22. Back to God I now present thee,
Rom. 4 : 11. To receive a holy seal.

This

This ſhall ſeal the cov'nant to me
In which God has thus agreed,
Gen. 17 : 7, 10. "I will be a God both to thee,
"And a God unto thy ſeed."
Gen. 17 : 1. Father, Son and Holy Spirit,
18 : 19. If I truly faithful be,
22 : 17. Stand engag'd, through Jeſus' merit,
Iſai. 44 : 3. To beſtow free grace on thee.
Gen. 26 : 45. Bleſſed cov'nant, what extenſion!
Rom. 5 : 20. Grace abounding over ſin!
O the glorious condeſcenſion,
Mark 10 : 14. Thus to take our infants in!
Acts 16 : 15, 33. Still no cauſe we find to ſever
Parents from their children dear;
2 : 39. Both united ſtill together
Pſalm 37 : 26. In the gracious promiſe ſhare.
Gen. 17 : 11. Of God's cov'nant as the token,
Abr'am's ſons were circumcis'd;
7 v. If the cov'nant be not broken,
14 v. Infants now may be baptiz'd.
Rom. 11 : 16—25. 'Twas the olive once did nouriſh
Jews, rejected now for ſin;
On the ſame the Gentiles flouriſh
Now through faith ingrafted in.
Luke 18 : 15, 16. If believers for their offspring
Then had heav'nly bleſſings ſeal'd,
Thus believers are in nothing
From ſuch bleſſings *more* withheld.
Rom. 11 : 17. Jews the olive's ſap and ſweetneſs
Did enjoy for Jeſus' ſake,
Of its precious root and fatneſs
Holy Gentiles ſtill partake.
1 Cor. 7 : 14. Children ſtill are holy named
From the parent, who believes;
Surely then we muſt be blamed,
Matth. 19 : 14 If we ſlight, when Chriſt receives.
Gen. 17 : 14. with Acts 2 : 39 & Rom. 11 : 17. Hearing what the word has told me,
Precious babe, a call I find
In the arms of faith to hold thee
To receive the ſeal deſign'd.
Eph. 6 : 4. O for grace to make me careful
All my duty to diſcharge;
Pſal. 119 : 32. Humble I ſhall be, and prayerful,
If the Lord my heart enlarge.
Deu. 6 : 7. Daily I would be inſtilling
5 : 29. Heav'nly truths into thy mind;
Eccle. 11 : 6. If a gracious God be willing,
Theſe thy heart at length ſhall find.
Prov. 19 : 18. Sharp corrections, if required,
22 : 15. For thy failings thou muſt feel,
23 : 13, 14. To promote the end deſired,
29 : 17. And preſerve thy ſoul from hell.
Eph. 2 : 8, 9. Still with God's free grace I leave thee,
When my duty all is done,
His free grace alone muſt ſave thee,
For the ſake of Chriſt his Son.

Aug. 22, 1802. ZURICH.

THE

Massachusetts

MISSIONARY MAGAZINE.

No. 1.] JUNE, 1804. [Vol. II.

MEETING OF THE MISSIONARY SOCIETY.

MAY 29 and 30, 1804, The MASSACHUSETTS MISSIONARY SOCIETY held, in Boston, its FIFTH ANNUAL MEETING. The Meeting, which was unusually full and solemn, was opened with prayer by the President; after which the following

REPORT OF THE TRUSTEES

Was read by the Secretary.

THE Board of Trustees of the Massachusetts Missionary Society are holden, by an article in the Constitution, to close their services by laying a report of their doings, and of the general state of Missionary concerns, before the Society. Their materials, however, are few, and their report will be confined to a few observations. One of the two missionaries, who were appointed by the Board to perform missionary labours in the west, the Rev. Mr. Jacob Cram, could not be engaged to accept of his appointment. The other, Mr. Levi Nelson, in the course of the last summer spent three or four months in the state of New-York, in faithful and indefatigable exertions, which have been detailed with sufficient minuteness, and it is presumed to the general gratification of the members of the Society, in the Missionary Magazine. Mr. Jotham Sewall, another missionary, appointed to labour for the year in the interior of the Province of Maine, has been engaged in the duties of this appointment; and as he was requested to be personally present on this occasion, and has not made any communications by writing to the Board, it is confided that he will be here, and gratify the Society by stating his labours and success. Mr. Couch has been associated with Mr. Sewall for several

eral months in this eaſtern miſſion. The Board have received no communications from him, and rely that in ſome form they will be made to the Society before its ſeſſion is cloſed.

Particular circumſtances at the preſent moment place the funds in a ſtate of uncertainty. The Treaſurer will be able, it is hoped, in ſeaſon to let the Society know its proſpects in this reſpect. Books to the value of about 300 dollars, given by the Cent Society, have been faithfully diſtributed. Friendly communications have been made to the Board from the Standing Committee of Miſſions of the General Aſſembly of the Preſbyterian Church in America, and from the New-York Miſſionary Society, who have expreſſed their fraternal regard to this body, by electing our Preſident an honorary member of that Society. Communications have been alſo received from the Hampſhire Miſſionary Society, and from a Society lately formed in the State of South-Carolina. From theſe official ſources of information, and others which are open to the public at large, the Board feel themſelves authorized to congratulate all the Brethren of the Society on the progreſſing and ſucceſsful ſtate of the miſſionary intereſt in this country. A growing harmony and a reſolved co-operation mark the exertions of the ſiſter ſocieties, and invite to increaſed hope, that the ſacrifices and labours of the friends of Zion will, under the bleſſing of the all victorious Redeemer, iſſue in great good. European, Aſiatic, and African countries are enriched with a growing zeal, and preſent a grateful proſpect of a plenteous harveſt. The increaſing attention to religion, and its hopeful progreſs in the place where we convene, and its vicinity, is a matter of joy, and may operate to quicken our exertions. Dear brethren, be firm, perſevering, generous; feel and pray. The cauſe is ever glorious. Let us never be weary of the labours of love. In due ſeaſon we ſhall reap, if we faint not.

Mr. Sewall, one of the Miſſionaries employed in the ſervice of the Society in the diſtrict of Maine, was preſent at the Meeting; and, partly by his written journals and partly by verbal ſtatements, gave a very pleaſing and impreſſive account of his miſſionary labours, of the ſucceſs which attended them, and of the opening proſpects of further uſefulneſs, in the extenſive field which he had traverſed. Mr. Couch, who had co-operated for ſome time with Mr. Sewall, was prevented, by ſickneſs, from attending the Meeting. But a letter from him, and his journals, which were exhibited, gave great ſatisfaction to the Society. After attending to the various communications, which were exhibited for their information and encouragement, the Society proceeded to the choice of officers for the enſuing year, and

and to the other appropriate buſineſs of the Meeting. The officers elected were,

The Rev. NATHANAEL EMMONS, D. D. *of Franklin*, PRESIDENT.
The Rev. SAMUEL AUSTIN, *of Worceſter*, SECRETARY.
Deacon JOHN SIMPKINS, *of Boſton*, TREASURER.
THE PRESIDENT, *ex-officio*.
The Rev. Meſſrs. DAVID SANFORD, *of Medway*,
DANIEL HOPKINS, *of Salem*,
SAMUEL NILES, *of Abington*,
SAMUEL SPRING, *of Newburyport*,
SAMUEL AUSTIN, *of Worceſter*,
SAMUEL WORCESTER, *of Salem*,
JONATHAN STRONG, *of Randolph*,
JEDIDIAH MORSE, D.D. *Charleſtown*,
ELIJAH PARISH, *of Byfield*, and
JACOB NORTON, *of Weymouth*,
} TRUSTEES.

The PRESIDENT of the LONDON MISSIONARY SOCIETY,
The PRESIDENT of the NEW-YORK MISSIONARY SOCIETY,
The PRESIDENT of the CONNECTICUT MISSIONARY SOCIETY,
The PRESIDENT of the HAMPSHIRE MISSIONARY SOCIETY, and
The PRESIDENT of the BERKSHIRE and COLUMBIAN MISSIONARY SOCIETY, were elected HONORARY MEMBERS of the Board of Truſtees.

On the evening of the firſt day of the Meeting, divine ſervice was attended at the Old South meeting-houſe. The Rev. Mr. HOLMES, of Cambridge, led in all the public ſolemnities, and delivered an appropriate and impreſſive Sermon, from 2 Cor. ii. 14. *Now thanks be unto God, which always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.* The auditory was reſpectable, attentive and ſolemn; and a handſome collection was made for the benevolent purpoſes of the Society.

The Rev. Paul Litchfield, of Carliſle, is appointed the firſt, and the Rev. Joſeph Barker, of Middleborough, the ſecond preacher for the next anniverſary.

The Society is in a very flouriſhing ſtate. In the courſe of the laſt year it received an acceſſion of about ſeventy new members. The whole number of members is now about three hundred. The *annual tax*, therefore, of two dollars each member, will amount to about ſix hundred dollars. The donations and contributions, the laſt year, excluſive of books, amount to about eight hundred and ſixty dollars. May the Lord continue to ſmile upon the Inſtitution, and may the bleſſing of many ready

to periſh come, through grace, upon its members and benefactors.

N. B. The Miſſionaries appointed by the Board of Truſtees for the preſent year, are the Rev. Meſſrs. Sewall and Powers for the Diſtrict of Maine, and the Rev. David Smith for the Weſtern Frontiers.

FOR THE MASSACHUSETTS MISSIONARY MAGAZINE.

TO THE EDITORS,

THE works of Mr. NEWTON are peruſed with pleaſure and profit by many Chriſtians among us. Every production of that amiable and excellent man is intereſting and worthy to be preſerved. The following letter to the late Doctor ROBBINS of Plymouth, it is believed has never been publiſhed. By giving it a place in your next number, you will gratify many of your readers. Yours,

CLERICUS.

REVEREND AND DEAR SIR,

I AM afraid you will think me, as I certainly think myſelf, very tardy in not acknowledging your obliging favour, which I received in September laſt. I have often propoſed it; but it is not worth troubling you with a detail of the multiplicity of buſineſs, engagements, and hindrances, which have hitherto prevented me.

I truſt my heart rejoiced in the account of the gracious revival, with which the Lord has viſited Plymouth under your miniſtry; and many have rejoiced with me; for I have ſeen the purport of it in a periodical paper. May it ſpread through all your ſtates, and penetrate weſtward, till the preſent deſolate wilderneſs ſhall become as the garden of the Lord, and bloſſom like the roſe!

There has been a movement of the like kind in a part of North Wales within theſe two or three years, which I believe has not wholly gone off: and I am aſſured that in many places the impreſſion, though ſudden, was not tranſient, but has produced an evident and abiding change. We hear likewiſe at preſent of more than uſual awakening in ſeveral parts of Yorkſhire. But in general, we are not favoured with a *net* to encloſe a great *multitude* of *fiſhes* at once: we are moſtly *anglers*, and

and would be thankful if now and then we can take *one*. Yet I hope that upon the whole the ſucceſs of the goſpel is on the increaſe among us, both as to its ſpread and efficacy, eſpecially in the eſtabliſhment. The Lord adds to the number of goſpel miniſters every year; and now and then we hear of one, who is brought to the knowledge and experience of the truth, after having been long a blind leader of the blind.

London is highly privileged. Mr. Romaine and myſelf, indeed, are the only *parochial* miniſters; but we have curates, lecturers, and miniſters of chapels; many of whom are men of ſenſe and abilities, and are attended by large auditories, I truſt with good effect.

There is alſo much preaching by irregulars and itinerants, and I believe much good is done among them: but as this path is eaſily opened to any who *think themſelves* qualified to tread in it, there is a great mixture. Some attempt to teach others, who themſelves have need of being taught. They have neither the right meſſage nor the right ſpirit, but are raſh and ſelf-confident; ſo that novelties, errors, ſtrifes, and diviſions are multiplied. It was thus, you know, in the apoſtles' days, and therefore we need not wonder it is thus in our days, and in our land, where every one is at liberty to do that which is right in his own eyes.

We have a full church at *St. Mary Woolnoth*, and a very ſerious congregation. Few of the hearers, however, comparatively, are my pariſhioners. They find the way from all parts of London and its environs. By preaching the truths of the goſpel rather in an experimental than controverſial way, I ſeem to pleaſe and ſuit them as well as if they were all of a mind. The chief points that I aim at in preaching are,

Firſt, To ſet forth the glory and grace of God in the perſon of the Saviour.

Second, To ſhew the danger and folly of a form of godlineſs without the power; of a mere talking, ſpeculative profeſſion.

Third, To perſuade, if poſſible, thoſe that love the Lord Jeſus Chriſt to love one another; to lay much ſtreſs upon the things in which we are agreed, and but little upon thoſe in which we differ.

Through mercy we walk in peace; and we have more than a few among us, who, I think, are firſt rate Chriſtians, and who perhaps would have been deemed ſuch, had they lived in the time of the apoſtles.

It is true, Sir, as you obſerve, that I am a wonder to many. I wiſh I was more a wonder to myſelf. But I hope I have ſome ſenſe how unworthy I was and am of the mercy I obtained. The Lord literally brought me out of the land of Egypt,

and the houſe of bondage. I was not only a daring, blaſpheming infidel, and a licentious, hardened profligate; but my ſituation on the coaſt of Africa was ſuch, that my recovery from thence to be within the reach of ordinary means ſeemed morally impoſſible. I ſometimes conſider myſelf as a *unique* in the annals of the church. The grace of God, which is exceedingly abundant, may have pardoned and reclaimed ſome, who have gone equal lengths in wickedneſs, (though I have reaſon to think few of my years and opportunities ever went beyond me in my dreadful career); but the manner of my deliverance from Africa, not only undeſerved but undeſired, and the ſubſequent path into which the Lord was pleaſed to lead me, ſeem peculiar to myſelf.

When I thought of the miniſtry, I met with ſo many difficulties and diſcouragements before I was admitted, that I at length gave up all application. I hoped that the Lord graciouſly accepted the deſire which He himſelf had put into my heart, as he did David's purpoſe of building the temple. But in his caſe it was added, "thou ſhalt not build me an houſe, becauſe thou haſt been a man of blood." So I apprehended, that although I meant well, and the Lord was not diſpleaſed with me for deſiring to ſerve him in the goſpel, it was an honour that could not be permitted to one, who had been ſo openly vile and ſcandalous as I. Yet, in his beſt time, after ſix years' waiting, and when I had given up the expectation, I obtained my deſire with the greateſt eaſe. When Olney, the firſt place allotted to my ſervice, was ready, the door of entrance was ſet wide open. There I found a poor and afflicted, but ſimple and gracious few, who were appointed to teach me, while I endeavoured to inſtruct them. Olney was a good ſchool; and though I was a dull ſcholar, yet I truſt I learnt ſomething in the ſixteen years I was there; which contributed in ſome meaſure to qualify me for my more public ſtation in London. I have been here fourteen years; and goodneſs and mercy have followed and accompanied me every day. I have been favoured with much acceptance and with ſome uſefulneſs; I have many friends, and am ſurrounded with comforts.

The removal of the partner, and, alas! the idol of my heart, in the year '90, was a heavy trial, though ſhe had been ſpared to me more than forty years. But the occaſion afforded me ſuch a proof of the faithfulneſs and all-ſufficiency of God, as I could not have learnt from books. To this hour I feel the ſhock little leſs ſenſibly than on the day ſhe left me; and I ſhall probably feel it to the end of my life: yet I cannot ſay I have had one uncomfortable day or night from the firſt. I have been favoured with ſomething more than *ſubmiſſion*, an *acquieſcence* in the will of Him, who does and appoints all things wiſely and well. But having loſt my right hand, I cannot but

miſs

miss it. By this event, however, I am set free from a thousand anxieties and cares, which formerly distressed me; and I hope my attachment to this poor world is still more weakened. I am willing to live my appointed time for my profession and ministry's sake; and I rely upon the Lord's goodness to make me willing to depart, whenever the summons shall arrive. My times are in his hands; may I live to-day, and leave to-morrow and all its concerns with Him.

If I live till the fourth of August, I shall enter my sixty-ninth year: but I do not feel any considerable diminution of powers, either of body or mind, in my public services. My health is firm; my spirits are good; and I seldom feel pain. My appetite and sleep are much the same, as when I was much younger. So that the whole of my history, on the Lord's part, is made up of mercies and favours. On my own part, I have daily multiplied cause for shame and humiliation. It is my desire to live as becometh saints; and it is my hope that I shall die as becometh sinners; rejoicing in Christ Jesus, and renouncing all confidence in the flesh, and saying with the dying thief, "Lord remember me." I neither have, nor wish to have, any better or other plea than his.

I beg a remembrance in your prayers, and hope not to be unmindful of you and your brethren. Give my love to all who love and preach the gospel. May the Lord bless you in your heart, house and ministry, and give us at length a happy meeting with his redeemed before the throne!

I am, respectfully, dear Sir, your affectionate and obliged servant and brother,

JOHN NEWTON.

London, Colman-Street Buildings,
19th April, 1794.

LETTER

From the Committee of Missions of the General Assembly of the Presbyterian Church to the Massachusetts Missionary Society.

GENTLEMEN,

THE General Assembly of the Presbyterian church in the United States of America, at their session in May, A. D. 1802, appointed "a standing committee of missions," a part of whose duty was declared to be, "to correspond with missionaries, if necessary, and with all other persons on missionary business."

The

The committee, after attentively conſidering this part of their truſt, have concluded that it will probably both aid and gratify the Aſſembly, to be informed of the meaſures and ſucceſs of others engaged in miſſionary undertakings. They are alſo diſpoſed to believe that a mutual communication of the plans, purpoſes and proſpects, of the various miſſionary aſſociations in this country, with the effects of their exertions already produced, may greatly encourage and aſſiſt each other, in their common efforts to propagate the precious goſpel of Chriſt, among thoſe who have hitherto been deſtitute of its bleſſings.

The committee, therefore, will take the liberty of communicating to you a ſhort ſtatement of the miſſionary buſineſs under the ſuperintendence of the Aſſembly; and will then requeſt of you, in return, anſwers to certain queſtions which they will ſpecify, from which they hope to be both inſtructed and animated in their arduous work.

From the time that the Preſbyterian church was organized in this country, which was at the commencement of the laſt century, the practice has exiſted among us, of ſending miniſters of the goſpel to preach to thoſe who had not its inſtitutions regularly eſtabliſhed among them. This, however, for a number of years, was done only, or principally, to ſuch people as requeſted the aid which they received from preſbyteries and ſynods. The number of our miniſters was then ſmall, themſelves and their flocks were poor, the country was thinly inhabited, and frequently the places calling for miniſterial labour were conſiderably remote. Gradually, however, all theſe circumſtances were meliorated; and the duty of ſending the goſpel, without ſolicitation, to the regions deſtitute of it, was more ſenſibly felt, and more eaſily executed. Our church indeed has always conſidered miſſionary labours as an object of importance; which they have accordingly purſued, at ſome times with a greater, and at others with a leſs degree of zeal. The Rev. David Brainard, the Rev. John Brainard, the Rev. Charles Beatty, and the Rev. George Duffield, all members of the ſynod of New-York, went on miſſions to the Indians, between the years 1740 and 1765. Accounts of all theſe miſſions, except that of the Rev. John Brainard, have been publiſhed. Salaries were given to the two firſt mentioned, by the ſociety in Scotland for propagating Chriſtian Knowledge. During the period already ſpecified, and for ſeveral years ſucceeding it, miſſions were alſo ſent to the Europeans, and their deſcendants, who were ſettled in the weſtern parts of the States of Virginia and N. Carolina.

But it was not till the year 1789, when the ſupreme judicature of the Preſbyterian church was made a delegated body, and denominated a General Aſſembly, that any meaſures were taken to eſtabliſh a regular and permanent fund for the ſupport

port of missions. Before this their support was gratuitous, and those who undertook them commonly sustained a principal part of the expense. But the Assembly, at their very first sessions, formed a plan for obtaining a permanent fund, and directed that voluntary contributions to it should be sought for and received, in all the churches under their care. Considerable sums of money were accordingly collected in this manner, and carefully and economically applied, to enlarge the sphere of missionary usefulness. In the years 1795 and 1796 the sum of Dolls. 1226.50 was expended for this purpose.

In the year 1799 the Assembly obtained from the legislature of the State of Pennsylvania a charter of incorporation, whereby certain individuals of their communion were empowered to hold property, both real and personal, for charitable and pious purposes, and subject to the order of the Assembly. In consequence of this event very considerable donations have been made, and the fund for supporting missionaries is now respectable, and has the prospect of a still further increase.

For three years past seven or eight missionaries have been annually sent out, besides a stated missionary, who resides on the frontiers of the country to direct the labours of others, and to spend six months of the year himself in travelling and preaching. The success of these missionaries, among the white inhabitants who have received their labours, has been very considerable. They have already been instrumental in establishing churches through a large extent of country, and their preaching, under the divine blessing, has manifested the power of evangelical truth in the hopeful conversion of many souls. In a word, they are annually forming into regular congregations the people who emigrate from the interior of our country to the wilderness that adjoins it, and planting and cherishing among them the seeds of genuine piety.

There are four descriptions of people to whom the Assembly, at present, are endeavouring to send missions. 1. To those who are settled on our frontier; with whom, as just stated, they have had much success. 2. To certain places in the more settled parts, where the gospel has not been regularly established. Here, too, there has been some success, and the prospect of more is promising, if it be not clouded by the want of suitable missionaries. 3. To the black people, or negroes, of the United States. These, in the southern part of the Union, are mostly slaves, extremely ignorant, and, from the rank they hold in society, difficult of instruction. The Assembly, however, have, for two years past, employed a missionary of their own race and colour to travel and labour among them. He is a man of education, as well as of prudence and piety, and has been well received. 4. To the Indians, or Aborigines of our country. The Assembly have not been able, till the present

year, to obtain a ſuitable miſſionary to be ſent among theſe: at their laſt meeting, however, their ardent wiſhes were gratified; and one was engaged whom they eſteem in all reſpects well qualified for the undertaking, and he is now commiſſioned to eſtabliſh a ſchool for the inſtruction of the youth of the Cherokee Indians, and to introduce among them, as ſpeedily as may be practicable, the knowledge of evangelical truth.

Seaſons of ſpecial prayer for the ſucceſs of the goſpel have been recommended by the Aſſembly, and obſerved by many of their congregations; and we think there is reaſon to believe that a prayer hearing God hath graciouſly regarded, and anſwered the petitions of his people.

The ſynods of Virginia, of Pittſburgh, of Kentucky, and of the Carolinas, are all engaged in miſſionary enterpriſes. Theſe ſynods are connected with, and under the care of, the Aſſembly. But, from local circumſtances, it has been judged expedient that they ſhould manage the miſſionary buſineſs ſeparately from the Aſſembly, and ſome of them have manifeſted a moſt commendable zeal in the cauſe. From the weſtern commiſſion of the Synod of Virginia nine miſſionaries were ſent forth during the laſt year. Three of theſe have gone to the Indians. They have alſo ſent a young man, of pious character, among the heathen, to inſtruct them in agriculture, and to make inſtruments of huſbandry for their uſe. The commiſſion of Synod are likewiſe inſtructing a native Indian youth, who has lately become pious, with a view to his being an interpreter, and in due time a preacher of the goſpel, among his people.

The civil government of our country has never preſented any obſtacle to the miſſionary efforts of the General Aſſembly, and, in ſending a miſſion to the Indians, it has afforded ſome aſſiſtance. Some of the officers of government have decidedly countenanced and encouraged the undertaking.

The great difficulty with us is, to obtain men well qualified for the office of miſſionaries, eſpecially to the Indian tribes. This has much circumſcribed the efforts that might, and that probably would, otherwiſe have been made. We hope, at preſent, that there is reaſon to expect that this hindrance will be diminiſhed, if not wholly removed.

From the ſtatement now finiſhed you will perceive, that the great Head of the Church has put it into the hearts of the miniſters and people of our denomination to exert themſelves with conſiderable diligence and earneſtneſs, to extend the favour of their Redeemer's name, among the ignorant, the deſtitute, and the vicious; that their ſucceſs has already been encouraging, and that their future proſpects are highly animating.

Allow us now to propoſe to you a few queſtions, to which we would ſolicit your anſwers, as ſoon as you may find leiſure

to

to make, and opportunity to tranſmit them. The queſtions are the following—How long has your ſociety exiſted? What were the circumſtances and motives that led to its inſtitution? What obſtacles or difficulties have you had to ſurmount? What are your funds? What is the number of your miſſionaries? Are they all men of education, or not? What inſtructions do you give to your miſſionaries? What are the places to which you have already ſent miſſions, and what other places do you contemplate for them? What has been your ſucceſs hitherto? What are your hopes and proſpects for the future? What advice can you give to us? By anſwers to theſe inquiries, and by any other uſeful remarks that you may think proper to make, you will greatly oblige us.

We have nothing further to add, but our entreaties and our hopes that your prayers may be united with ours, and moſt fervently offered at the throne of grace, that God may give the heathen to his Son for an inheritance, and the uttermoſt part of the earth for his poſſeſſion: and that he may ſpeedily become king of nations as he is king of ſaints.

"By order and on behalf of the Standing Committee of miſſions."

ASHBEL GREEN, *Chairman.*

Philadelphia, April 21ſt. 1804.

To the Editors of the Missionary Magazine.

Gentlemen,

THE following letters from "Adelphus to Euſebia," on modern polite amuſements, are cheerfully ſubmitted to your inſpection. If thought uſeful, you will pleaſe to give them a place in your Magazine. The increaſe of vice, infidelity, and modern catholiciſm amongſt the young, claims the ſerious attention of the friends of religion. To the young in particular the following letters are addreſſed by one, who feels intereſted in their future and eternal happineſs. The youth of the writer will, it is hoped, render venial that want of method, and accuracy, which would be leſs excuſable in older writers; at the ſame time, it may render them more acceptable to thoſe, for whoſe uſe they were particularly tranſcribed.

LETTER I.

Dear Sister,

THE ſatisfaction to be derived from a life of religion is great. To be delivered from the fear of future wo, to be "juſtified freely," to have an intereſt in Chriſt, and to be delivered

from

from the dominion of ſin, are bleſſings, without which none can be truly happy, and which can be enjoyed in the ways of religion only. I am pleaſed with the attention and reſpect which you profeſs to have for religion. Not that this is a certain ſign of your poſſeſſing it; though the contrary would certainly prove you to be deſtitute of it. If your eſteem for religion be genuine, you will account it the pearl of great price, and be willing to ſell all that you may obtain it.

It is pleaſing to me alſo, that your view of religious ſentiments is ſo correct. Before a perſon is qualified for heaven, you believe he muſt be the ſubject of that faith, which overcomes the world, and of that repentance, which has the nature of ſin for its object. The heart, you think, muſt undergo a radical change in every perſon, whether moral, or vicious, before he can be a Chriſtian. Chriſt died to open a way for God to pardon and receive into favour penitent ſinners without diſhonour to his character as moral Governor, and without lowering the demands of the divine law. The ſinner is entirely dependent on the operation of the Holy Spirit for converſion, ſanctification, and perſeverance in a life of holy obedience. After expreſſing your firm belief in theſe important truths, I was much ſurpriſed at reading your opinion reſpecting the propriety and lawfulneſs of attending balls, routs, and card-parties. You are pleaſed to ſtyle them "innocent amuſements," harmleſs diverſions, &c. The arguments you brought in favour of them are not new. They have often been adduced before, and as often refuted. You requeſt my thoughts more fully on the ſubject, and promiſe to abſtain from them upon conviction of their unlawfulneſs. I ſhall, therefore, endeavour to ſhow the fallacy of your principal arguments, as well as my time and abilities will permit; and then conſider the arguments on the other ſide. In the mean time, I would recommend a few plain queſtions to your ſerious attention. Do you advocate amuſements becauſe you think them really virtuous? or rather becauſe you love them? Do you delight in them from a real deſire of pleaſing God? or is your main object to pleaſe yourſelf and your giddy companions? Are you better prepared for death after having ſpent an evening in mirth, than before? Are they, who take moſt delight in ſuch ſcenes, the perſons, whom you would prefer for attendants at your dying bed? Are they the perſons, who appear to encourage you in a religious life? You ſay, "there is no injury done, or intended to any one, by indulging once in a while in innocent amuſements." Is it not an injury to your companions to do any thing to render them more thoughtleſs and ſtupid about their everlaſting happineſs? In what part of your bible are you allowed to neglect the care of your ſoul for pleaſure? Why do you call amuſements innocent? Is it becauſe they are agreeable to you? or becauſe they are

agreeable

agreeable to the divine law? The law requires you to love God with all your heart. It never allows you to ſeek ſelf-indulgence in any inſtance. If you love the law, you will be willing to obey it. If you love Chriſt, you will obey his commands, one of which is, that we "take up the croſs daily and follow him." He allows of no ſelf-indulgence. He requires a perfect heart, and any indulgence, which falls ſhort of this, cannot with propriety be called innocent.

ADELPHUS.

(To be continued.)

THE GREATNESS OF SIN NO REASON WHY IT MAY NOT BE PARDONED.

THIS will be illuſtrated, after ſome things have been premiſed with regard to the greatneſs of ſin. It may be obſerved, that all ſin is great. Sin is committed againſt God, who is infinitely great and glorious, and, in its nature, is hoſtile to the higheſt good of the univerſe. Therefore its magnitude and demerit are infinite. But ſtill it is evident, both from reaſon and revelation, that all ſins are not equally great, nor all ſinners equally ſinful and criminal. *Some* ſins proceed from more oppoſition and malignity of heart than *others*—*ſome* ſins are more pernicious in their conſequences than *others*—and ſome are committed againſt greater light than others. Conſequently they muſt be greater. "The ſervant that knows his maſter's will, and does it not, ſhall be beaten with many ſtripes." It will be more tolerable, we are informed, for heathens in the judgment day, than for goſpel impenitents. The ſins of ſome perſons are more numerous than thoſe of others; and the ſins of ſome alſo are committed againſt particular and greater obligations than the ſins of others. This is the caſe with regard to God's people. Their ſins are committed againſt diſtinguiſhing love and grace; and againſt covenant obligations. David's ſin and Peter's had this crimſon ſtain. There is one ſin for which there is no forgiveneſs. This is called the ſin againſt the Holy Ghoſt. The apoſtle John calls it the ſin unto death. Whether the unpardonableneſs of this ſin is on account of its being ſo much greater than any other ſin, may be queſtioned. Suffice it, however, to ſay, that God has declared it to be unpardonable; and this decree is irreverſible. Hence what may now be ſaid in illuſtration of the important truth which has been ſtated, as the ſubject of this eſſay, will be ſaid excluſively of this mortal ſin.

That the greatneſs of ſin is no reaſon why it may not be pardoned, appears from the magnitude of Chriſt's atonement. As he is God as well as man, his atonement is infinitely great. His obedience and ſufferings were infinitely meritorious. They ſanctioned the righteouſneſs of the divine law, both in its preceptive and penal requirements. In a word, the atonement of Chriſt is ſufficient, in its nature, for the pardon of the greateſt and moſt numerous ſins. "He is able to ſave them to the uttermoſt who come unto God by him:" "With him is plenteous redemption." As God has no regard to perſonal merit in the forgiveneſs of ſin, but to the merits of Chriſt, he can pardon whom he will. "He can be juſt, and the juſtifier of him who believes in Jeſus," though ever ſo great a ſinner.—This is further evident from the calls and invitations of God to ſinners to repent and turn from their evil ways. Theſe are indiſcriminate. They reſpect all claſſes of ſinners in this rebellious world, whatever be the greatneſs or number of their ſins. It ſeems unneceſſary to recite particular paſſages; look into the Bible, and they will meet the eye on almoſt every page. And to queſtion their propriety and ſincerity would be an impeachment of the divine character, and awfully criminal. Hence doubtleſs all who will obey the call to repentance, who will accept the kind invitation of mercy, will obtain the pardon of all their ſins, though they be ever ſo great and numerous! This appears alſo from the conſideration, that in the pardon of great offences, Chriſt and his atonement will be greatly exalted. If a king ſhould forgive and receive to his favour, and admit to the richeſt bleſſings of his kingdom, ſome of the vileſt rebels who had manifeſted an extremely unconquerable oppoſition to his crown, and the great intereſts of his kingdom, through the interpoſition of a third perſon; it would clearly manifeſt his high eſtimation of the character and merit of ſuch perſon. And God, in the pardon of the vileſt tranſgreſſors, will ſtrikingly exhibit his high eſtimation of his Son, and his perfect ſatisfaction in his atonement. In this Chriſt will be glorified forever. Such characters, waſhed from their crimſon ſtains of guilt in his precious blood, and juſtified through his perfect righteouſneſs, will be gems of diſtinguiſhed luſtre in his eternal crown of glory. As much is forgiven, they will love much. As they have been great ſinners and found a ſtill greater Saviour, they will praiſe him forever in the higheſt ſtrains. Then ſince God delights to glorify his Son in his mediatorial character, the greatneſs of ſin is far from being an inſuperable objection to its pardon. But it may be added, that in the forgiveneſs of great and numerous ſins, the greatneſs of God's mercy and the glory of his name will be exceedingly conſpicuous. It is a plain dictate of common ſenſe, that pardoning mercy always bears a proportionable magnitude to the number

ber and greatneſs of the offences forgiven. To pardon a criminal of high demerit, is a much greater manifeſtation of mercy, than though his guilt were but ſmall. The father of the prodigal manifeſted diſtinguiſhed mercy in forgiving him and receiving him again into his family; becauſe his guilt and wretchedneſs were exceedingly great. And God's mercy will appear the moſt eminent, in the pardon of the greateſt iniquities, and the ſalvation of ſome of the vileſt of ſinners. For in pardoning ſuch, he exerciſes mercy towards thoſe, whoſe oppoſition to his holy character and government has been moſt notorious and daring; and who conſequently deſerve the ſevereſt puniſhment. To pardon and ſave creatures thus depraved and guilty manifeſts the moſt glorious grace and mercy. In ſuch veſſels of mercy God's name will be magnified and his glory will forever ſhine with peculiar luſtre! Hence David, under a ſolemn ſenſe of his great ſin and guilt, and the awful puniſhment which he deſerved, ſaid, "For thy name ſake, O Lord, pardon my iniquity; for it is great." He well knew that God's higheſt object in the forgiveneſs of ſins and ſalvation of men, is his own glory. This was a pleaſing conſideration to him, and a powerful excitement to humble fervent prayer for pardon and ſalvation for himſelf and others. That God has ſpecial regard to his name and glory in the pardon and ſalvation of ſinners, is evident alſo from the teſtimony of Aſaph, Jeremiah and other inſpired men. Hence as his infinite mercy and grace will be ſo conſpicuous in the pardon and ſalvation of ſome of the moſt vile and guilty, the greatneſs of ſin can be no reaſon why it may not be pardoned through the blood of Chriſt. The divine conduct, it may be obſerved, will ſupport and confirm this intereſting truth. Some of the greateſt of ſinners *have been pardoned.* In ſcripture account, we find among the ſubjects of ſpecial grace ſome of the moſt vile and guilty. Such as a bloody Manaſſah, the malefactor on the croſs, a perſecuting Saul, publicans and thoſe vile Corinthians, who were chargeable with ſome of the moſt heinious ſins. And there is ſufficient evidence to juſtify the belief, that, in every age, ſome juſtly numbered among the vileſt of men have been brought to repentance and obtained forgiveneſs. This ſubject will ſuggeſt ſeveral intereſting reflections.

1. It appears that none have any reaſon to deſpair of mercy on account of the greatneſs of their ſins. In God there is a boundleſs ſource of mercy. Through the atonement of Chriſt, he can pardon and ſave the vileſt of ſinners. Though their ſins are ever ſo great and numerous; yet their guilt cannot exceed the greatneſs of Chriſt's atonement. The greateſt ſinner in this rebellious world, if he will repent and embrace the ſalvation of the goſpel, may experience pardoning mercy, and inherit eternal life. In the blood of Jeſus, his ſins, which are as ſcarlet and

as

as crimſon, may be made as *ſnow* and as *wool*. And by him, plucked as a brand from the hotteſt place in everlaſting burnings, God can make the exceeding riches of his grace appear in the moſt aſtoniſhing manner. Hence let no humble, trembling ſoul deſpair of divine mercy. As well might a perſon fear periſhing by thirſt with an extenſive, inexhauſtible river by his ſide; for there is an infinite plenitude of mercy in Jehovah for all true penitents; though their ſins be great, and numberleſs as the ſands on the ſea ſhore. It is therefore altogether unreaſonable and criminal for a perſon to conſider himſelf as ſo great a ſinner, that he cannot obtain mercy through the merits of the great Redeemer; and, upon this principle, to neglect the great ſalvation offered in the goſpel.

2. It ſeems eaſy, in the light of this ſubject, to ſee the vanity of that hope of pardon, which is built on the idea of not being very ſinful and guilty. It is ſometimes the caſe that perſons are diſpoſed to think and ſay, as they have been upright in their dealings with their fellow-men, and quite regular in their general deportment, they truſt, that they ſhall obtain forgiveneſs in thoſe inſtances in which they have offended; eſpecially as their ſins, at moſt, are but few and trifling, compared with the ſins of many of their fellow-men. Such perſons would do well to conſider, that though their ideas of their guilt were juſt, yet it is altogether unſafe to hope for pardon on this account. Some of the vileſt of ſinners may go into the kingdom of heaven while *they* are excluded. For the greatneſs of ſin is no reaſon why it may *not* be pardoned, nor the ſmallneſs of ſin any reaſon why it *ſhould* be forgiven.

3. As the greatneſs of ſin is no reaſon why it may not be pardoned, thoſe who periſh under the light of the goſpel muſt aſcribe their final ruin to their refuſal of a gracious pardon, rather than to the greatneſs of their ſins. For it is only by wilful rejection of the overtures of mercy that goſpel ſinners go down to deſtruction. Let them be willing to embrace the pardon and ſalvation offered them in the goſpel, and what can prevent their obtaining? The number or greatneſs of their ſins, it ſeems, is no inſuperable objection. God's word can never fail, nor his grace be exhauſted; neither can all the combined powers of darkneſs and malice of hell deſtroy the ſoul that humbly relies on his mercy through the merits of Chriſt.—Hence ſuch as continue to reject the goſpel and die in their ſins, will lie down in ſorrow forever under the moſt tormenting ſelf-reproaches. Therefore let ſinners under goſpel advantages ſeriouſly conſider their ſolemn ſituation, and without delay repent and take hold of the glorious hope ſet before them; "for how ſhall we eſcape, if we neglect ſo great ſalvation!"

CLEMENT.

A DIS-

A DISSERTATION

ON MATTHEW XVIII. 17, LAST CLAUSE.

—Let him be unto thee as an heathen man, and a publican.

THIS is the concluding part of the law of Chriſt, preſcribing the manner, in which an offender in the Church is to be dealt with, by his brethren; and relates to the treatment, which ſuch an offender, who refuſes to be reclaimed, ſhould receive, when cut off from the communion of the Church. The whole law of Chriſt, on this ſubject, ſtands thus: *If thy brother ſhall treſpaſs againſt thee, go and tell him his fault between thee and him alone: If he ſhall hear thee, thou haſt gained thy brother. But, if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witneſſes, every word may be eſtabliſhed. And if he ſhall neglect to hear them, tell it unto the Church: But if he ſhall neglect to hear the Church, let him be unto thee as an heathen man, and a publican.* It may here be obſerved, that one leading object of all this proceſs is, to reclaim the offender. *If he hear thee, thou haſt gained thy brother.* And, from all that Chriſt has ſaid, it is very evident, that, if the brother be gained, the object is gained. For, it is only in caſe of his not hearing one, that he is to take with him one or two more; it is only in caſe of his not hearing theſe, that the matter is to be told to the Church; and it is only in caſe of his not hearing the Church, that he is to be conſidered as an heathen man, and a publican. If, in any ſtage of theſe proceedings, the brother be gained, or manifeſt repentance, the object is gained, and the proceſs ceaſes. The ſame object is ſtill to be had in view, in the final ſentence of excommunication, and the ſubſequent treatment, which the excommunicated perſon is to receive, from his aggrieved brethren. He muſt be *delivered unto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaved in the day of the Lord Jeſus.* And, after he is caſt out of the Church, if he come to repentance, he is to be reſtored in the ſpirit of meekneſs. With a view to this object, Chriſt directed his diſciples to let the excommunicated perſon be unto them as an heathen man, and a publican; and the object of this diſſertation is, to aſcertain the import of this direction.

In order to this, it is neceſſary to conſider how heathens and publicans were treated by the Jews, among whom the diſciples of Chriſt, to whom this direction was originally given, had received their education, whoſe prejudices they had imbibed, and whoſe cuſtoms they followed. From ſome things, which are found in Scripture, there is ſome reaſon to ſuppoſe, that the

Jews

Jews and the Samaritans, who were neighbours, and always enemies to each other, had ſcarcely any dealings together; not ſo much as to perform the common acts of humanity and kindneſs, in caſes of want and diſtreſs. Hence, the woman of Samaria was ſurpriſed, that a Jew ſhould requeſt the favour of a little water of her. But it does not appear, that other heathens and publicans were treated with equal ſeverity by the Jews. Conſiſtently with their views of propriety, for ought that appears to the contrary, the Jews could perform to heathens and publicans, the common offices of humanity, when they ſtood in need of aſſiſtance. And it cannot be ſuppoſed, that our Saviour ever directed his diſciples to do any thing, with reſpect to any perſon, ſo repugnant to the mild, benevolent, and friendly nature of his religion, as the withholding of ſuch acts of compaſſion and kindneſs would certainly be. But, it is very plain, that the Jews did not admit of any of that friendly intercourſe, or familiarity, with heathen men and publicans, which ſubſiſts between thoſe, who have complacency in each other. Though they were not obliged to withhold acts of kindneſs and charity from the diſtreſſed, even among the heathens and publicans, they would keep at ſuch a diſtance from them, as to let them feel, that they had no reliſh for their ſociety, nor any complacency in their characters. They would give food to the hungry heathen, or to the hungry publican; but they could not eat with him. This they viewed as ſcandalous to themſelves. And this was one principal thing, by which they ſhewed their diſpoſition to keep at a diſtance from them. Hence, they blamed our Saviour for receiving publicans and ſinners to his ſociety, and eating with them. *This man*, ſaid they, *receiveth ſinners, and eateth with them. Behold, a friend of publicans and ſinners.* This conduct of Chriſt was diſpleaſing to the Jews. It is evident, therefore, that *they* treated the ſame characters, in this reſpect, very differently. They refuſed to receive them to their company, or to eat with them. The diſciples of Chriſt, educated in the cuſtoms of the Jews, had imbibed ſimilar notions with their brethren, and adopted, generally, a ſimilar conduct, in their treatment of heathens and publicans. This is evident, from what we find on the ſubject, even after the reſurrection of Chriſt, and the commencement of their ſubſequent miniſtry. For, to do away a prejudice of this kind, was the obvious deſign of the viſion, which Peter had, preparatory to his reception of the invitation of Cornelius. The Jewiſh converts, countenanced, as it ſhould ſeem, by the Apoſtles themſelves, carried this matter ſo far, as not to be willing to eat with the Gentiles, who were converted to the Chriſtian faith. Even Peter, long after he had been ſpecially taught not to call that common, which God had cleanſed, would not openly eat with the

Gentile

Gentile Chriſtians, leſt he ſhould give offence to his Jewiſh brethren. This is evident from what Paul wrote on the ſubject, in his epiſtle to the Galatians. *But when Peter was come to Antioch*, ſays he, *I withſtood him to the face, becauſe he was to be blamed. For before that certain came from James he did eat with the Gentiles; but, when they were come, he withdrew and ſeparated himſelf from them, fearing them that were of the circumciſion.* If the obſervations, which have been made, be juſt, it is evident that the Jews, in general, did not have any friendly ſociety or intercourſe, with heathen men and publicans; not even ſo much as to eat with them, at common meals; and that, in this reſpect, they were imitated by the Apoſtles, and other diſciples of Chriſt. Of courſe, it muſt follow, that thoſe who heard the direction given, which is the ſubject of preſent conſideration, muſt have underſtood it, as a prohibition to ſo much appearance of friendſhip, or complacency, in an excommunicated perſon, as is manifeſted in coming together to a common table. This, however, is not the only paſſage of Scripture, in which Chriſtians are directed to treat excommunicated perſons in this manner. We are elſewhere taught, that they ought to *withdraw from every brother, that walketh diſorderly: To avoid him: To note him, and to have no company with him.* Not, as has been already obſerved, that we are to withhold acts of kindneſs and charity, if he ſtand in need; but we are never to ſeek his ſociety, nor to have any of the intimacy of friendſhip with him. This matter ſeems to be put out of all reaſonable queſtion, by St. Paul, in the 6th chapter of his 1ſt Epiſtle to the Corinthians. Here he expreſsly directs, that excommunicated perſons be treated differently, by the Church, from other ſinners; even thoſe, who are known to be guilty of ſimilar offences, to thoſe, for which they have been cut off. *I wrote unto you, in an Epiſtle, not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or with extortioners, or with idolaters; for then muſt ye needs go out of the world.* Here, he plainly tells them, that he did not mean to be underſtood, that they ſhould entirely avoid the company of all ſuch perſons, who are avowedly of the world, or out of the Church. *For*, ſays he, *in that caſe, ye muſt needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother, be a fornicator, or covetous, or an idolater, or a railer, or an extortioner, with ſuch an one, no, not to eat.* It cannot reaſonably be ſuppoſed, that this eating, which the Apoſtle prohibits, is eating at the Lord's table. For, it is very plain, that the eating, here prohibited, is one of the loweſt acts of companying, which is forbidden at all. Keep no company with him, ſays he, no, *not to eat.* That is, no, not ſo much as to eat with him. But coming together to the table of Chriſt is one of the higheſt acts

of

of viſible communion. And it would ſurely have ſounded ſtrangely, not to ſay ridiculouſly, to a Chriſtian ear, to hear an apoſtle ſay, Keep no company with a wicked offender, no, not ſo much as to come with him to the table of Chriſt. Beſides, it is very plain, that this eating, which the apoſtle prohibits, was a kind of companying, which Chriſtians are allowed to have, occaſionally, with the fornicators, and covetous, and extortioners of this world; but which they may not have with perſons excommunicated. It is ſuppoſed, however, that few will contend, that we may come to the table of Chriſt, with ſuch characters, though they be of the world. If not, muſt it not be plain, that thoſe, who are excommunicated, are not to be companied with, by the Church, even at a common table? At leaſt it muſt be evident, that this was prohibited to the primitive Chriſtians; and the law muſt ſtill be binding, unleſs circumſtances have ſo been changed, as of courſe to render it void. And, of this, the evidence is not yet ſeen.

Several objections, to what has been ſaid, demand ſome attention.

1. It may be objected, that, though the Jews treated heathens and publicans in the manner which has been ſtated, Chriſt himſelf did not; and it is reaſonable to conclude, that the rule given in the text had reſpect to his own example, rather than to that of the Jews, of which his own was a pointed reproof.

Anſwer. Though the enemies of Chriſt reproached him with receiving ſinners, and eating with them, it may be difficult to prove, that he did eat with heathens and publicans, in any caſe, until they manifeſted repentance, and become his followers. Should this be proved, however, it would ſtill be evident, from the example of Peter, already referred to, that Chriſt never had ſo explicitly taught his diſciples, that the conduct of the Jews, in this reſpect, was wrong, but that, until ſometime after his reſurrection, they conſidered themſelves at liberty, and even under obligation to imitate their example. To do away this impreſſion from their minds, an expreſs revelation appears to have been ſtill neceſſary, even with reſpect to thoſe among the Gentiles, who embraced the faith of the goſpel, and become heirs with them of the common ſalvation. Nor is it unworthy of notice, in this connexion, that the viſion, which Peter ſaw, did not reprove him, for refuſing to go in unto, and to eat with heathens, who ſtill remained in impenitence and unbelief. Cornelius, to whoſe houſe he was about to be invited, was a good man. Him God had cleanſed. And he charges Peter not to call that common, which he had cleanſed. But no ſuch charge was given him, with reſpect to thoſe, who ſtill retained their attachment to idol worſhip, and to a life of wickedneſs; with reſpect

reſpect to thoſe, whom God had not cleanſed. For aught that appears on the face of this paſſage of Scripture, he might ſtill have refuſed to eat with the unconverted Gentiles, without being blamed. Beſides, it is of ſome importance, here, to conſider what muſt have been the object of Chriſt, in receiving ſinners, and eating with them, if he did ſo; or the object of that conduct, which he obſerved towards them; and the ſituation, in which they were placed. His object, undoubtedly, was to do them good. In order to this, he would, not only by his preaching, but by his example, do every thing in his power to convince them of the kindneſs of his heart, and of the mild and benevolent nature of his religion; and thus prepare the way for them to embrace the goſpel. That he might do this, ſucceſsfully, he muſt treat them with familiarity and tenderneſs, and cultivate an intercourſe with them, which they had not been accuſtomed to receive from the Jews in general. This, their ſituation might render neceſſary. For the treatment, which they had hitherto received from the Jews, was calculated to leave unfavourable impreſſions on their minds, reſpecting the Jewiſh religion, and to render them averſe to any inſtruction, which a Jewiſh teacher might be diſpoſed to give them. Theſe perſons are not to be conſidered, as having once profeſſed to embrace the goſpel, and then fallen away. Nor was it the object of Chriſt to reclaim them from any ſuch backſliding. But, he would bring them, by the gentleſt, and kindeſt means, to a cordial acceptance of his ſalvation. His treatment of them, therefore, was not at all of the nature of puniſhment. It was without any mixture of ſeverity. He was then trying what kindneſs and compaſſion might do. But, excommunicated perſons are in a different ſituation. They have profeſſed to be Chriſtians. They have diſhonoured this profeſſion. They have refuſed to be reclaimed. And Chriſt now requires, that they ſhould be puniſhed, or treated with a degree of ſeverity. And, whether his own treatment of the heathens and publicans, if it were ſuch as is ſuppoſed, or the manner in which the Jews treated them, were beſt adapted to expreſs diſpleaſure, and to ſerve as a puniſhment, cannot be difficult to determine.

2. It may be objected, that kindneſs, affection, and tenderneſs, are better adapted, than ſeverity, to anſwer the end of excommunication, as it relates to the offender. That it ſeems to have been admitted, that Chriſt adopted this, as the wiſeſt courſe, with reſpect to heathens and publicans; and, if ſo, why is it not reaſonable to conclude, he would direct to it, with reſpect to perſons, who are excommunicated?

Anſwer. Chriſt has, indeed, directed that the kindeſt and gentleſt means ſhould be employed, for reclaiming backſliders, in his church. In every caſe, where excommunication is pro-

[redacted]

ſubſequent treatment of an offender, the brethren are actuated by ill will, or revenge, this muſt certainly

tainly be wrong; but ſtill, it may be right, that they ſhould thus withdraw from him, and refuſe all friendly intercourſe, if they be governed by a regard to the honour of Chriſt, and feel a benevolent deſire to reclaim the offender. After all, ſome, no doubt, may call this treatment by hard names, and attempt to caſt an odium upon it. But this is no reaſon, why duty ſhould be neglected. If, indeed, they have called the Maſter of the houſe Beelzebub, ſo will they thoſe of his houſehold. But, as opprobrium and abuſe never induced the Maſter to ſwerve from the path of duty, he has, in this reſpect, ſet an example worthy the imitation of all his followers. We have nothing to do with conſequences. Leave them to God.

4. It may be objected, that if Chriſtians are directed to treat excommunicated perſons, in the manner, which has been pointed out, it may involve great inconveniences, and lead to a neglect of other important duties. That it may keep back members of the ſame family, parents and children, and even huſbands and their wives, from the ſame table.

Anſwer. The laws of Chriſt are all reaſonable, and perfectly conſiſtent one with another. The duties, to which they bind, never ſo interfere, as that the performance of one may prevent the performance of another. When duties, which are required of us, come in apparent competition, the one which is of leaſt importance, muſt give way to the greateſt. In ſuch caſes, however, the performance of the greater does not occaſion the neglect of any duty, ſtrictly; but that ceaſes to be duty, under exiſting circumſtances, which would have been duty, under different circumſtances. Thus God ſays, I will have *mercy*, and not ſacrifice. Not, that he will not have ſacrifice at all; but if mercy and ſacrifice come in apparent competition, let ſacrifice go for the preſent, and attend to mercy. Let theſe obſervations apply to the caſe before us, and the ſuppoſed difficulty will be relieved. If it can only be determined, which is the greater duty, perform this, and neglect the other, as being, under exiſting circumſtances, no duty at all. Excommunication does not diſſolve the relation between huſbands and wives, nor that between parents and children; nor does it releaſe them from any duty to which theſe relations bind. A child is not at liberty to withhold the reſpect due to an excommunicated parent; nor a parent, the duties, which he is bound to perform to his children. They muſt ſtill live together, in unity, each one performing his reſpective duties. The rule, therefore, it is ſuppoſed, will not apply to ſuch caſes. But, ſetting aſide conſiderations of this nature, and, it is believed, excommunicated perſons are to be treated, as heathen men, and publicans, in the ſenſe which has been pointed out. TROPHIMUS.

THE

SIMPLE NARRATIVE OF CHILDREN,

Who are we hope of the kingdom of God.

THE EXPERIENCE OF THE SISTER, AT THE AGE OF 14.

I LIVED a thoughtleſs life till I was almoſt 14 years old. My father uſed to talk to me about the concerns of my ſoul; but I hated to hear him, and was always glad when he left off. I uſed to go to meeting, out of reſpect to my father; but I did not love the worſhip of God, and was glad when meeting was over. I was ſo wicked, that I ſometimes made fun of religious converſation, after I heard it. About a year ago Mr. A—— came to our houſe, and talked to me about another world, but I did not want to hear him. Obſerving my inattention, he ſaid, "you don't want to hear me, do you?" I told him I did not. "You do not think any thing about dying," (ſaid he) no, ſaid I, I don't think any thing about it, neither do I want to. So careleſs was I, and ſo bold in ſin, although young. O I wonder how God could bear with me ſo long, while I was ſinning ſo againſt him! About two months ago, the talk of another perſon took a little hold of my mind. I then began to think religion was needful for me, and that I could never be happy without it. But it wore off, and I felt glad that I could get rid of it. A ſhort time after, I heard one of my uncles tell of ſome young perſons that were engaged in religion. This made me think I ought to be religious, but I got rid of it again in a great meaſure. About four weeks ago, I heard 2 young women talk about religion, and ſing, "Remember, ſinful youth, you muſt die," &c. and though they ſaid nothing to me, yet their talk and ſinging went to my heart. I thought they loved the Lord, and were happy. It ſeemed then as if I wanted to be a Chriſtian too. They went away. O how I wanted to go with them, but could not. It then ſeemed to me as if I ſhould never be in their company again, and that I ſhould forever be ſeparated from God and all good people. I was in very great diſtreſs. I felt ſo loaded with ſin, that it ſeemed as if I could not bear up under it. I felt as if I ſhould ſink into hell, and that it would be juſt if I ſhould ſink there. While I was in this diſtreſs, I was tempted to kill myſelf. It was ſuggeſted to me, if I would do *that*, I ſhould get rid of all my trouble. God did not ſuffer me to make any attempts that way; although I ſometimes felt very much afraid I ſhould. Theſe words often ran in my mind, "If the righteous ſcarcely be ſaved, where ſhall the ungodly and ſinner appear!" Sometimes my heart felt ſo heavy with ſin, that I could not ſtand upon my feet. I often cried out in ſuch expreſſions as theſe: "Lord have mercy

mercy upon me—there is no mercy for me—I do not deſerve any." I tried to keep in from crying out in my diſtreſs ſo much, that I bit my lips without thinking of it, till they were very ſore. It ſeemed as if I ſhould die, and then ſink directly into hell. It ſeemed as if I ſhould ſink the houſe and all with me, I was ſo bad. I continued ſo the afternoon and night. I ſlept none, except once I dropped into a drowſe, but ſoon waked again, feeling worſe than ever. I wanted every body to pray for me. My father prayed with me night and morning. I wanted in the morning to have one of my uncles ſent for, to pray with me; he came and prayed with me. I felt in ſuch diſtreſs, that I could not attend to much of his prayer, till juſt before he cloſed. Then it ſeemed to me I was willing to give up to God, and let him do as he pleaſed with me. This thought paſſed my mind, "Lord, not my will, but thine be done." Directly it ſeemed to me, that God appeared for my help, and Chriſt took off all my load, removed my diſtreſs, and filled my ſoul with ſuch joy, that I could not contain myſelf. As ſoon as my uncle had done praying, I catched right hold of him, crying out, *Glory to God*, repeating it a number of times. Sometimes I clapp'd my hands, and then wrung them for joy. The room, and the trees, and every thing, O how beautifully they looked. It ſeemed to me I was in a new world; and that heaven was here upon earth! Since that time I have felt very happy for the moſt part. I take delight in praying to God alone. It makes me feel happy to hear Chriſtians talk; and I try to talk with them. I feel myſelf a ſinner *now* every day, but my truſt is in Chriſt. I aſk God to forgive and pardon me for Chriſt's ſake. My hope is, that God will keep me. I know if he does not keep me, I ſhall fall into ſin and periſh. But I truſt that He, who has begun a good work in me, will carry it on till the day of redemption.

THE BROTHER'S EXPERIENCE, AT THE AGE OF 12 YEARS.

WHEN I was about ſeven years old, I felt diſtreſſed about dying; I was afraid of going to hell. But I wore it off again. I thought I was as good as any of my playmates, and ſhould be as happy. Several times I felt concerned about myſelf, but got rid of it again. Sometimes when I felt afraid of death, I thought I would do better; but when I got rid of my fears, I was worſe than ever. A year ago laſt fall, I heard a Miſſionary* preach one evening; his preaching ſtruck me ſo, that I could hardly get home from meeting, but I did not let any

* *From the Maſſachuſetts Miſſionary Society.*

any body know it. When Mr. A—— talked to my ſiſter, he aſked *me* if *I* thought any thing about dying. I told him I did ſometimes. I could not help crying when he talked to me; but I ſoon forgot it. Laſt ſummer I worked with ſome young men, that uſed to ſwear very badly. I learned to ſpeak ſome wicked words, but I took care not to let any body hear me, leſt my Father ſhould know it and correct me for it. But O, I thought but little about God's hearing me all the time! Sometimes I thought it would do well enough for me to become good when I got to be old; but the thought would ſtrike me again, "now is the time to repent and turn to God." When my ſiſter was ſtruck under concern, ſhe was away from home, and was brought home in the night, when I was a-bed. She wanted to ſee me. My father waked me; I got up, and ſaw her in her diſtreſs. My father aſked me if I did not think I was a ſinner; I told him, yes; but I did not feel it as I did afterwards. He told me he knew I was. It affected me a little. But I ſoon went to bed again, and ſlept till morning. When I got up and ſaw my ſiſter *again* in her diſtreſs, it ſtruck me to the heart. I thought I was a ſinner ſure enough! I felt much diſtreſſed, and it kept increaſing. My ſiſter wanted my uncle ſent for; I went after him. I felt ſo burdened with ſin, as I went, that it ſeemed as if I could hardly carry it. I tried to hide it from my uncle: but O how I felt when I was coming back with him! and when he went to prayer with my ſiſter I felt ſtill worſe, and when ſhe got relief, and went to praiſing God, I felt ſo diſtreſſed, that I could not hold in any longer, but cried out ſo, that I could not hear or regard much ſhe ſaid. My uncle aſked me what I cried for; I told him, it was becauſe I had ſinned ſo againſt a holy God; that I had done nothing elſe, all my days, for 12 years! I thought I was the worſt ſinner that ever was. It ſeemed as if there was no mercy for me; and that I did not deſerve any. My diſtreſs was ſo great, that it took away moſt all my ſtrength. It laſted all day. I grew worſe and worſe till night. My uncle came in to ſee me juſt at night. I aſked him to pray for me. He went to prayer with me. When prayer was done, I felt ſo weak, that I could not get up off my knees. I aſked my father to help me. He took me up and laid me on the bed, and then every thing went away from me. I lay a while without knowing any thing, and then came to. At firſt, for half a minute, I did not know where I was. But in a little time my ſtrength and ſenſes came to me, and when I come to riſe up and look round, every thing looked new. When I looked out of the window, things ſeemed to look of a different colour. I felt full of joy, for it ſeemed to me, that the righteous God had come and delivered me from my ſins. I could not help laying hold

of

of my ſiſter and rejoicing with her. I ſometimes clapped my hands for joy, and then laid hold of Ma'm's hands, telling her how happy I felt, and how pretty every thing looked. I could hardly contain myſelf, and keep ſtill while my father was at prayer in the evening. I felt ſo rejoiced I could not eat hardly any ſupper. I felt afraid to go to bed, and go to ſleep, for fear I ſhould not feel ſo when I waked up again. After a while I went to bed and ſlept, and in the morning I *did* feel rather ſorrowful, but it did not laſt long. Sometimes I have felt ſorrowful ſince, eſpecially when I ſee ſinners thoughtleſs, as I uſed to be. O how I want they ſhould feel as I do! Sometimes, ſome of my playmates laugh at me, when I talk to them about religion. But I tell them, they hurt themſelves more than they do me. Things do not peſter me now, as they uſed to; every thing ſeems to go right. Sometimes I think, if I ſhould go back again into ſin, that I ſhould not live two minutes hardly. It ſeems ſo dreadful to me! I try to truſt in the Lord, and I hope he will keep me from ſin while I live, and take me to heaven when I die.

Diſtrict of Maine, Jan. 23, 1804.

EXTRACT OF A LETTER,

Written at Sea.

BEFORE this reaches you, the hand that writes, and the heart that dictates, will be mouldering in the watry grave. Yes, my friend, and faith in Jeſus aſſures me that I ſoon ſhall be enjoying felicity in the manſions above. You will doubtleſs be ſurpriſed at this account, but a ſevere cold, which I took in making the neceſſary preparations for my voyage, occaſioned my preſent illneſs; and not having the accommodations on board ſhip which I could wiſh, has been ſtill adding hereunto, and now cauſes my complaints to be quite alarming. I feel the ſeeds of mortality already ſown in my mortal body. But bleſſed be God that I can ſay, death (that grim tyrant) has loſt his ſting, and the grave her victory; and I hope and truſt I have found that heavenly Phyſician which I need, and that he is willing and able to pour the balm into my wounded ſoul, yea even the wine and oil of divine conſolation. O glorious Redeemer! O bleſſed Jeſus! that he is willing to ſave ſuch a guilty, condemned ſinner as I. Such a rebel as I have been! and now brought nigh by the blood of my Redeemer. You will, without doubt, recollect our laſt, and long evening's converſation on the important truths of Scripture. Little did you then imagine

imagine with what divine energy and force your words were ſet home on my mind. Inſupportable was that declaration which you made; viz. that "except a man be born again, he cannot enter the kingdom of God." They were my conſtant companion for the remaining part of the night, and indeed for ſeveral weeks; when it pleaſed God, (and bleſſed be his name) to humble me, and bow my ſtubborn will to the ſceptre of king Jeſus. I can now, with joy and wonder, admire the riches of ſovereign grace, and adore the aſtoniſhing condeſcenſion of that glorious Lamb in thus ranſoming guilty ſinners; ſince he has, as I truſt, plucked me as a brand from the burning, and put this glorious ſong of praiſe into my mouth. I think I can with an eye of faith view my Jeſus waiting to receive my ſoul, with open arms, and to convey my ſpirit to glory! O, my friend, my motives are not ſelfiſh, ſuch as you once conjectured them to be. No, I ſay they are not; but I pray that it may be for the glory of God. O that I may be enabled to view him with a ſingle eye. Before this can reach you, it is probable your prayers will be of no avail, and although I have no friends here to bewail my loſs, nor yet to pay the funeral tribute to my body; yet I hope to be ſoon ſinging, and joining the heavenly choir in their loud hallelujahs in the manſions above.—Happy, yes, thrice happy, ſhall I be to join the concert with you there, which is my earneſt and ſincere prayer. It would have been very pleaſing could I have once more ſeen you and ſome others of my friends, (particularly my dear ſon) but I muſt commend him to the heavenly Parent, praying he may find in him, the ſame kind Father which I have found. Could it have been conſiſtent with the decrees of Heaven, I ſhould have been glad to have converſed with ſome of my old acquaintance, to declare to them the goodneſs of God, and invite them to embrace a Saviour without delay. But I feel anxious for my diſſolution. O come, Lord Jeſus, come quickly, and eaſe me of this painful ſtate of ſin, ſickneſs and miſery, where I may taſte the pleaſures of joy and felicity without alloy. And now, my friend, I wiſh you every bleſſing this earth poſſeſſes (which are but few) and that you may perſevere in that path which you appear to be walking in, "looking unto Jeſus," and may you come off more than a conqueror through him who has loved and died for us.

Although my ſpirits are ſoaring above, yet my bodily ſtrength is faſt decaying. I am obliged to write on my bed, and by ſhort intervals, as I am not permitted to exhauſt what little remaining ſtrength I have, which I would willingly do for the glory of God. And now may that God, who is able to guide and protect you through the rugged path of this life, receive you into his reſt.

4th July, 1803.

33-40 omitted in paging. (Not called for in index)

CENT INSTITUTION.

TO THE FRIENDS OF RELIGION.

A SINGLE *Cent, where Millions are necessary to carry into effect the benevolent designs of our Fathers and Brethren, who are engaged in sending the* GOSPEL *to lands unenlightened with its genial rays, may appear, at first view, small and inconsiderable.—But, should the Friends of* ZION *adopt the Plan of contributing* only One Cent a week! *and* recommend the same Practice *to their friends and connexions; it is presumed a very handsome sum may be annually collected, without inconvenience to individuals.*

The design of this Institution, is, to procure Bibles, Dr. WATTS' Psalms and Hymns, Primers, Catechisms, Divine Songs, Tokens *for* Children, *&c.*

Mrs. JOHN SIMPKINS *requests those who are disposed to encourage this Work, to send in their Names, with their Money, Quarterly, or as shall be most agreeable to them;—and she will engage to deposit it with the Treasurer of the* Massachusetts Missionary Society, *for the important purpose of aiding that very laudable Institution.*

This CENT INSTITUTION, "small and inconsiderable" as it may seem, promises to be very productive. Though only of about two years standing, it has already brought to the aid of the general design of the Missionary Society, nearly *eight hundred dollars.* As the knowledge of it extends, the number of subscribers to it increases. It is a female Institution, laudable in its design and simple in its principle; and as such it is ardently recommended to general patronage and attention. Our SISTERS, in town and country, will gladly embrace an opportunity to contribute, in so easy and so eligible a way, to the salvation of immortal souls, and the advancement of their REDEEMER's kingdom. One Cent a week is certainly but a trifle for almost any one to contribute; and in almost any place, would a generous individual undertake to procure subscriptions, and to transmit the monies to Mrs. Simpkins, who has so worthily stepped forward in this business, a considerable sum might no doubt be collected. The ocean is supplied by rivers, made up of small streams. *Remember the Widow's two mites.*

MONIES

Received by Mrs. Simpkins in the way of the Cent Inſtitution, ſince June, 1803.

	Dls.	Cts.
OF Mrs. Morſe, from a number of ladies in Charleſtown	85	67
Of Rev. Daniel Hopkins, from a number of ladies in Salem	24	52
Of Rev. Samuel Worceſter, from a number of ladies in Salem	65	00
Of Rev. Dr. Emmons, from ladies in Franklin	21	51
Of Rev. Dr. Emmons, from ladies in Northbridge	10	70
Of Rev. David Sanford, from ladies in Medway, weſt precinct	10	40
Of Rev. John Cleaveland, from ladies in Wrentham	9	35
Of Rev. Eliſha Fiſk, from ladies in Wrentham	9	77
Of Rev. Jacob Norton, from ladies in north pariſh, Weymouth	16	95
Of Rev. Elijah Pariſh, from ladies in Byfield	15	44
Of Rev. Benjamin Wood, from ladies in Upton	7	68
Of Rev. Nathaniel Howe, from ladies in Hopkinton	3	12
Of Rev. Samuel Niles, from ladies in Abington and Pembroke	23	00
Of Rev. Samuel Spring, from ladies in Newburyport	23	60
Of Rev. Eleazer Whitman, from ladies in Bridgewater	1	40
Of Rev. Mr. Goff, from ladies in Sutton	5	18
Of Rev. Joſeph Barker, from ladies in Middleborough,	1	81
Of Deacon Bourne, from 4 ladies in Pembroke	2	00
Of Rev. Paul Litchfield, from ladies in Carliſle	4	00
Of Rev. Mr. Prentiſs, from ladies in Medfield	17	3
Of Rev. Mr. Judſon, from ladies in Uxbridge	10	20
Of Rev. Timothy Dickinſon, from ladies in Holliſton	8	00
Of do. from ladies in Sherburne	4	12
Of do. from ladies in Milford	3	41
Of Rev. Jonathan Strong, from ladies in Randolph	2	00
From a number of ladies in Boſton	109	09
Two Bibles, 2 Teſtaments and 2 Pſalm Books, from a lady in Boſton		
Of Deacon Thayer, from ladies in Braintree	5	7
Dolls.	500	00

DONATIONS

To the Massachusetts Missionary Society, preſented ſince June, 1803.

	Dls.	Cts.
FROM the Female Society in Boſton, (to purchaſe Bibles and Pſalm Books)	30	00
Of Rev. David Sanford, Medway, from Mr. Jonathan Adams	2	50

	Dls.	Cts.
Of Rev. Samuel Auſtin, Worceſter, from his Society	65	22
Of Rev. Eliſha Fiſk, Wrentham, from his Society	28	00
Of Rev. Leonard Woods, Newbury, from his Society	30	00
From Mr. Fitch Poole, Danvers	6	00
Of Rev. Elijah Pariſh, Byfield, from his Society	19	30
Of Rev. John Wilder, Attleborough, from his Society	20	00
Of Rev. Samuel Worceſter, Salem, from his Society	46	37
Of Ditto, from a young Lady	5	00
Of Rev. John Cleaveland, Wrentham, from his Society	8	75
Of Rev. Samuel Spring, Newburyport, from his Society	115	00
Of Iſaac P. Lowe, Fitchburg, from two Ladies	5	00
Of Mr. John Morong, Salem, from Daniel Bancroft, jun.	1	00
Of Rev. Benjamin Wood, Upton, from a Lady	1	10
Of Rev. Dr. Emmons, Franklin, from a friend to Miſſions	10	50
Of Mr. Aaron Bullard, from Mr. J. Chapin	2	00
Of Rev. Nathaniel How, Hopkinton, from Dea. Joſeph Walker	5	00
Of Rev. Paul Litchfield, Carliſle, from his Society	10	64
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☞ *For the ſeveral* DONATIONS, *from Societies and Individuals, the Subſcribers, a Committee appointed for the purpoſe, preſent the* CORDIAL THANKS *of the* MASSACHUSETTS MISSIONARY SOCIETY *to the* GENEROUS DONORS. *May the* LORD, *who has opened their hearts to contribute for the promotion of his* KINGDOM, *graciouſly grant them, in return, an abundant participation of its* IMPERISHABLE RICHES.

TIMOTHY DICKINSON,
JONATHAN STRONG,
SAMUEL WORCESTER.

*** *At the late meeting of the* SOCIETY *it was voted,* "*That this* SOCIETY *will uſe their united influence to promote* CONTRIBUTIONS *for* MISSIONARY PURPOSES, *in the ſeveral Congregations within their connexion, on the* FIRST SABBATH *in May annually.*"

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POETRY.

A MEDITATION.

PREPARE, my soul, to meet the day,
When I must quit this house of clay,
Leave all my dearest friends behind,
And share the fate of human kind.
The LORD is my support and hope,
'Tis that which keeps my spirits up;
Pardon, O LORD, my every sin,
Let me be pure without, within;
And when the awful hour draws near,
That I must part with all that's dear,
Then, O my GOD, do thou be nigh,
And bear me, bear me, to the sky.
In the cold grave this frame must rot,
And worms shall feed on this poor breast;
These hands will then be useless grown,
And I, alas! no more be known.
No more these feet shall ever walk,
This tongue no more shall ever talk;
Forever clos'd in death these eyes,
Till the last trumpet shakes the skies.
Then, when the thunders echo round,
And the world trembles at the sound,
May I with joy my SAVIOUR see,
JESUS, who bore such pangs for me.
Grant me, my SAVIOUR, an abode,
An humble station near my GOD,
Where I may hallelujahs raise,
And spend Eternity in Praise.

Written December 1, 1803.

THE

Massachusetts

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BIOGRAPHY.

LIFE OF LIEUTENANT JOHN WILLS.

LIEUTENANT JOHN WILLS, late of the royal navy, died in the Lord, October 11, 1764. He had been, as other young men of his profeſſion, gay and diſſipated, a lover of pleaſure more than a lover of God; and very ignorant of the truths of the goſpel, till about four years before his death. He was a young perſon of good underſtanding, fond of books, agreeable in his addreſs, and, in his naval capacity, inferior to none of his own ſtanding for judgment and courage; inſomuch that he had a lieutenant's commiſſion when he was juſt turned of eighteen years of age. Juſt before his laſt voyage, it pleaſed God, partly by letters, and partly by converſation with one or two miniſters of the goſpel, to ſet him on thinking more ſeriouſly than he had been accuſtomed to do: and it was very remarkable, that ſoon after the ſhip ſailed, whilſt a party were at cards in the cabin, he, being diſengaged, took up a treatiſe on Death; which was the means of making a ſtill deeper and more abiding impreſſion than before. At length, when the fleet arrived at their deſtined ſtation, tired as he was by that time of the frothy diſcourſe of his brother officers, he, by the great indulgence of the commodore (afterwards admiral) Sir Richard Spry, being his near relation, obtained permiſſion to hire a houſe on ſhore; only he was to dine on board. Here he undertook a large piece of ground to cultivate as a garden, for amuſement and exerciſe; and procured leave for twelve of the ſailors to work in it, who, with his own man-ſervant, compoſed his family. Theſe he called to prayer twice a day, and read the Bible to them, which, according to his little degree of ſpi-

ritual light, he commented upon in the beſt manner he was enabled. Whether any real change of heart took place in theſe ſailors or not, I know not; but this was certain, an outward reformation was viſible. They that had been drunkards, ſwearers, and unclean, became ſo remarkably decent, regular, and exemplary, that the chaplain told him they were diſtinguiſhed from all the ſhip's company, by the name of Mr. W——'s crew. The three years ſtation being now expired, during which time many letters paſſed between us of a ſpiritual nature, he returned to England, and ſpent the laſt year of his life with me, under the miniſtry of the goſpel, at St. Agnes, in his native county. His light now increaſed, and according to that light was his conduct ever regulated. Senſible of his ignorance in ſpiritual things, he prayed for wiſdom from above; nor did he pray in vain. He aſked, and it was given; for he had to do with a prayer-hearing and a prayer-anſwering God. One inſtance hereof may ſerve for the whole. On a certain evening, ſoon after his making an open profeſſion, having been once paſſionately fond of dancing (in which he greatly excelled) he ſtrove hard with God, in prayer, to ſhew him not only the unſuitableneſs and inexpediency, but the unlawfulneſs and ſinfulneſs of it, as contrary to the word of God, the alone ſtandard of the Chriſtian's conduct. The next morning, without my having known the matter of his prayer the preceding night, or any introductory converſation on the ſubject, the Lord (no doubt in anſwer to his petition) directed me to put into his hand, *The Addreſs to Perſons of Faſhion, relative to Balls, Card Tables*, &c. This, he told me ſome time afterwards, gave him ſo clear a view of the matter, that he never had a ſingle doubt more on that head.

His ſpirituality of converſation, faithfulneſs in reproving, and zeal for the Redeemer's glory, and the good of ſouls, were equally conſpicuous and eminent; all proving the real ſaving work of God upon his ſoul. To his old companions he ever ſpoke very cloſely, when they accidentally fell in his way; and to thoſe that were more diſtant, he wrote letters on the moſt important ſubject: thus, to one and another, delivering his own ſoul, he deſired to be clear from their blood. A retired life was now his choice, in the full ſenſe of that divine command, "Come out from among them," &c. and his favourite companions were thoſe, who, though poor in this world, were rich in grace. To theſe excellent of the earth he communicated temporal good things, according to his abilities; whilſt, from their longer experience and profitable converſation, he received ſpiritual benefit an hundred fold in return. From this time to his laſt illneſs, he was unwearied in his viſits and labours of love among

among the poor, and often held little meetings for prayer and exhortation in the remote parts of the extenſive pariſh where he reſided. An epidemic fever, of a moſt malignant kind, now raging there, did not hinder him from attending the ſick; it rather kept him, as well as myſelf, in more conſtant employ than ever. At laſt, going on a viſit for a few days to a relation at a diſtance, he called on a poor family in the way, all of whom had been ill of the fever; and though ſome were on recovery, not one was able to lend the leaſt aſſiſtance to the others. The infection was ſo contagious, and their poverty ſo great, that it was ſeldom above once a day a poor neighbour could be found to look in upon them, or to do them the leaſt kind office. In this ſituation he found them, with one or two upon recovery, and able to eat; but they had not a bit of bread, only a handful of meal, in the houſe. It being at a conſiderable diſtance from his lodgings, and the place inconvenient for his purchaſing immediate ſuſtenance, hearing too of the little meal in the houſe, he fetched ſome water from the well, gathered a few ſticks near the door, mixed the meal into a cake (ſuch as it was), lighted the fire, baked it on the hearth, diſtributed it amongſt thoſe who could eat, talked to them all (whilſt the cake was baking) about the meat that endureth unto eternal life, and ſo departed, purſuing his journey. But (having, as it was ſuppoſed, imbibed the infection) the next day he was taken ill, and immediately ſet out on his return to his uſual abode, but was obliged to ſtop ſhort at a friend's houſe; and, after an illneſs of three weeks, he was taken to his eternal home. During this time, I do not remember he ever cloſed his eyes; but, though very often delirious, was ever talking of the things of God. How did he long to ſee the dear people of God, at St. Agnes, once more, to take his laſt farewel! and how indefatigable was he in preſſing his friends and attendants to the conſideration of the one thing needful. Even the gentlemen of the faculty, who were called in to his aſſiſtance, did not eſcape his admonitions or reproofs. The youngeſt of them he delighted to talk to, ſpending many hours, from firſt to laſt, in cloſe converſation with him about his ſoul's concern. Another, whom he thought a Phariſee, he plainly warned of his danger; telling him that, notwithſtanding all his morality, and Wednesdays' and Fridays' prayers, if he was not converted, he could not enter the kingdom of God; inſomuch that he went away in a rage, and ſaid, "The Methodiſts had turned the young gentleman's brains; it was *they* had brought this diſorder upon him." At another time, when three of the faculty were preſent, he aſked the eldeſt, "If he had ever read the book of Job, and if he remembered the hiſtory of Elihu, where he reproves Job's three friends?"

friends?" chap. xxxii. ver. 4—7. The phyſician anſwering in the affirmative, he immediately replied, "Give me leave to ſuppoſe myſelf now in Elihu's place, and to addreſs you three; though I may ſay with him, I am young, and days ſhould ſpeak, and multitude of years ſhould teach wiſdom," &c. He then addreſſed them moſt cloſely and faithfully upon the beſt things: Thus omitting no opportunity that offered, whether in ſickneſs or health, life or death, for the good of ſouls. One day, being delirious, I propoſed prayer, as the beſt means to compoſe his diſtempered mind and body. With this he cheerfully acquieſced; earneſtly joined in the exerciſe; and, when I concluded, continued it himſelf moſt fervently, till he fainted away, and fell back on his bed. Soon after he talked to me very compoſedly about his death, as if it were only a little journey he was ſoon to take: and directed about his worldly concerns, when that event ſhould take place. He could not bear to ſee me affected on account of his illneſs, and approaching change; to me moſt afflictive, but to himſelf the border of eternal happineſs. At length the hour of his departure came; he was releaſed, and fell aſleep in the embraces of God his Saviour, to his eternal gain. Whilſt I had to lament the loſs of a brother, an *only* brother, and him a *ſpiritual* brother; in whom (having then no father nor mother, no other brother nor ſiſter alive) all my earthly comfort at that time centered. But the Lord, who removed him to the church triumphant, proved himſelf, at that trying ſeaſon, "The Friend that loveth at all times, and the Brother born for adverſity."—To his grace be all the praiſe for evermore. Amen.

LETTERS ON SOLITARY DEVOTION.

FROM *PASCAL* TO *JULIA*.

LETTER XIII.

MY DEAR JULIA,

IT is a matter of great importance in an attempt to maintain through life nearneſs to God in acts of devotion, that we ſhould be deeply impreſſed with the infinite need in which we ſtand of the ſpecial influences of the Holy Spirit. The doctrine of the Father, the Son, and the Holy Ghoſt, as the one incomprehenſible Jehovah, is not only fundamental to the Chriſtian ſcheme, but enters deeply into the whole ſeries of Chriſtian practice. Our faith is very imperfect indeed if this doctrine is left

left out of it. The Father, the Son, and the Holy Ghoſt are brought into view throughout the Scriptures, as performing diſtinct acts, and efficaciouſly co-operating in bringing to paſs the work of redemption. Yet it is expreſsly declared that they are *one*. The Arians and Socinians reject this doctrine. They view the Holy Ghoſt as only a figurative perſon, i. e. as ſtanding for that virtuous temper which the Goſpel produces in all who embrace it. But from this ſecondary ſort of Deiſm, may you and I, my dear friend, be far and forever removed. To turn the fundamental doctrines of the Bible into figures, is indeed the readieſt way to get rid of them, but the loſs we ſuſtain is incalculable. Of thoſe holy deſires after God, which you now feel, and of which you know, that by nature you are not the ſubject, there muſt be ſome efficient cauſe. To aſcribe them to moral ſuaſion, and means, or ſome unknown, indeſcribable ſelf-determining power in man, as the Arminians do, is to go abreaſt of reaſon and Scripture. They muſt have a cauſe out of yourſelf. The Scriptures inform us clearly what this cauſe is. It is the efficient operation of the divine Spirit. "It is the Spirit that quickeneth. All this worketh that one, and the ſelfſame Spirit." Every lovely feature in the character of the Chriſtian, we are aſſured, is produced by the Spirit. For "the fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance." All thoſe pious deſires which conſtitute prayer are expreſsly aſcribed to the Spirit. "Likewiſe the Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit itſelf maketh interceſſion for us with groanings which cannot be uttered." I cannot doubt, my dear Julia, but that you feel very deeply your abſolute need of the influence of this bleſſed Agent. Let not this feeling wear away. There is no danger of its leading you into enthuſiaſm, if it be very ſtrong. This influence we ſhould be moſt careful not to reſiſt. We ſhould cheriſh it. We ſhould pray for it with an importunity that knows not how to be denied. And you know we have particular encouragement to do ſo, in thoſe comforting words of our Saviour; "If ye then, being evil, give good gifts unto your children, how much more ſhall your heavenly Father give the Holy Spirit to them that aſk him?" This bleſſed agent is rightly ſtyled the Comforter. How comforting indeed are his actings on the ſoul! How comforting are thoſe promiſes he has inſpired, and thoſe hopes, thoſe diſcoveries, and that peace in God which he imparts! That your heart may be enriched abundantly with the graces of this Good Spirit is my chief deſire in your behalf.

My dear Siſter, adieu.

LETTER

LETTER XIV.

THE queſtion, you put in your laſt, my dear Julia, "What is it to pray in faith?" is a very important one in the ſubject of prayer. In this intereſting point the prayers of many real Chriſtians are undoubtedly very deficient. Some appear to have no conſiſtent ideas on the ſubject. I ſhall employ this letter in elucidating the point in the beſt manner that I can. The Scriptures in many places make faith an indiſpenſable requiſite in acceptable prayer. Not only is it declared in general, that "without faith it is impoſſible to pleaſe God," but faith is made, by an expreſs application, the great qualifying principle in prayer. Our Lord ſays, "Whatſoever things ye deſire when ye pray, *believe* that ye receive them, and ye ſhall have them." Says the apoſtle James, "If any of you lack wiſdom, let him aſk of God that giveth to all men liberally, and upbraideth not, and it ſhall be given him. But let him aſk in *faith*, nothing wavering; for he that wavereth is like a wave of the ſea, driven of the wind, and toſſed; let not that man think that he ſhall receive any thing of the Lord." And ſays the beloved diſciple, "And this is the confidence that we have in him, that if we aſk any thing according to his will he heareth us. And if we *know* that he heareth us, whatſoever we aſk, we *know* that we have the petitions we deſired of him." This faith, which is made ſo fundamental in the duty of prayer, involves an intelligent and firm belief of the being, the attributes, the government and providence of God. For "he who cometh to him muſt believe that he is, and that he is the rewarder of them that diligently ſeek him." Without a belief in God, in his univerſal preſence, his knowledge of our needs, and of our requeſts, his ability to do for us what we aſk of him, and his goodneſs diſpoſing him to attend graciouſly to our petitions, prayer would be the greateſt abſurdity. It involves alſo a reliance of the heart upon him as that all perfect Being who can, and who alone can ſuſtain and bleſs us. Hence we find the feelings of pious minds ſo frequently expreſſed in the Scriptures under the notion of *truſt*. The paſſages of this kind are ſo numerous, and muſt occur ſo readily to your recollection, that to quote any of them would be wholly ſuperfluous. This faith involves alſo a belief of the truth of the Scriptures, of the declarations and promiſes they exhibit, an excluſive dependence on Chriſt as the only medium of acceptable acceſs to the mercy ſeat, and upon the aids of the Holy Spirit as the exciting principle of prayer, according to the ſtatement I have already made on theſe ſubjects. But beſides this general faith, the paſſages above quoted plainly ſuggeſt to us, that

that ſucceſsful prayer ariſes from a belief which is yet more confidential and appropriate. We are to be confident that our prayer ſhall be anſwered; that we ſhall receive the bleſſings we aſk for. St. John expreſſes this matter in terms of great aſſurance. "And this is the confidence that we have in him, that if we aſk *any thing* according to his will he heareth us. And if we *know* that he heareth us, *whatſoever* we aſk, we *know* that we have the petitions we deſired of him." Such a confidence naturally reſults from juſt apprehenſions of God, and a firm faith in the declarations of his word. It is but treating his infinite ability, veracity and goodneſs according to their nature. It is but to truſt his promiſes with that reliance which is due to them. To doubt, muſt imply that we do not deſire thoſe things which are pleaſing to him, or have no eſtabliſhed reliance upon his word. But here let us be cautious that we do not miſtake. If our deſires are not thoſe of holy love, if we pray for any other ſort of good than that which he has authorized us to ſeek, our prayers are not "*according to his will.*" They are unwarrantable, and our confidence, if we have any, is mere preſumption. They who are ſuppoſed to pray in this believing manner, are underſtood to be friends to God. Their deſires are underſtood to be thoſe of dutiful affection. They aſk for nothing but through a regard to God as their ſupreme good. They adopt his counſels as their guide. All their petitions are ultimately reſolved in this, "Not my will, but thine be done." Whatever we know to be contrary to the divine will, for that we cannot pray believingly. For we cannot believe that God will do any thing involuntarily; and we know that his voluntary determinations are unalterable. So far as we are undetermined in our own minds, after deliberate conſideration, whether ſome event reſpecting ourſelves or others yet future, be agreeable to the divine will, we cannot pray reſpecting this event with a believing reliance that God will bring it to paſs. If it be ſuch an event as benevolent affection muſt naturally embrace as a good in itſelf, and we are yet in doubt whether it is agreeable to the divine will, then we can only pray for it conditionally, i. e. reſolving our deſires ultimately into the divine pleaſure. For many things, and generally for thoſe things which muſt be uppermoſt in the mind of a Chriſtian, we have leave to pray *abſolutely;* becauſe we have expreſs promiſes, that if we prayerfully deſire them, they ſhall be given us. An abſolute reliance that they will be given us, is but correſpondent to the promiſe. Such as, an intereſt in the covenant of grace, the pardon of our ſins, the ſanctifying influence of the Holy Spirit, communion with God, preparation for glory, the ingathering of the elect, the advancement of the Redeemer's kingdom,

kingdom, and the execution of all the divine deſigns. Theſe things, and many others, are made the matter of expreſs promiſe. Juſt as much reaſon then as we have to rely upon the divine veracity, have we reaſon to place confidence in God, that our petitions for theſe things will be graciouſly anſwered. Nothing can juſtify heſitation or diſtruſt. In reſpect to other things not made the matter of expreſs promiſe, we pray only in ſubmiſſion. In all our petitions then, which are preſented "*according to the will of God*, we are authorized to believe aſſuredly, that God will cauſe it to be as we deſire. It is very probable that at the firſt ſpread of the Goſpel, when the miraculous gifts of the Holy Ghoſt were very abundant, and ſpecial revelations were by no means uncommon, many Chriſtians had preternatural diſcoveries reſpecting particular events, that they were agreeable to the divine pleaſure; and, on the ground of ſuch diſcoveries, prayed for them with the ſame believing aſſurance, that they did, or that the moſt ſpiritual do now, for things expreſsly promiſed. Generally ſpeaking, theſe extraordinary diſcoveries are not in theſe days to be expected; becauſe the diſcoveries of the divine will are made very clearly and fully in the written word. Here all the good things, which a ſpirit of ardent piety naturally craves, are holden up to view as matters of expreſs promiſe to the believing and praying ſoul. We cannot reaſonably deſire any thing which theſe promiſes do not propoſe. With reſpect to theſe we are authorized to pray with unlimited faith, believing that they will be given to us according to our deſire. To diſbelieve, to doubt whether God will hear us, is to treat him as a liar. It is to impeach his character in the moſt tender point. The promiſe is, "aſk and it ſhall be given you, ſeek and ye ſhall find, knock and it ſhall be opened unto you. Verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name he will give it you; aſk and ye ſhall receive, that your joy may be full." Are not theſe promiſes ſufficient to juſtify the confidence of John, when he ſays "And if we know that he hear us, whatſoever we aſk we *know* that we have the petitions that we deſired of him?" What propriety then in wavering, diſtruſt, and doubt? If we really doubt whether we ſincerely deſire thoſe ſpiritual bleſſings which the promiſes reſpect, then how can we pretend to pray at all? How can we honeſtly tell God that we do deſire them? Are we not afraid of affronting him by a bare-faced hypocriſy? Dare we come into his awful preſence with declarations on our lips which we ſeriouſly ſuſpect are not true? What motive can we poſſibly have for ſuch affrontive prayers? But if we are conſcious that we do ſincerely and deliberately deſire thoſe ſpiritual bleſſings which he has authorized us to ſeek, and which are our proper good, what

have

have we to juſtify any degree of unbelief or doubt whether God will cauſe it to be according to our petitions? But you may perhaps aſk, Do I not ardently long and believingly pray for enlargement of ſoul in duty, for increaſe of gracious communications, and for ſpiritual conſolations, which I do not immediately at leaſt receive? Am I not often denied in my moſt earneſt petitions? To this I reply, that the promiſes of the Scriptures are the only rule of believing prayer. Chriſtians have a general promiſe that their graces ſhall be increaſed. "To him who hath it ſhall be given." It is hence ſuitable for us to pray for increaſe of grace with confidence, and whatever may be our concluſion reſpecting ourſelves, our prayer moſt certainly has a gracious audience. But having no diſtinct promiſe of any particular meaſure of the Holy Spirit, or of great enlargements at any particular moment, or of ſinleſs perfection while we remain in this imperfect ſtate, our prayers in all theſe regards ſhould be conditional. Our will ſhould be ſubmiſſively referred to the divine. Pious ſouls may pray in faith when this principle is comparatively weak; and they may have gracious anſwers to their prayers even when they ſeem to themſelves almoſt ſhut out from the divine preſence.

I am not ſenſible that I have left any obſcurity on this intereſting inquiry reſpecting prayer. And hoping that theſe haſty remarks will relieve your mind of all interruptive incertitude on this ſubject, I take leave again. I am yours, &c.

(To be continued.)

ANSWERS TO QUESTIONS.

To the Editors.

WHEN a queſtion is manifeſtly put with a particular view, all perſons of diſcretion are diſpoſed to give the gentleman implicated ample opportunity to anſwer it. On this principle, it is preſumed, that anſwers to the intereſting queſtions put, vol. i. page 336, have been poſtponed ſeveral months.

1. "Whether a miniſter can, conſiſtently with that fidelity he owes, and that high reſponſibility he is under, to the great Head of the church, give the right hand of fellowſhip to another, by exchanging with him, and inviting him to preach, without ſome perſonal acquaintance with him, and ſatisfying evidence (apart from, and independently of the deciſion of a council) that he is called of God, and friendly to the fundamental doctrines of the goſpel, and the power of religion?"

Answer. It is lawful, though not expedient nor prudent, for a minister to exchange pulpits with every regular minister of the gospel. For it is not personal opinion, but public, regular ordination, which constitutes a minister. In all public transactions we must be guided by public rules. No man is a regular minister of the gospel, merely because I judge him a good man, and possessed of ministerial gifts. Extraordinary cases excepted, no man is called of God into the pastoral office, aside from the imposition of pastoral hands.

2. "Whether a minister, who exchanges with another, does not by that act approve of the choice his people have made in choosing him, and confirm them in their favourable opinion of his preaching and sentiments, however deficient or erroneous they may be?"

Answer. It is granted, generally speaking, that pulpit exchanges are the signs of pulpit communion, or the fellowship of pastors. Hence it is neither expedient nor prudent for the orthodox to exchange with those who are notoriously heterodoxical. For the exchange of pulpits is calculated to induce people to conclude, that the exchanging ministers are harmonious in their religious sentiments. If the exchange of pulpits imports any thing, it imports some degree of pulpit sentimental harmony.

Hence Christ's ministers must take heed with whom they exchange pulpits, and encourage as gospel teachers. Hence, also, Christ's people must take heed whom they hear, and whom they encourage as ministers by hearing. For, if we neglect gospel discipline, and follow erroneous teachers, we implicitly bid them God speed, and make ourselves partakers of their guilt.

"Knowledge is easy to him that understandeth," and has no end to answer except the interest of Christ's kingdom.

AMICUS.

NARRATIVES BY A YOUNG LADY.

To the Editors of the Missionary Magazine.

Gentlemen,

THE following narratives, written by a young lady, comprising an account of a revival of religion in ———, and of God's merciful dealings with her own soul, you are requested to make public, if you should judge them conducive to the benevolent objects of your useful Magazine.

NORVILLE.

IN the spring and summer of the year 1800 there was a greater attention to religion in this place, than ever had been known before. In the fall of the year our Pastor was taken from us by death.

death. After his deceaſe, the religious attention gradually declined, till an unuſual ſtupidity took place, prevailing in a ſpecial manner among the young people. This greatly alarmed and called up the attention of the people of God. Conſidering they had no ſettled goſpel preacher with them, and ſeeing their youth gliding down the ſtream of diſſipation and careleſſneſs, they felt the power of that command, "Let your light ſo ſhine before men that they may ſee your good works." And I believe they uſed all endeavours to perſuade them from their vanities; but to no purpoſe. They ſeemed to be ſtrenuouſly bent to purſue the inclinations of the natural heart. In the ſpring and ſummer of the year 1803, vice and immorality ſeemed to riſe to a greater height than ever. Religion and its followers were often the topics for their ſport and ridicule, in their circles. Profeſſors, finding all their endeavours for a reformation prove abortive, felt more immediate dependence on God; and after reminding each other that God ſays he "will be inquired of by the houſe of Iſrael to do it for them," they eſtabliſhed private meetings for the purpoſe of ſupplicating the throne of grace, for the out-pouring of the Spirit. In the fall of the year the members of the meeting in the centre of the town thought it prudent to open their doors to all, who would chooſe to attend. Their meetings were ſoon thronged. At this time God was pleaſed to ſend a faithful paſtor to guide and direct his flock, who ſeemed to be an immediate inſtrument in the hand of God to call forth their attention. Now they meet with no little oppoſition in their conference meetings. The doctrines of grace, and experimental religion are reſolutely and ſtrenuouſly oppoſed. The meetings would often have been thrown into the utmoſt diſorder and confuſion, had not profeſſors deſiſted from anſwering their opponents. There were ſome, who were ſo obſtinate as not to be willing to attend the meetings, when they were appointed to be at the place of their reſidence. An inſtance of a young man I will mention. The account I had from his own mouth.

A conference meeting was appointed at his father's, which he diſliked and reſolved not to attend; but being conſtrained by his parents to enter the room, he determined to pay no attention to the performances. But after having ſeveral queſtions aſked him, which God was pleaſed to ſet home upon his heart, he was put into ſerious conſideration, and brought to a lively ſenſe of his condition and impending danger, while out of Chriſt. And it is now hoped he has choſen that good part, which the world cannot give nor take away. He is naturally of a lively, facetious turn of mind, and one, who had frequented balls with great delight. But ſince he has received this change of mind, I have often heard him obſerve, that he has taken more ſatisfaction

faction and delight in one religious conference, than he ever did in all the balls that ever he attended. And it would now be as diſagreeable to him to join a ball, as it uſed to be, to hear religious converſation. Now he can ſay "the way of tranſgreſſors is hard," but that the ways of wiſdom "are ways of pleaſantneſs, and all her paths peace."

There are many others who are ſeriouſly inquiring what they ſhall do to be ſaved; and ſeveral who have given evidence of their being brought to the knowledge of the truth.

In the north part of the town the attention is more general. A general ſolemnity ſeems to prevail upon the minds of the people, both old and young. Their conferences, which had been kept up for ſome time paſt, but reduced to a very few, are now crowded with attentive hearers.

A gentleman who taught the ſchool in that part of the town, the winter paſt, was often admoniſhing and counſelling his ſcholars; but it had little or no impreſſion on their minds. On his entering the ſchool the fore part of a week, he put this queſtion to his ſcholars—*What is* GOD? And told them he would let them have the week, till Saturday, to conſider it; and then he would demand an anſwer. This put them upon ſerious conſideration; and before Saturday, many of them were the ſubjects of pungent conviction. This greatly alarmed thoſe, who till now had remained ſecure; and they ſoon appeared in general to have a juſt ſenſe of their ſinfulneſs and oppoſition of heart to truth. Several of them have given evidence of their being brought out of nature's darkneſs into God's marvellous light.

The Spirit operates like a *ſtill ſmall voice.* There is no boiſterous nor unbecoming behaviour among us. May the Lord proſper and carry on his own work, and put to ſilence the mouth of gainſayers, for nothing ſhort of almighty power will ever eſtabliſh religion in the heart of any one.

SUFFER me to exhibit to the candid reader the experience of a young perſon.

From the early inſtructions of my parents I had often ſerious impreſſions on my mind, while young. The thoughts of death and my periſhing condition by nature, would excite in me very painful emotions. Viewing a religious life to be gloomy and melancholy, I ſtrove to put off conviction, hoping if I attended ſome duties, God would not finally caſt me off, if I did not wholly leave my youthful vanities. Thus I remained till about 12 years of age.

A young woman ſuddenly dying in the neighbourhood, greatly alarmed and called up my attention. I conſidered I knew

knew not, but I should be the next that would be called, and thought I would not put off repentance any longer. I fat about preparing myself, and attended whatever duties I thought were incumbent on me, especially the duties of the closet. These, I performed so well, I thought, that they must necessarily be highly pleasing in the sight of God. At about the age of fifteen I undertook a school, which I thought would afford a good opportunity for displaying my goodness to the world, and of recommending myself to God. I consequently observed morality in every part of my conduct, and was careful to instruct my scholars in like manner.

About this time on meeting with a cross, which I was obliged to bear, I imagined I bore it with great submission, and was highly exalted in my own opinion, on the account of my supposed humility.

I was brought up under the preaching, I trust, of a faithful gospel minister, and was rationally convinced of the truth of the doctrines of grace, and would often confess that I believed in Christ, and built my hopes upon his merits. The sovereignty of God was a doctrine which I professed to believe, and never vindicated it when I heard it spoken against; yet I thought it an unprofitable subject to treat much upon. I thought practical religion was better calculated to civilize and lead us to duty.

At about the age of twenty, on reading the 9th of Romans I felt very disagreeably, thinking all my good works, as I called them, would be disregarded, and that the vilest wretch was as likely to obtain salvation as I was. I now began to search the Scriptures to know whether this were really a scripture doctrine or not, hoping that I might find something to give me ease. But the more I studied the Scriptures, the more I was convinced of the truth of it. This excited in me very painful sensations. I thought I did not know whether I were elected, and that if I were not, all my endeavours to obtain salvation would prove abortive. I therefore thought I would, if possible, put these things out of my mind, and divert myself by studying history and other books. Several chapters in the Bible, in which the sovereignty of God is most clearly held up to view, I resolved never to read again, though for fear of being stigmatized for infidelity, I would not divulge it.

Thus I remained for several months, sometimes tolerably well composed, and then again the recollection of those gospel truths, although I neglected to read them, would disturb my mind. One day on reading a sermon of Mr. Mather's, which treated very closely on the necessity of a renovation of heart, a passage, in which he desired the readers to ask themselves whether they were in a state of nature or grace, took particular hold

of

God was able to deliver me from my thraldom, bow my ſtubborn heart, and make me "willing in the day of his power." I felt exceedingly deſirous that God would ſearch my heart, and let me know whatever wicked way there was in me, and "cleanſe me from all ſecret faults," as well as "keep me back from preſumptuous ſins." I felt myſelf exceedingly vile and unworthy. It appeared aſtoniſhing to me that I was kept out of hell. I ſaw ſuch an infinite diſtance between God and myſelf, that I ſcarce dared to lift up my eyes to heaven. All nature ſeemed to reproach my ſtupidity. The wiſdom and glory of God ſhone ſo conſpicuouſly in the natural world, that I was aſtoniſhed I had never ſeen it before. Oh! how excellent were theſe words, "the heavens declare the glory of God, and the firmament ſheweth his handy work. Day unto day uttereth ſpeech, and night unto night ſheweth knowledge." Yes, I could ſee every thing conſpiring to declare the wiſdom, power and magnificence of God. I thought, what am I, that God ſhould be mindful of me! Surely I am not worthy of the leaſt of his mercies. O how wonderful is his goodneſs! In turning my thoughts on the glorious work of redemption, and contemplating the eternal effulgence and boundleſs ocean of benevolence, my heart was ſo drawn out in love to Chriſt, I thought let my ſituation be whatever it may, I muſt forever praiſe and adore him; and that if he ſaw fit to caſt me off, I could not help crying, Lord, "not my will, but thine be done." For ſeveral weeks, I believe I can ſay, that God was in all my thoughts. I could no more help praying, than I could help breathing. The worth of ſouls and the advancement of Chriſt's kingdom were near my heart. I felt exceedingly deſirous I might ſerve God, and do all to his glory through life, whatever might be my ſituation after death.

THE PILGRIMS.

BY the ſignal influence of Providence, the following Pilgrims, *Primus* from Europe, *Secundus* from Aſia, *Tertius* from Africa, and *Quartus* from America met and conferred freely relative to the preſent ſtate of the world, and the neceſſity of Chriſtian exertions to enlighten millions of the ignorant inhabitants of the earth. The conference was pleaſing and profitable; for, in conſequence of their different pilgrimages, they were able to communicate information in the moſt familiar manner relative to the ſeveral quarters of the globe.

Primus. Well, brother Secundus, it appears you have had the opportunity of ſeveral years to explore the gloomy regions of Aſia; and what have you to relate worthy of attention?

Secundus.

Secundus. Alas, my friend, the Aſiatic region, which extends thouſands of miles, is full of ignorant and barbarous inhabitants, who are totally unacquainted with the Bible. That vaſt territory, which was once ſome part of it favoured with the light of the goſpel and the church of Chriſt, now appears like the ſhadow of death.

Primus. Are there no Europeans; no Chriſtians in Aſia?

Secundus. There are Europeans in Aſia; but alas! their object is to acquire property and live luxurioufly, rather than to promote the intereſts of Chriſt's kingdom.

Primus. But we have miſſionaries in Aſia, who give us ſome flattering accounts of their ſucceſs.

Secundus. I am not ignorant of the exertions of your faithful miſſionaries at the Eaſt Indies. But what are theſe infant ambaſſadors before millions of old, expert enemies? In no part of the world has Satan more permanently fixed his ſeat, than among the Hindoos and Brahmans. For they deny all reſponſibility, and are very ſuperſtitious. To ſee the deluded creatures every day bathing in the Ganges, with unſhaken confidence that it will ſecure their eternal happineſs, is enough to extort tears from a ſtone. It is hoped the miſſionaries will obtain influence. But, O Lord, how long before the thick darkneſs of Aſia ſhall be diſpelled by the light of the goſpel! As we have no reaſon to expect the miraculous interpoſition of Providence, Chriſtians have much work to do before Aſia will be enlightened. The object will not be obtained by a few youthful miſſionaries. The arduous work, which muſt laſt during ſeveral generations, is but begun. The church, yea the whole enlightened world muſt exert its influence. Zion by the influence of heaven muſt borrow of the world her ſilver and gold, and direct her beſt treaſures, before that vaſt quarter of the globe will be reformed. Heathens will not realize a reformation, except by the united exertions of Chriſtians. It is the ſalt of Chriſtian example which will ſeaſon the world. Kings and Potentates muſt, by pious example and exertion, diſplay the beauties of Chriſtianity, before the heathen nations will ſeriouſly attend to the goſpel. But let me aſk you, Primus, relative to the moral ſtate of Europe.

Primus. O Secundus, while relating the ſtate of Aſia, you have filled me with trembling reſpecting Europe.

Secundus. Is it poſſible? For you enjoy the light of the goſpel. How highly favoured the Iſland of Britain, and many parts of the continent!

Primus. We are highly favoured, it muſt be confeſſed; but what is this Iſland, this little ſpeck on the vaſt chart of Europe, where ignorance and ſuperſtition reign without control? What is the moral ſtate of France and her ſervile connexions? What

the ſtate of Germany and the nations on the Baltic? And who can think of the moral ſtate of boundleſs Ruſſia without a ſigh? In a word, the north of Europe is full of frozen ſtupid inhabitants, who are periſhing for lack of viſion; and who is there to reach forth the friendly, guiding hand of the goſpel, except Britain?

Secundus. My own perſonal knowledge correſponds with the gloomy narrative you have given of Europe. While you cover with your hand Great Britain, and a few other light ſpots on the map of Europe, nothing remains except a vaſt extent of thick darkneſs and the ſhadow of death. For the Roman Catholic and Greek churches, and Mahometans, are but one remove from heatheniſm.

Primus. Your views are doubtleſs correct; and it is for a lamentation that Europe, the ſeat of Science, is alſo the reſidence of infidelity and moral darkneſs. What God will effect in the courſe of Providence by the preſent miſſionary exertions, we cannot affirm. But it is a token for good that we begin to wake up, and extend our hand to thoſe who are deſtitute of goſpel advantages. Let us in the mean time hear what Brother Tertius has to relate relative to the vaſt territory of Africa.

Tertius. Africa, my friends, is 4000 miles long and 3000 broad; and is full of ſavage beaſts and ſavage men. To attempt the number of inhabitants is like numbering the ſands. The ſavage ſtate of the Barbary powers, of the interior and ſouthern blacks, who are conſtantly engaged in ſubduing and ſelling each other to nations who make merchandize of the bodies and ſouls of men, is beyond the power of deſcription.

Primus. You give us a diſmal picture of Africa.

Tertius. Not more ſo than correſponds with the ſtate of the inhabitants; for they act more like the ravenous beaſts of the foreſt, than like rational, immortal agents.

Primus. Are there no hopes of a reformation in Africa?

Tertius. The miſſionaries meet with ſome ſucceſs. But things will never put on a more favourable aſpect, until the nations who now buy and ſell the ſouls of men repent their deeds, and unitedly ſend them the goſpel of God's grace. If the expenſe and profits of the ſlave trade were wiſely converted to the benevolent purpoſe of miſſionary exertions, poor oppreſſed Africa would ſoon wear a new face. We really owe Africa many informed guides, becauſe we have deprived her of many ignorant inhabitants. For every ſlave we are deeply in debt; and God will not make peace with us; if we refuſe ample reſtoration: and all the negroes bought from Africa will be ſwift witneſſes againſt us at the great day. O for the happy days, when the ſhips of the nations ſhall viſit Africa with miſ-

ſionaries

ſionaries as often as they have come from Africa with ſlaves. But has Quartus nothing to ſay relative to America?

Quartus. Yes, my friends, I have many things; for we are ſome of the moſt diſtinguiſhed people on earth. From the perſecution and oppreſſion of Europe God conducted our fathers, a pious race, to this extenſive and fertile territory. Here he planted them. Here they flouriſhed and increaſed. From a mere handful we have become a numerous and potent nation. The temporal and ſpiritual bleſſings with which we have been crowned are innumerable. Health, liberty, peace and plenty, and the bleſſings of the goſpel have been the portion of our cup from the Lord. As our obligations are peculiar, we ought to be diſtinguiſhed by anſwerable fruit. But alas! we have diſhonoured our Benefactor, and expoſed ourſelves to his diſpleaſure. We have ſlighted the goſpel of God's grace; and have but partially rewarded the original natives and proprietors of the territory for the land we now poſſeſs. We have alſo been connected with other nations in the purchaſe of ſlaves. The Americans are now the poſſeſſors of thouſands and thouſands of ſlaves, who have an equal right to ſhare with us and other men the bleſſings of liberty. The moral ſtate of America is not leſs gloomy than that of ſome other lands.

Primus. No, it is not; if you have been correct in your ſtatement.

Quartus. That I have been correct, you have liberty to appeal to the facts related.

Tertius. What then muſt be done? For this is a day when all men are called to action.

Quartus. It is our duty to mourn our ſins as a people, to humble ourſelves before God, and make the beſt exertions to diffuſe the knowledge of the goſpel among thoſe who are deſtitute of its peculiar privileges.

Primus. It has been remarked that Europe is deeply in debt to Africa in conſequence of the ſlave trade; and is not America alſo involved?

Quartus. Yes, we are. For not only before, but even ſince the revolution, we have many of us been deeply concerned in that hateful commerce of human fleſh. There are many freſh ſlaves now in the Southern ſtates, who were lately torn from the boſom of their native land. It muſt be confeſſed that the importation of ſlaves is one of the crying ſins of this land.

Tertius. Surely it is: and if I have been rightly informed as to the number of the blacks now in theſe ſtates, the day is not far diſtant when God will permit the oppreſſed wretches on the continent, as he has done on the Iſlands, to take vengeance on their cruel maſters. The natural love of liberty in every breaſt will ſoon ſtimulate the thouſands and thouſands of active ſlaves

to free themſelves with the ſword. They only need a leader to concert anſwerable meaſures. The weekly parade of a feeble militia at the Southward to deter and awe the blacks muſt ſoon prove ineffectual. Informed ſlaves already know that it is merely ſpecious, and that the moment they univerſally rally and concentrate, and ſkilfully direct their ſtrength, that the Southern ſtates muſt fall before their fury and rage. The day of recompence is at hand!

Quartus. What then muſt be done? I feel the weight of your remarks: and believe that Providence will ere long vindicate the cauſe of thoſe oppreſſed men, women, and children.

Tertius. It is too late to attempt to retain them in the chains of ſlavery by hard and ſevere uſage. They have too much information to be influenced by rigid meaſures. Kindneſs is the only chord which will hold them; but the thirſt for freedom, which this beſt of methods excites and inſpires, muſt ſoon impel them to break over all reſtraints. They are men, and will be free, or die in the cauſe of liberty.

Quartus. My blood chills in my veins while I contemplate the danger to which the Southern ſtates are expoſed. The debt contracted is great, and muſt be paid. Vengeance is mine, ſaith the Lord, and I will repay. And ſhall not the Judge of all the earth do right?

Primus. But the queſtion ſtill returns; what muſt be done?

Quartus. The American ſlaves muſt be treated with lenity and kindneſs. They muſt be inſtructed and made acquainted with the principles of religion. The intereſt of the African ſchools muſt be encouraged by the Americans; and may we not hope and expect from them ſome able miſſionaries for the African regions? what can rich planters do more pleaſing to God, than to qualify ſome of their moſt promiſing negro-lads for miſſionaries among their ignorant relations in Africa?

Secundus. I pray that I may live to ſee qualified Africans returning to their native country to preach the goſpel.

Quartus. I cordially join with you. For it is poſſible for negro miſſionaries from America to be recognized by their relations on their native ground. Let us then qualify and ſend them to teach their poor brothers and ſiſters, if not their aged parents. A young negro of genius in the courſe of 20 years may be qualified for a miſſion, and find the place of his nativity in Africa, [illegible] and his family with reviving affections ſhall recognize [illegible] and employ the melting interview with [illegible] tions.

[illegible] at the mere poſſibility of ſo deſira-

Quartus.

Quartus. And mine at the increaſing probability. For I really believe, if the object of foreign miſſions be properly encouraged, that ſome African journal will ere long furniſh narratives of more raviſhing interviews of this nature in that land of darkneſs, than the cloſets of many Chriſtians now anticipate.

Primus. It is the ſublime privilege of Chriſtians to contemplate the ability of Providence to effect the moſt glorious deſigns; and I will only remark in this luxurious connexion, that when Ethiopian miſſionaries ſhall be recognized in Ethiopia by their relations and friends, that the goſpel will have free courſe, and thouſands of poor, periſhing blacks will be adorned with the white robe of ſalvation. May the bleſſing of Heaven attend the African ſchools: for they, under the guidance of wiſdom, will furniſh ſome of the moſt uſeful miſſionaries. The Africans, though now as wild as the beaſts of the foreſt, and frighted at the ſight of white miſſionaries, might eaſily be induced to embrace their miſſionary brethren from America. We muſt convince the poor negroes that we are not enemies, but real friends. Let us then, for God's ſake, and the ſake of their ſalvation, educate active young blacks for miſſionaries, and go with them to their native land, and teach the inhabitants how to live and ſerve God in their own country. No pledge of our love and friendſhip will be acceptable, either to the Africans or their Creator, ſhort of Ethiopian miſſionaries from the oppreſſive nations. When ſhall the gains, the immenſe gains of the ſlave trade be funded and improved for the ſupport of African miſſions? In the mean time God grant that every poſſeſſor of 100 ſlaves ſhall furniſh one able Ethiopian miſſionary for Africa. Soon let the merchants, who buy and ſell the ſouls of men, throw overboard the manacles for ſlaves, and cleanſe their ſhips of the blood of ſlaves, and prepare them for African miſſionaries. For I almoſt hear the poor Africans re-echo the goſpel ſound; "How beautiful upon the mountains of Ethiopia are the (black) feet of thoſe who publiſh the glad tidings of ſalvation!" Let no one ſay there is a lion in the way, and that the work is impracticable. For he that believeth ſhall not make haſte. Faith in God will remove every difficulty and ſurmount every obſtacle. Faith conquers all things.

Quartus. But what meaſures muſt be adopted by the Americans in favour of the numerous tribes of Indians whoſe lands we have ſpeciouſly purchaſed, and whom we have driven over the weſtern mountains?

Tertius. But why do you hint that the Americans have taken their lands unjuſtly? For we are informed that the lands have been legally purchaſed.

Quartus. True, we have formally purchaſed their territory with a few deluſive articles; and no ſooner were the poor creatures

furest dissatisfied with the bargain, than we have vanquished them, and driven them into the middle of the wilderness. Instead of enjoying the advantages of the extensive sea board, they, are now expelled even far beyond the Allegany mountains. They feel the injury and abuse, and justly complain of the fraud. To consider the Americans as their friends they are afraid; for the experience of generations, they plead, has proved them enemies. What then must be done? For the day of judgment will come, when white people and red people must all stand before the bar of God to be rewarded according to their works.

Tertius. To restore their lands is impossible: but it is not impossible to bless them with the gospel.

Quartus. They will not accept it. The Americans have long attempted to furnish them with the gospel, but except in some solitary instances, it has been rejected.

Secundus. When the Americans take as much pains to enlighten the Indians as they have to possess their territory, and cannot prevail, your observation will be valid. But so long as the object of Americans is to acquire the territory of Indians, rather than to enlighten them, it is in vain to say they will not embrace the gospel. The Indians are wise enough to know, that you are more engaged to possess their lands, than to gospelize their minds and hearts. You must convince them that you love their souls rather than their lands, before they will embrace the Saviour you recommend.

Quartus. But how shall we exhibit evidence, that we love their souls rather than their lands?

Tertius. How? You must actually love their souls, and make their salvation your great object; and the evidence of your love will be manifest. Have you not land enough? Do Americans need more territory? Have you not more land now in possession than you are able to cultivate with advantage? Set then your bounds, and on no consideration pass over them. Call home the roving, straggling Americans, who are now disturbing the Indians. Let the Indians know, by the most sacred and uniform practice, that you will not go beyond your bounds. Surely this can be effected in the course of fifty years or less. Then call them to the line, not to trade with them about their lands; not to cheat them, but to give them the advantage of the gospel. In one word, cease to do evil and learn to do well. Be content with the vast territory you have acquired of the Indians; and let them peaceably enjoy the remaining part of the continent. [illegible] friends and not their enemies; and the grace of [illegible] we believe [illegible] for them to reject the gospel. [illegible] impossible [illegible] in gospelizing the

Indians, while the greateſt exertions are made by Americans at large to monopolize their lands! Before we can convince them that we are friends to their ſouls, we muſt once prove that we are friends to their bodies. If we are not friendly to their temporal intereſts, we ſhall not eaſily convince them that we are friends to their eternal intereſt.

Quartus. I have nothing to object to your remarks. You are doubtleſs correct, and different meaſures muſt be adopted and faithfully executed before the Indians will liſten to goſpel miſſionaries. They now conſider miſſionaries as the pioneers of their enemies, who are on the march to deprive them of their lands. Alas! alas! ſad experience has impelled them to dread the hand that extends a gift. They fear and hate white faces.

Tertius. Why, my friend, do you ſay this?

Quartus. Becauſe it is truth. The wilderneſs and the game contained in it are the chief objects of ſavages. The chaſe in its connexions is their idol. If deprived of theſe delights, they feel themſelves deprived of all good. While therefore we give them no ſecurity for the uninterrupted poſſeſſion of their lands, and the enjoyment of their game, we cannot expect they will conſider us friends. For what is life, without its privileges and enjoyments. I repeat it again; let the Indians know that the wilderneſs where they have made their huts, and where they ſtart and purſue their game is their own native property, and that they ſhall not be diſturbed, or in vain do you offer them the goſpel. We muſt ſecure to them the peaceful enjoyment of the foreſt, or they will reject the offer of Chriſtian friendſhip. Poor ignorant creatures, they dream of no reſidence equal to theirs in the foreſt; and deſire no enjoyment ſuperior to the ſavage chaſe and life; and ſhall we not pity them? Shall we not then permit them to poſſeſs their own native territory without any farther interruption? Do this, and they will not fly before goſpel miſſionaries. But till we do this, they will conſider miſſionaries as their enemies. They as well as other men deſpiſe and hate wolves in ſheep's clothing. Savages will never become Chriſtians in an enemy's country. In their own peaceful territory only will they embrace the Saviour. Let them then enjoy forever all the wilderneſs they now poſſeſs: for their ſouls are more valuable than their lands. Let Indians poſſeſs the wilderneſs that Chriſt may make it bloſſom.

(To be continued.)

THE FOLLOWING IS AN

EXTRACT FROM A JOURNAL,

written at sea, in 1803.

EARLY instructed by my good parents to revere and adore the Supreme Being, as a being, who is the former of our bodies the preserver of our lives, and that God from whom cometh every good and perfect gift, I had my mind deeply engraved with the true sentiments of morality; and thinking it was sufficient to ensure my happiness in the world to come, and, in the mean time, the good will of all men here, I had resolved in my own strength to live a life of strict morality. Thus I travelled on for many years, trusting in my own doings for every comfort, and really imagined I merited every blessing from Heaven which I enjoyed. With this declaration of the old Pharisee, viz. "that I gave tithes of all I possessed," my building (as I then imagined) was on a strong and sure foundation. But alas! I found my building of no avail in the day of visitation, but my self-righteous garment, one that would not hide my shame. Glory to that God who in some measure has opened my blind eyes, and made me to see what I am by nature and practice; viz. a poor, miserable, abhorred, hell-deserving creature. Had it pleased Heaven to have called me hence at that time, I must have been forever banished from that God, whom I am now led to admire and adore for his goodness and mercy to one of the vilest of all created beings. Through the whole volume of inspiration, I cannot find any one brought to the knowledge of the truth without the use of means. It pleased the Almighty Parent to bring about means in calling me to attend on sacred and divine truths. Returning from a long voyage, I had a mind to take a view of the eastern world, partly for my health, which was somewhat impaired, and partly to see the country. Soon after my landing, I became acquainted with a gentleman who treated me with every degree of respect, and receiving a polite and a general invitation to visit his house at all times, I had very oft and frequently called on his family. On one of my visits, I found an acquaintance of theirs at their house; and among other topics of discourse, which engrossed the evening's conversation, that of religion was assumed. Our arguments ran high against the sovereignty of God; and although for several times I thought our friend would be entangled, or at a loss for words to support this doctrine, yet she appeared to have the Bible for her support, and texts at her call, which entirely laid the foundation of the Arminian plan on a level with the ground. I then, for the first time, felt my morality to totter, and the sovereignty of God, through a Mediator

diator, as fast taking hold of my mind—a language, which I ever had been a stranger to. However, retiring to my lodging, the Bible was my first attention; and in searching for the truths already pointed at, I saw myself for the first time condemned, and no way for escape. I retired to bed, but sleep was a stranger to my eyes, as I now saw no prospect of tasting that happiness, which I so long had flattered myself I justly merited. At the approaching morn, which I welcomed with joy, I arose, but peace was an entire stranger to my breast. Perish I must, as I saw no way of escape. Thus I continued, wishing for death to relieve my anxious mind, and my proud heart would not let me reveal my feelings to any one, fearing they would laugh me to scorn. As soon as convenient I again repaired to my friend's house, again seeking peace to my mind. As soon as politeness would admit, I resumed our former discourse, and religion was again our theme. When on some points brought to view, our friend remarked, that the language of Scripture plainly declared, "except ye be born again, ye cannot enter the kingdom of God." I then felt condemned by the law and totally despaired of mercy. I now resolved to quit the land and betake myself to the sea. I immediately began my necessary preparations for my voyage, in doing which I took a bad cold, and soon felt the seeds of mortality assuming their seat in my mortal body. I endeavoured to part with my friends with as cheerful a serenity of mind as I possibly could, resolving as far as possible to brave my feelings, but in case they thus should continue, to throw myself into the sea, and put an end to that existence of a creature unworthy to live. Accordingly on the 5th June, 1803, I embarked, but peace did not go along with me. I made the Scripture my constant companion, as all the comfort I enjoyed seemed to flow from that fountain. I continued in this frame for five weeks, feeling my health fast declining, and seeing nothing but death before my eyes, and to die without hope, put me almost in a state of despair; and had it not pleased the Supreme Being and Father of mercies to remove those doubts from my mind, I must have perished under the weight of my sins; but glory to the name of God for thus bowing my stubborn will to his will, and making me bow to the sceptre of king Jesus, and making me see there is no justification but by the blood of Jesus, and renouncing all my former righteousness as filthy garments. I was made to see the sovereignty of God sufficient for me, and that of myself I could do nothing. (Oh poor morality! what wilt thou do, in such trying, dark hours as these?) Will they who imbibe this principle be able to stand at the great day of accounts? (I fear not.) Language is now inadequate to express my present feelings of joy and gratitude to that God, who is willing, who is able to relieve a

heart like mine, and pardon the ſins of a guilty criminal. O how I long for the moment of my approaching diſſolution, that I may die and be with Jeſus, for faith aſſures me this, that I ſhall ſoon behold his glory and ſee him face to face. Should theſe imperfect lines fall into the hands of any of my former companions, and be the means of arouſing any one from their lethargy, how joyous ſhould I feel! But the Father of Spirits is able to do all things well and at his pleaſure, as he can, in his own time, call his elect from the four winds that are under heaven. To his hands I commit my ſoul, and laying my body down to reſt, being aſſured of a full pardon through the blood of a once crucified but now aſcended Jeſus, do reſt in hope that at the morning of the reſurrection I ſhall be received with the ſaints to ſing hallelujahs in the manſions above.

4th Auguſt, 1803.

Thus continued our worthy friend —— ——, until the 24th of Auguſt, when, giving orders for his burial, and commending his ſoul into the hands of that God who gave it, he expired, without a ſigh or a groan.

Your humble ſervant,

B. P.

To the Editors of the Massachusetts M. Magazine.

Gentlemen,

THE following meditations and reflections upon Iſaiah i. 27. are ſubmitted to your inſpection. If you think them worthy of a place in your uſeful Magazine, you will pleaſe to inſert them.

"*Zion ſhall be redeemed with judgment, and her converts with righteouſneſs.*"

THESE words of Scripture have ſomewhat attracted the attention of the writer; and he thinks them worthy of the notice of his fellow Chriſtians, and even of thoſe who are ſtill far from righteouſneſs.—They appear to inſtruct us in the way and method which God takes to redeem and ſave his church.

By Zion is meant the church of God. This is the appropriate name by which it was deſignated under the Old Teſtament diſpenſation: and it retains the ſame name under the New. "We are come," ſays an apoſtle, "unto Mount Zion, and unto the city of the living God, the heavenly Jeruſalem." Zion is the place where God has fixed his throne, and that holy hill upon which Chriſt reigns as king of ſaints: and it is that which God has promiſed to make an eternal excellency, a joy of many generations.

By

By the redemption of Zion is to be understood, the deliverance of the church from evil. Redemption properly imports a deliverance from power of temporal enemies; deliverance from the power of sin and Satan, and also from eternal ruin. And hence it includes all that salvation of which sinners stand in need.

And the way or means by which God effects this redemption, are judgment and righteousness. "Zion shall be redeemed with *judgment*," by which is meant, infliction of evil, or destruction. The latter clause of the verse appears to be of the same general import with the former. The converts of Zion mean the several individuals of which the church is composed. These shall be redeemed with righteousness, by which is to be understood the rectitude or justice of God displayed in punishing. Now if these things be so, it appears that the prophet meant to teach us this truth, *that the way or manner in which God redeems his church is by the display of his righteous judgments upon the wicked.* And this appears to be confirmed by the words immediately following those under consideration. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

But is it true, that God will give up and devote the wicked to ruin for the redemption of his church? By looking over the sacred volume, and considering some of the great and leading dispensations of Divine Providence, recorded both in history and prophecy, it will be found, that this is the method which God has taken to redeem and save his church; and that this is the method he will still pursue.

If we look back to the days of Noah, it will be seen, that God then redeemed and saved his church by means of righteous judgment executed upon his and her enemies.

Before the deluge of waters, by which the old world was destroyed, the church of God was brought very low, and her numbers exceedingly reduced. All the righteous persons then on earth, were included in the family of Noah. It does not appear that there was so much as one true convert of Zion to be found among all the thousands and millions that perished in the flood. The whole world lay in profound wickedness; and criminal violence had arisen to that alarming height, that there was danger of the total extirpation of truth and righteousness from the earth. The church was in imminent hazard of being wholly swallowed up and lost, either in the abounding corruption, or by the hand of violence. Nevertheless, God wrought for her redemption, and saved her from the impending evil. But how did he do this? It was by the execution of righteous judgment in the destruction of the guilty. The men of that corrupt and violent generation filled up the measure of their iniquities,

heart like mine, and pardon the sins of a guilty criminal. O how I long for the moment of my approaching dissolution, that I may die and be with Jesus, for faith assures me this, that I shall soon behold his glory and see him face to face. Should these imperfect lines fall into the hands of any of my former companions, and be the means of arousing any one from their lethargy, how joyous should I feel! But the Father of Spirits is able to do all things well and at his pleasure, as he can, in his own time, call his elect from the four winds that are under heaven. To his hands I commit my soul, and laying my body down to rest, being assured of a full pardon through the blood of a once crucified but now ascended Jesus, do rest in hope that at the morning of the resurrection I shall be received with the saints to sing hallelujahs in the mansions above.

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By Zion is meant the church of God. This is the appropriate name by which it was designated under the Old Testament dispensation: and it retains the same name under the New. "We are come," says an apostle, "unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Zion is the place where God has [illegible] throne, and that holy hill upon which Christ rei[illegible]ints; and it is that which God has promised [illegible] excellency [illegible] of many generations.

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heart like mine, and pardon the sins of a guilty criminal. O how I long for the moment of my approaching dissolution, that I may die and be with Jesus, for faith assures me this, that I shall soon behold his glory and see him face to face. Should these imperfect lines fall into the hands of any of my former companions, and be the means of arousing any one from their lethargy, how joyous should I feel! But the Father of Spirits is able to do all things well and at his pleasure, as he can, in his own time, call his elect from the four winds that are under heaven. To his hands I commit my soul, and laying my body down to rest, being assured of a full pardon through the blood of a once crucified but now ascended Jesus, do rest in hope that at the morning of the resurrection I shall be received with the saints to sing hallelujahs in the mansions above.

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B. P.

To the Editors of the Massachusetts M. Magazine.

Gentlemen,

THE following meditations and reflections upon Isaiah i. 27. are submitted to your inspection. If you think them worthy of a place in your useful Magazine, you will please to insert them.

"*Zion shall be redeemed with judgment, and her converts with righteousness.*"

THESE words of Scripture have somewhat attracted the attention of the writer; and he thinks them worthy of the notice of his fellow Christians, and even of those who are still far from righteousness.—They appear to instruct us in the way and method which God takes to redeem and save his church.

By Zion is meant the church of God. This is the appropriate name by which it was designated under the Old Testament dispensation; [illegible] retains the same name under the New. "We are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem." Zion is the holy hill upon which [illegible] of mankind.

By the redemption of Zion is to be understood, the deliverance of the church from evil. Redemption properly imports a deliverance from power of temporal enemies; deliverance from the power of sin and Satan, and also from eternal ruin. And hence it includes all that salvation of which sinners stand in need.

And the way or means by which God effects this redemption, are judgment and righteousness. "Zion shall be redeemed with *judgment*," by which is meant, infliction of evil, or destruction. The latter clause of the verse appears to be of the same general import with the former. The converts of Zion mean the several individuals of which the church is composed. These shall be redeemed with righteousness, by which is to be understood the rectitude or justice of God displayed in punishing. Now if these things be so, it appears that the prophet meant to teach us this truth, *that the way or manner in which God redeems his church is by the display of his righteous judgments upon the wicked.* And this appears to be confirmed by the words immediately following those under consideration. "And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

But is it true, that God will give up and devote the wicked to ruin for the redemption of his church? By looking over the sacred volume, and considering some of the great and leading dispensations of Divine Providence, recorded both in history and prophecy, it will be found, that this is the method which God has taken to redeem and save his church; and that this is the method he will still pursue.

If we look back to the days of Noah, it will be seen, that God then redeemed and saved his church by means of righteous judgment executed upon his and her enemies.

Before the deluge of waters, by which the old world was destroyed, the church of God was brought very low, and her numbers exceedingly reduced. All the righteous persons then on earth, were included in the family of Noah. It does not appear that there was so much as one true convert of Zion to be found among all the thousands and millions that perished in the flood. The whole world lay in profound wickedness; and criminal violence had arisen to that alarming height, that there was danger of the total extirpation of truth and righteousness from the earth. The church was in imminent hazard of being wholly swallowed up, either in the abounding corruption, or by [illegible]. Nevertheless, God wrought [illegible] from the impending evil. [illegible] the execution of righteous [illegible] guilty. The men of that [illegible] up the measure of their [illegible] iniquities,

heart like mine, and pardon the ſins of a guilty criminal. O how I long for the moment of my approaching diſſolution, that I may die and be with Jeſus, for faith aſſures me this, that I ſhall ſoon behold his glory and ſee him face to face. Should theſe imperfect lines fall into the hands of any of my former companions, and be the means of arouſing any one from their lethargy, how joyous ſhould I feel! But the Father of Spirits is able to do all things well and at his pleaſure, as he can, in his own time, call his elect from the four winds that are under heaven. To his hands I commit my ſoul, and laying my body down to reſt, being aſſured of a full pardon through the blood of a once crucified but now aſcended Jeſus, do reſt in hope that at the morning of the reſurrection I ſhall be received with the ſaints to ſing hallelujahs in the manſions above.

4th Auguſt, 1803.

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iniquities, and then wrath came upon them to the uttermoſt. God brought upon them a deluge of waters, which ſwept them all down to the priſon of hell where they have no power to hurt or diſturb; and thus God redeemed Zion by a judgment of water, and ſaved her converts by a ſtriking diſplay of his righteouſneſs in the deſtruction of his and her enemies.

By turning a few pages forward in the ſacred hiſtory, we come to another inſtance, where the diſplay of righteous judgment was the mean of redeeming and ſaving the church of God. It was by this Iſrael was delivered from Egyptian bondage, and ſaved from the power and oppreſſions of Pharaoh and his people.

That haughty and ſtubborn enemy of God and his church, held the converts of Zion in the moſt cruel bondage. And when God ſent to redeem them, by the hand of Moſes and Aaron, he refuſed to let them go; and made them ſerve with ſtill greater rigour. But God had determined to effect their redemption; and therefore he began his judgments upon that hard-hearted oppreſſor and his guilty land, and continued them until ten ſucceſſive plagues were inflicted. Theſe brought Pharaoh and his ſervants to a reluctant conſent, that the people of Iſrael might depart. But as ſoon as they were gone, he muſtered his army, and purſued them with deſires of vengeance. Nevertheleſs God ſtill wrought for their ſalvation. He opened a way through the midſt of the ſea, that Iſrael might eſcape the power of the enemy. Pharaoh, ſeeing what was done, purſued them into the midſt of the ſea, with his hoſt, where God ſhook them off, and involved them all in a tremendous and exemplary deſtruction. He overthrew Pharaoh and his hoſt in the Red ſea. He triumphed glorioufly, and in the greatneſs of his excellency he deſtroyed them that roſe up againſt him. Here judgment and righteouſneſs were the means of the redemption of Zion. God ſaved his church by deſtroying their enemies; and thus got to himſelf a name which has been declared through all the earth.

The redemption of Iſrael from Egyptian bondage, and the divine judgments by which it was effected, are very noticeable in the annals of the church. They are events frequently referred to by the inſpired writers, and in various ways made to ſubſerve the intereſts of true religion. The Pſalmiſt mentions them to excite a ſpirit of gratitude and praiſe to God as the Redeemer and Saviour of his church; and the prophet Iſaiah refers to them to ſupport the children of God in adverſity, and to encourage them to put their truſt in him. "I am the Lord thy God, the holy one of Iſrael, thy Saviour; I gave Egypt for thy ranſom, Ethiopia and Seba for thee. Since thou waſt precious in my ſight, thou haſt been honourable, and I have loved thee;

thee; therefore will I give men for thee, and people for thy life." This is according to the true proverb, "The wicked ſhall be a ranſom for the righteous; and the tranſgreſſor for the upright in heart." Zion has been redeemed with judgment, and her converts with righteouſneſs; and this ſhall ſtill continue to be the caſe.

In the days of Hezekiah, king of Judah, there was another event that took place, which aptly illuſtrates the ſentiment of the Prophet. With this Iſaiah was perſonally acquainted, and it is probable he might have it in view when he wrote the words under conſideration.

Sennacherib, the king of Aſſyria, having ſubdued the ſurrounding nations, attempted the invaſion of Judah; and ſent his ſervants with a mighty hoſt to lay ſiege to Jeruſalem. Upon this Hezekiah and his people were in great diſtreſs, for they had no might of their own to withſtand ſo powerful an adverſary. Their hearts failed; and Zion appeared to be in imminent danger of being trodden down as the mire of the ſtreets. It ſeemed almoſt impoſſible that her converts ſhould eſcape the power of the enemy. But the time had not yet arrived for the captivity of Judah and Jeruſalem; and therefore God would not leave them to be deſtroyed as yet; but determined to work out ſalvation for them; and he did deliver them from the power of the enemy, and of thoſe that ſought their hurt. But how? by the execution of righteous judgment upon the enemies of his church. God ſent forth his angel, and in one night, ſmote in the camp of the Aſſyrians 185,000 men. This ſo weakened the power of the king of Aſſyria, that he abandoned his enterprize, and returned with ſhame to his own land; whither alſo judgment purſued him, for he fell by the ſword in the houſe of his gods. Surely judgment and righteouſneſs were the means of Zion's redemption.

This great event appears to be celebrated in the lxxvi. Pſalm, where we find the following ſtriking expreſſions relative to the ſubject. "In Judah is God known—his dwelling place is in Zion. There break he the arrows of the bow, the ſhield, and the ſword, and the battle. The ſtout-hearted are ſpoiled, they have ſlept their ſleep, and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and the horſe are caſt into a dead ſleep. Thou didſt cauſe judgment to be heard from heaven; the earth feared and was ſtill: when God aroſe to judgment, to ſave all the meek of the earth. He ſhall cut off the ſpirit of princes, he is terrible to the kings of the earth!"

The redemption of the Jews, who compoſed the church of God, from the Babyloniſh captivity, is another inſtance which exemplifies how judgment and righteouſneſs are the means of the deliverance of Zion. Upon

Upon the captivity of Judah and Jerusalem by Nebuchadnezzar king of Babylon, Zion became a desolation; her ways mourned, because none came to her solemn feasts. The city that was full of people became solitary; and that holy and beautiful house, where God was worshipped, was polluted and destroyed. For seventy years Zion was laid waste, and became the scorn and derision of every foe. Her converts were scattered among the heathen, where they endured innumerable evils. But when the term of captivity was expired, God wrought for her redemption, and actually saved her from the hands of her enemies, and restored her to her former privileges and enjoyments; and the way in which he did this was by executing righteous judgment upon her enemies and oppressors. At no period in time, perhaps, did God more manifestly make bare his holy arm before the eyes of all people, in behalf of his church, than then. He overturned kingdoms and empires from their foundations to prepare the way for his people's return. The vast monarchy of Babylon was overturned; the seat of empire was taken; her proud monarch and princes were slain, and solemn silence reigned through all her stately palaces. The whole extensive dominion of Nebuchadnezzar fell into ruins, and became subject to the Medo-Persian kings. These new monarchs proclaimed liberty to the captives of Zion, and they returned to their own land, under royal patronage, and Jerusalem and the temple were rebuilt. And thus it was by means of judgment, and the awful displays of retributive righteousness, that Zion and her converts were redeemed. God turned again her captivity, by destroying those that carried her captive.

These are some among the many instances, recorded in the Old Testament, which illustrate the words of the prophet we are considering; and if we turn to the New Testament we shall find the same line of conduct pursued in the providence of God. Judgment and righteousness are still the means of Zion's redemption.

After the Messiah came, the church of God, which had previously been named by the name of Israel, was called by a new name, which, agreeably to prediction, the mouth of the Lord named. It was called *Christian*. Gentile believers were grafted upon the old stock, and became the children of Abraham, by faith in Jesus Christ. And when the blessing of Abraham thus came upon the Gentiles through faith, the unbelieving Jews were rejected. Having disowned the Messiah they were disinherited. The children of the kingdom were cast out; they were disfranchised, and the kingdom was taken from them, and given to another people. This excited the enmity of those betrayers and murderers of the Son of God, and they

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raiſed perſecution againſt the Chriſtian church, which they purſued with implacable vengeance, doubtleſs aiming at its total extirpation. The unbelieving Jews were the great inſtigators of perſecution againſt the church of Chriſt in every region to which their power extended. By their means, the diſciples of Chriſt were oppreſſed, haraſſed, and ſlain. Chriſtians every where groaned under the evils which their inveterate enemies, the Jews, brought upon them, and they ſtood in great need of deliverance from their malice and power. Then God wrought for the redemption of his church. He turned his dreadful hand againſt his former people, but now his enemies, and brought upon them a moſt awful deſtruction. Having filled up the meaſure of their iniquities, wrath came upon them to the uttermoſt. Their place and nation were taken away; their city and temple demoliſhed, a great part of them were ſlain, and the remnant were ſo diſperſed and weakened, that they had no more power to hurt or annoy the church of God. Then had the churches reſt on every hand, and walking in the fear of the Lord, and in the comfort of the Holy Ghoſt, were multiplied; and thus it was by means of righteous judgment that God redeemed the converts of Zion from the power of their Jewiſh adverſaries.

And it is by the ſame means the true church of Chriſt ſhall be redeemed from the power and oppreſſions of antichriſt or the man of ſin.

The love of pre-eminence, pride, ambition, and a thirſt for power, ſoon produced the grand apoſtacy in the Chriſtian church, and the man of ſin, the ſon of perdition, was revealed. Soon one aroſe who exalted himſelf above all that is called God, or that is worſhipped; ſo that he, as God, ſat in the temple of God, ſhowing himſelf that he is God. This is the beaſt that aſcended out of the bottomleſs pit, or the Roman Pontiff, who arrogates divine prerogatives and honours. He early appeared as the enemy of the true church of God; and all the horrors of former perſecutions were revived. He bore down and wearied out the ſaints of the Moſt High, ſo that the church is repreſented as flying into the wilderneſs, and exiſting in a ſtate of great oppreſſion and obſcurity. This has been the caſe for many ages paſt, and is ſtill in a great meaſure true; though God has begun to work, and is now working for the redemption of Zion. He is bringing his church out of the wilderneſs; and we may expect, ere long, he will conſume that wicked power with the ſpirit of his mouth, and deſtroy it with the brightneſs of his coming. It is by means of righteous judgment God will redeem his church from the evils ſhe endures from the hands of her antichriſtian adverſaries. The ſeven vials of the wrath of God, which contain the ſeven laſt

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plagues, have been filled up, for the destruction of the man of sin. Some of these vials of wrath have already been poured out upon the beast, and upon his kingdom; and doubtless they are still running. In our day, we hear of the awful judgments which God is executing upon the papal powers of the world. In the course of a few years past, antichrist has come down wonderfully. His throne has been shaken to its centre; and his end is unquestionably approaching. But how long it will be to the end of these wonders, is not given us certainly to know. Great things are yet to take place, the vials of wrath are not yet exhausted; the great day of the battle of God Almighty is yet to come. The sixth vial is most probably now running, and when the seventh shall be poured out, great Babylon, the mother of harlots, shall fall to rise no more. In righteous judgment God will bring her down to desolation, and thus redeem his church from her malice and power.

There is one more event to be considered, which may further illustrate the text upon which we are meditating, and which shall take place when the mystery of God shall be finished.

The sure word of prophecy, as a light, shineth into the darkness of futurity, and gives us some faint discovery of what is to take place before, and at the end of the world. We look for a thousand years of peace and prosperity to the church of God, when all nations shall flow to Zion, and she be made the joy and praise of the whole earth. During these thousand years Satan shall be bound in the bottomless pit, and there shall be nothing to hurt or disturb in all God's holy mountain. But at the expiration of that period, Satan shall be loosed from his prison, and go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather their innumerable hosts together, to fight against Zion and destroy her utterly. And they shall go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city, and probably be on the point of accomplishing their destructive purposes; and then shall fire come down from God out of heaven and devour them. They shall be seized, and be brought before the judgment seat of Christ, there to receive their final sentence; and from thence be cast into the lake which burns with fire and brimstone, which is the second death. Then shall Zion be redeemed from every evil; and all her converts be received to that glorious world where sorrow and danger shall be forever unknown.

This is the closing scene, when the redemption of the church of God shall be perfected. Judgment shall finish her deliverance from all her enemies. She shall be saved by their destruction.

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The ſeveral inſtances now mentioned, it is conceived, illuſtrate the words under conſideration, and ſhow how judgment and righteouſneſs are the means of Zion's redemption. From the beginning of the world to the end of it, theſe are the means of ſaving the church from her dangers and troubles.

If a juſt explanation and illuſtration of the words of the prophet have been given, the following reflections may be made upon them.

1. That God governs the world for the ſake of his church.

All the leading diſpenſations of Divine Providence are manifeſtly directed with a view to the redemption, peace and proſperity of Zion. Jeſus Chriſt is exalted and made head over all things to the church; and he directs all things with reference to her good. The great judgments which have been executed in the earth, by which Zion has been redeemed, include innumerable other events which are connected with them, and which have the ſame deſign and tendency; and theſe are connected with innumerable others which are more minute and obſcure. Hence, it may not be unſafe to ſay, that all events that ever have, or ever ſhall take place, from the beginning to the end of the world, both great and ſmall, have the good of Zion for their object, and are all directed, in divine wiſdom, to promote her ſalvation. An inſpired apoſtle has ſaid, "We know that all things work together for good, to them that love God, to them who are the called according to his purpoſe! This declaration carries in it an aſſurance, that the government of God extends over all things; and that he directs every event to promote the good of Zion, with all her converts.

This, it is conceived, opens a clear and conſiſtent view of the diſpenſations of Divine Providence, from the beginning to the end of time. They are all directed towards one ſingle point, the redemption of the church; and in this they ſhall unqueſtionably iſſue. If then we would underſtand the providences of God, we muſt view them with reference to the church. Conſidering them in this light, many otherwiſe inſcrutable myſteries will be cleared up, and appear plain and conſiſtent. If God ſends wars, famine, or peſtilence abroad in the earth; if he ſheds abroad his love and builds up cities and nations, or if he turn his dreadful hand, and bring thouſands and millions to deſolation, ſtill he is acting for the good of his church. Her redemption is the great object in view; and it ſhall be promoted by all things that take place in the world, either in mercy or in judgment.

2. How precious and valuable is the church in the ſight of God!

The divine government being directed in all its parts for the good of Zion, is an evidence that her ſafety and intereſts are exceedingly valuable and important. But what eſpecially evinces her preciouſneſs in the ſight of God, are the judgments he inflicts for her redemption. God ſets ſuch a value on his

church, that he does not hesitate to sacrifice thousands and millions of his creatures, when necessary, for her sake. Innumerable multitudes of mankind have been devoted to destruction on her behalf. Thus saith the Lord to his church, "I am the Lord thy God, the holy One of Israel, thy Saviour; I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast *precious* in my sight, thou hast been honourable, and I have loved thee; therefore will I give men for thee, and people for thy life." The converts of Zion are God's peculiar treasure above all people. He sets a higher value upon them than upon the whole world besides; and he would doubtless devote all others to destruction, were it necessary, rather than they should perish.

But wherefore does God thus highly value his church, which includes but a very inconsiderable part of men, and those generally of the meaner sort in the view of the world? The true answer is, because his own glory, which is of more value than ten thousand worlds, is deposited in her; Israel is his glory. God has created the church for his glory; and should she perish from the earth, it would bring dishonour upon his holy name, and be a reproach upon his faithfulness and truth. Therefore rather than such a disastrous event should take place, no destruction can be too extensive, nor any judgment too severe, for God to bring upon the guilty.

If God then sets such an inestimable value upon his church, how exceedingly different does he view her from the greater part of men! By many Zion is despised, and considered as a nuisance in the earth; and by innumerable multitudes her interests are totally disregarded. Most men appear to feel no interest in her welfare. They had rather see her sink in the world, and be wholly swallowed up by her adversaries, than make the smallest sacrifice in her favour. Surely their views and feelings must be very unlike to God's. They cannot be like Christ, who has done and suffered so much for his church; nor can they be friendly to the divine glory, which is promoted by her prosperity. They must be accounted as adversaries, whose destruction shall advance the redemption of Zion.

3. The righteous judgments, which God executes in the earth, are expressions of mercy, as well as of wrath.

Wrath and mercy in God are not such distinct things as many seem to imagine. They are not contradictory passions or feelings, and opposed to each other; but they are one and the same indivisible exercise of the divine mind, and are expressed in one and the same dispensation of providence. The same event, in one view, is a judgment, or expression of wrath, and in another view it is a mercy. Towards the wicked calamitous events are tokens of wrath; but they are all mercies to Zion. This is exceedingly evident from what has been said. It was

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in mercy to Noah that God deſtroyed the old world. It was in mercy to Iſrael, that he overthrew Pharaoh and his hoſt in the Red Sea. God did this, "for his mercy endureth forever." It was in mercy to Hezekiah, that the angel deſtroyed Sennacherib's army. It was in mercy to the captive Jews, that God break the Babylonian power. It was in mercy to the Chriſtian church, that he deſtroyed the Jewiſh nation. It is in mercy, that God is pouring out the vials of his wrath upon the man of ſin. And it will be a diſplay of mercy, when he ſhall caſt Satan, with all his adherents, into the lake of fire and brimſtone, and there torment them, day and night, forever and ever. All theſe dreadful judgments, which God has executed, and will execute upon ſinners, in which his awful wrath is diſplayed, are, at the ſame time, expreſſions of infinite mercy, kindneſs, or love; not indeed towards the unhappy ſufferers; but towards Zion, the church and people of God. Towards them who fall, there is ſeverity; but towards the church, goodneſs. Redemption is unqueſtionably a mercy towards all the friends of God; but it is by means of judgment and righteouſneſs Zion and her converts are redeemed.

Thus wrath and mercy in God are not oppoſite things; but the ſame love to holineſs, which is hatred to wickedneſs. And in the diſplays he makes of his character, wrath and mercy are the ſame; and they aſſume theſe oppoſite names, only as they are conſidered in oppoſite views, or as they relate to the righteous and the wicked. The ſame thing to one is a judgment, and to the other a mercy.

And in this light, it is conceived, we are to view all the judgments which God executes in the earth. They all have ſome reference to the church; and it is in mercy to her, that he deſtroys her enemies. This is the caſe in this world; and why ſhall not this be the caſe in the world to come? The tremendous deſtruction which is coming upon the impenitent enemies of God, ſhall ſerve to diſplay his mercy towards his redeemed church. The ſaved converts of Zion will feel their ruin to be an expreſſion of kindneſs towards them; and in this view, they will ſing Alleluia, while the ſmoke of their torment ſhall aſcend up forever and ever.

If this then be ſo, is it not a deſirable thing that all the finally wicked ſhould be forever deſtroyed? And is it not proper that good men ſhould pray for ſuch an event? Their ruin appears as deſirable, as that Zion ſhould be ſaved with an everlaſting ſalvation; for the one is a requiſite mean to accompliſh the other. Accordingly good men have prayed for the utter deſtruction of the wicked; "Of thy mercy, O Lord," ſays the pſalmiſt, "cut off mine enemies, and deſtroy all them that afflict my ſoul. Give them according to their deeds; render unto them their deſerts." Thus prayed David; and the ſame is implied

implied in the prayers of every good man, for the ſalvation of the church. "So let all thine enemies periſh, O Lord."

4. If God redeems Zion with judgment, then, when we ſee him doing terrible things in righteouſneſs, and executing wrath upon his enemies, may we not expect that he will ſoon do great things in behalf of his church?

Judgments upon the wicked are tokens of good to Zion. The great deliverances which God has granted his people, have uſually been preceded by great and remarkable judgments upon his enemies. This was emphatically the caſe when he redeemed Iſrael from Egyptian bondage, and when he turned again their captivity at Babylon, as well as in the other inſtances mentioned. And indeed, our Saviour has given the deſtruction of unbelievers as a ſign, by which we may know that the deliverance of Zion is near at hand. Having deſcribed the terrible judgments which God was about to bring upon Jeruſalem for her ſins, he ſaid to his diſciples, "And, when theſe things begin to come to paſs, then look up, and lift up your heads; for your redemption draweth nigh." So we, when we ſee the judgments of God abroad in the earth, may look up, and expect, that he will ſoon do great things in behalf of his church. By the deſtruction of her adverſaries Zion is to be redeemed; of courſe, when we ſee that deſtruction taking place, we may expect the redemption draweth nigh.

This idea ſheds a pleaſing light on times of darkneſs and diſtreſs; and is calculated to ſupport the friends of God under the preſent depreſſions of the Chriſtian church, and the commotions and deſolations that are taking place in the world. This is a day, when great events are brought to paſs in the courſe of Divine Providence. Oppoſition to the cauſe of the Redeemer riſes high, and unuſual calamities befal the nations. But when theſe vials of wrath ſhall be exhauſted, Zion ſhall ariſe and ſhake herſelf from the duſt, and become the joy and praiſe of the whole earth.

5. The text which we have conſidered affords us great certainty, that the church of God ſhall live through every age; that all her friends ſhall be ſafe and happy forever; and that all her enemies ſhall be eventually deſtroyed.

The great things which God has already done for his church are conſidered as earneſts of what he yet intends to do. Had he meant ever to abandon her to ruin, ſurely he never would have done ſo much for her redemption. The church has ſurvived all the efforts her enemies have made for her deſtruction. She ſtill lives; yea, and ſhall live through all ages yet to come. God is known in her palaces for a refuge. He will never leave her nor forſake her. Her walls are ſtrength and ſalvation. Zion dwells on the heart of everlaſting love. She is founded on a rock, and all the gates of hell ſhall never prevail againſt her.

her. The heathen may rage, and the people imagine many vain things; the kings of the earth may set themselves, and the rulers take counsel together, and conspirators may plot against the Lord, and against his Christ; but all in vain. God has set his King upon his holy hill of Zion. He will uphold his throne; and the infinite Redeemer shall rule his enemies with a rod of iron, and dash them in pieces like a potter's vessel. Zion has been redeemed with judgment upon her enemies; and by such judgment her redemption shall be completed. Safe and happy, then, are all the friends of Zion. The cause in which they are engaged is the cause of God; and it shall prevail. Their place of defence is the munition of rocks; and in all that good which God has spoken concerning Zion, they shall have their part. He will guide them by his counsel, and afterwards receive them to glory. But in how awfully perilous a situation are all the adversaries of the church of Christ! Theirs is the cause of wickedness. They are contending with omnipotence, and must eventually be overthrown and destroyed. They are marked for ruin, and all the righteous shall rejoice when they see the vengeance.

(To be continued.)

For the MISSIONARY MAGAZINE.

LETTERS

From ADELPHUS to EUSEBIA on modern, fashionable Amusements.

(Continued from p. 17, vol. ii.)

LETTER II.

MY DEAR SISTER,

EVERY character, whether good or bad, has some pleasure suited to its gratification. The miser's pleasure consists in contemplating his gold. Honour is the chief happiness of some. Power is coveted by others, as the greatest good. The exercises of religion afford the greatest delight to the true Christian. What affords pleasure to one, would excite pain and disgust in another. The miser detests the conduct of the spendthrift. The votaries of pleasure consider real religion as insipid and burdensome: while the true Christian studiously avoids whatever tends to draw his thoughts and affections from his Saviour. Every one is willing to have it thought that his pleasure is lawful, and that he pursues it, not merely because it is his pleasure, but because it is right. As it is fashionable to consider the Bible the standard of right and wrong, many frequently apply to it for authority to support their unlawful pursuits. If the unlawfulness of placing supreme affection upon gold be suggested to the miser, he will repeat Christ's direction,

"Lay

"Let nothing be loſt." The ſluggard will ſay, "Ta
thought for the morrow." And in advocating pleaſure
have uſed the words of Solomon; "A time to dance." I
had properly attended to the deſign of the royal pre
in this chapter, you would not have found any authority
your the vain amuſements of the young. Should the a
take a part of this chapter to juſtify himſelf, "a time to
would you think it juſtly quoted? If Solomon advocates
ing here, does he not in the ſame manner ſeem to ſpeak
your of murder? The truth ſeems to be this. The ſimpl
iſtence of various changes and events is here aſſerted wi
any reference to the moral qualities of actions, whether
ous or vicious. "To every thing there is a ſeaſon, and a
to every purpoſe under the ſun." Or if you ſtill think
dancing is here ſpoken of as innocent, let it be remem
that it was frequently practiſed by the prieſts, and good
among the Jews, not as an amuſement, but as an expreſſi
religious affection and zeal. Thus David danced befo
Lord, and in the laſt pſalm he calls upon others to "praiſe
with tim[illegible]rel and dance." You ſay the Bible expreſsly rec
mirth and joy. "It is good and comely for one to eat a
drink, and to enjoy the good of all his labour." "Rejoi
young man, in thy youth, and let thy heart cheer thee."
joice evermore, and again I ſay, rejoice." But, what, Eu
does the Bible command us to rejoice in? Let us apply t
ſacred volume for inſtruction. "Rejoice in the Lord."
joicing in hope of the glory of God." "Rejoice becauſe
names are written in heaven." "Whom having not ſee
love, and though now ye ſee him not, yet believing, ye re
with joy unſpeakable, and full of glory." This religious j
experienced in greater or leſs degree by every true Chr
and is the immediate and neceſſary conſequence of real reli
The Bible commands none but Chriſtians to rejoice, and
ways requires them to rejoice in the Lord, and joy in the
of their ſalvation." It never allows of that joy, which "
be "turned into ſorrow in the latter end." To all but
Chriſtians, the language of Scripture is, "wo unto you
laugh now, for ye ſhall mourn and weep."

You ſay, "It is neceſſary for Chriſtians to partake of
amuſements of the world, leſt perſons, and eſpecially the yo
become ſtrongly prejudiced againſt religion." This is a
common obſervation with the advocates of amuſements,
therefore, I am the leſs ſurpriſed at your uſing it. But
my dear ſiſter, gave you authority to reconcile ſinners to
gion, or rather religion to ſinners? By mixing with the
pleaſure, you can make them friendly to yourſelf, but you
not make them love religion, before their natures are rene
That religion, which gains the love and eſteem of the g

and thoughtleſs, remaining ſo, is moſt ſurely a falſe religion. True religion requires ſelf-denial, and a holy life; nor can you make it require leſs. But while it requires ſo much, the world will always hate and oppoſe it. If you really feel concerned for the advancement of religion, let it be your aim to live agreeably to its dictates, and ſhow out of a good converſation your works of meekneſs. Never expect to reconcile men to light, while they love darkneſs. By participating in the amuſements of your companions, you will make them your jovial friends, but ſuch conduct never gains one friendly feeling towards religion.

Again, you aſſert that "amuſements are neceſſary as a relaxation." A relaxation from what? From duty? There is nothing required of us, but duty. Work is a duty; to viſit the fatherleſs and widows is a duty; ſtrict attention to all the inſtitutions of religion, reading, meditation, and devotion, are duties. We have juſt time enough to perform our ſeveral duties. Our duty to God, and thoſe, which more immediately relate to our fellow-men, and to ourſelves, require all our time, and all our talents. If one occupation injure our health, it is our duty to purſue ſome other. The variety of our duties renders unneceſſary the relaxation, for which you plead. Agreeably to your ſentiments, relaxation conſiſts in variety, and not in idleneſs.

But the argument in favour of amuſements, in which you ſeem to place moſt confidence, is, that "many great and good men have advocated them. Men of eminent learning and piety have thought ſuch amuſements proper, and even neceſſary for the young. Is it not, therefore, arrogance for us to declare decidedly againſt them?"

It is not arrogance for any one to judge according to evidence, but it is always wrong to place any reliance on the bare opinion of others in matters of religion, however wiſe or good we may think them. Some "great and good men" believe, as you do, that the heart is by nature deſperately wicked; that almighty power alone can change it; that God knows all things; that he governs all his creatures and all their actions; that Chriſt is both God and man; and that the finally impenitent will periſh forever. Other "great and" profeſſedly "good men" deny theſe important truths. Some advocate truth, others advocate error. Some favour amuſements, others oppoſe them. Some practiſe amuſements, others abſtain from them. Some go to heaven, others to hell. But as we ſhall be ſaved or loſt for ourſelves, ſo we muſt believe and practiſe for ourſelves. We may attend to the evidence collected by "great men," but belief is perſonal. We muſt believe the truth becauſe it appears true to us, and not becauſe it appears ſo to others. The only opinion worthy of our unſhaken confidence is that of holy men of old, who ſpake as they were moved by

the

the infallible Spirit of Light and truth. To this sure word of prophecy let us always apply for instruction. We will attend to the Scripture arguments against amusements in our next.

That you may become wise to salvation is the ardent prayer of yours, affectionately, ADELPHUS.

To be continued.)

DONATIONS

To the Missionary Society, not before published, viz.

	Dls.	Cts.
By the Rev. Mr. Long, from two persons	2	
By do. from a gentleman of his Society	2	
By the Rev. Daniel Hopkins, from the first parish in Salem	22	35
From a gentleman unknown	20	
By John Pickard, from a lady in Salem	25	
By Rev. Nelson, from several townships	20	48
By the Rev. Mr. May, from a person unknown	5	
From a friend	3	
By the Rev. Daniel Hopkins, from a lady in Salem	4	
By the Rev. Ezra Welch, from a person unknown	5	
By the Rev. Mr. Reynolds, from Capt. Ford		50
By the Rev. Mr. Stevens, from a lady in Stoneham	2	
By the Rev. Jesse Norton, from several persons in the North Parish, Weymouth	2	37
	113	70

POETRY.

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BIOGRAPHY.

A MALEFACTOR, who was lately executed for ſtealing a watch out of a ſhop window, when he was condemned, and left for execution, was much alarmed at his perilous ſituation, and deſired that Mr. ——, a godly miniſter, might be permitted to viſit him. This was refuſed, from the conſideration of Mr. ——'s being a reputed Methodiſt. Need I ſay, how cruel was ſuch a refuſal! when even papiſts are never refuſed their prieſt; nor any rank of perſons beſides denied every ſpiritual aſſiſtance they may require. At length, a ſerious young man got admiſſion, and was ſo bleſt in praying and expounding the ſcriptures, that the convict was pricked to the heart, and began to cry out, "What ſhall I do to be ſaved?" Being queſtioned, "If he had ever thought ſeriouſly of his ſoul," he ſaid, "That about twenty years ago he had heard a Mr. V—, at H——, which had diſtreſſed him for ſome time, but the impreſſion wore off." Upon being told that Mr. V— was ſettled in a living within eleven miles, he expreſſed a great deſire of ſeeing him; and aſked, "If he ſtill maintained his former religious ſentiments." Upon being anſwered, "that he did," it ſeemed both to pleaſe and ſurpriſe him. Mr V. being apprized of this, immediately ſet off, and being unknown (I perſume) to the keeper, got admiſſion to the priſoner; who, as ſoon as he recognized him, jumped up from his ſtraw, and embraced him with vaſt vehemence of cordiality and delight. Mr. V— ſpent an hour and a half with him, and, before he left him, had the comfort of finding that the Lord had ſet the priſoner free, and given him to know his pardoning love. This

was so clearly manifested to his heart, that he said, "He should be glad to proclaim it at his execution:" Which Mr. V— rather encouraged him in, if he felt his heart free, and his spirits were not confused. It pleased the Lord to give his poor servant great composure at the gallows, and he entreated the favour to be heard a few words. He spoke most awfully on the terrors of the law; confessed himself to have broken every commandment according to the spirituality of it; and then sweetly preached Jesus, and his free salvation; in the experimental belief of which he had a good hope through grace, and a most comfortably solid and well-grounded assurance, that so soon as his soul was separate from his body, he should be eternally happy in singing, "Worthy is the Lamb that was slain, and has redeemed us to God by his blood!" The wonderful simplicity, serenity, and earnestness, with which he delivered it, struck the spectators with a solemnity which riveted their attention. Even the sheriff was so affected with the genuineness of his faith and repentance, that he generously offered to stay the execution for two or three hours, to the utmost limits of his commission. The poor dying thief thanked his benefactor, but he refused the indulgence, as he said, "He had done with all things here below; and longed to be dissolved, and to be with Jesus, which was far better." The executioner was so impressed, that he could not do his duty properly; upon which the poor creature assisted him, by adjusting the cord, and pulling his cap over his eyes; devoutly calling upon Jesus to take him into paradise. His exit was so tranquil, that he never struggled in the least, or was agitated by one convulsive pang. Thus he slept in Jesus, and has left behind him an irrefragable testimony that our Jesus is the friend of sinners, and saves to the uttermost all that are enabled to put their whole trust in his mercy and love, which, like himself, knows neither measure nor end. Hallelujah! Amen! Amen!

MEDITATIONS AND REFLECTIONS

On Isa. i. 27.—"*Zion shall be redeemed with judgment, and her converts with righteousness.*"

(Concluded from p. 85.)

HITHERTO the words of the prophet have been considered rather in a temporal sense, or as showing how the church is redeemed from temporal or outward evils: but the writer is aware that the explanation already given does not reach

reach the utmoſt extent of the words; they may be conſidered as referring to the redemption of ſinners by Jeſus Chriſt; and perhaps, this is what the Holy Spirit had ultimately in view in them. It is not uncommon in the ſacred writings to find ſpiritual and eternal things taught by things more readily within our comprehenſion. The final redemption of the church from ſin and ruin, is taught by her temporal deliverances. And therefore, though the writer believes that the temporal or outward redemption of the church is what is primarily intended; yet he is not averſe from conſidering the words as pointing out the way or means by which Zion is redeemed in a ſpiritual and everlaſting ſenſe, according to the goſpel.

Several of the inſtances which have been mentioned, as illuſtrative of the words under conſideration, are eminently typical of the redemption by Jeſus Chriſt; and eſpecially the deliverance of Iſrael from Egyptian bondage. That was effected by great and remarkable judgments. And hence if the antitype bear any juſt reſemblance to the type, it is conceived that judgment and righteouſneſs are the means by which Zion and her converts are redeemed from ſin and from the wrath to come. Perhaps, therefore, it is not untrue to ſay, that the execution of righteous judgment is the grand mean of the ſpiritual and eternal redemption of the church of God.

Mankind are evidently in a ſtate from which they ſtand in need of redemption. The converts of Zion are naturally in the ſame awful predicament with other men; and they muſt all inevitably periſh together in their ſins, unleſs God work deliverance and ſalvation for them. In conſequence of the original apoſtacy, mankind are in a ſtate of finiſhed moral depravity. Their hearts are by nature corrupt, and their ways perverſe before God. They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. By one man ſin entered into the world—and by the diſobedience of one many were made ſinners. Their carnal minds are enmity againſt God, and they are holden in the cords of their iniquities.—And in conſequence of this univerſal apoſtacy, mankind are all condemned by the divine law. They are under the ſentence of eternal death, and the wrath of God abideth on them. It is written, "By the offence of one judgment came upon all men to condemnation." It is written, "Curſed is every one that continueth not in all things which are written in the book of the law to do them."

Now from this awful ſtate of ſin and condemnation, God does redeem Zion and her converts; and the means by which he does it are judgment and righteouſneſs. To effect the redemption of the church from the evils ſhe is naturally in, and to which ſhe is expoſed, God firſt ſet forth his own Son, the Lord

Lord Jeſus Chriſt, to be a propitiation for ſin, for the great purpoſe of declaring the righteouſneſs of God in the remiſſion of ſins, and the juſtification of them that believe in Jeſus.—The Son of God died on the croſs a ſacrifice for human guilt. He ſhed his blood to expiate ſin; and gave his life for the redemption of the tranſgreſſors. The divine law doomed the tranſgreſſor to the ſufferings of eternal death, and the righteouſneſs of God forbade his deliverance unleſs an equivalent ſhould be offered, which, in a governmental view, ſhould anſwer the ſame purpoſe as the everlaſting deſtruction of the ſinner himſelf. Righteous judgment againſt ſin muſt be executed, or ſinners cannot be ſaved. Jeſus Chriſt was the only perſon in the univerſe, who could bear the judgment, and offer an equivalent for the ſinner's ſalvation. God, therefore, gave him up to ſufferings and death, for the redemption of ſinners. He was made of a woman, made under the law, to redeem them that were under the law. And hence, as the apoſtle ſays, "Chriſt hath redeemed us from the curſe of the law, being made a curſe for us; for it is written, Curſed is every one that hangeth on a tree." Jeſus Chriſt took upon him that ſuffering which the ſinner deſerved. He ſtood in the place of the guilty, and bare the ſins of the redeemed in his own body on the tree: as ſaith the prophet, "He was wounded for our tranſgreſſions, he was bruiſed for our iniquities: the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.—For the tranſgreſſion of my people was he ſtricken.—He was numbered with the tranſgreſſors, and he bare the ſin of many."

Thus Chriſt gave his life a ranſom for many; even for all the converts of Zion.—He died that they might live. And in his ſufferings and death, it is conceived, that the awful judgment of God againſt iniquity was executed, and his righteouſneſs diſplayed and vindicated. And though, as it reſpected Chriſt, perſonally, the judgment was not executed upon an enemy of Zion, (which is one point of difference from the types conſidered) yet as he ſtood in the place of ſinners, and ſuffered on their behalf, the evils he endured were as real and full a diſplay of the juſt judgment of God, againſt ſin, as if theſe evils had fallen on the ſinner himſelf.—Nevertheleſs, if we pleaſe, we may conſider the ſufferings of Chriſt as the execution of righteous judgment againſt the enemies of God and his people. It was early revealed that the ſeed of the woman ſhould bruiſe the ſerpent's head. And on the croſs this ſentence on the ſerpent was eminently executed. By the death of his Son, God poured out the vials of his wrath on the head of Satan and all his rebellious crew, and reſcued the church from his dominion and power. On the croſs Chriſt ſpoiled principalities and powers, and made a ſhew of them openly, triumphing over them in it.

Hence

Hence it is by righteous judgment Zion is redeemed. Without the ſhedding of blood, even the precious blood of Chriſt, there could be no remiſſion of ſins, nor redemption for the guilty. What he has done and ſuffered, is a ranſom for ſouls. On the ground of his propitiation believing ſinners are delivered from the curſe of the divine law, and receive the immunities, privileges and bleſſings of the ſons of God. And on the ſame ground they are delivered from all their ſins and ſaved from every evil. It is by virtue of the blood of Chriſt that ſinners are created anew, and become the converts of Zion; and by virtue of the ſame blood they are juſtified, ſanctified and ſaved. Jeſus Chriſt is made of God wiſdom, righteouſneſs, ſanctification and redemption to all that are in him by faith. By him the ranſomed of the Lord return to Zion, with ſongs and everlaſting joy on their heads. It is written, "Chriſt loved the church and gave himſelf for it, that he might ſanctify and cleanſe it, with the waſhing of water by the word, that he might preſent it to himſelf a glorious church, not having ſpot or wrinkle, or any ſuch thing; but that it ſhould be holy and without blemiſh." It is written, "Who gave himſelf for our ſins, that he might deliver us from this preſent evil world, according to the will of God and our Father." It is written again, "Who gave himſelf for us, that he might redeem us from all iniquity, and purify unto himſelf a peculiar people, zealous of good works." And again it is written, "Ye are not redeemed with corruptible things, as ſilver and gold, from your vain converſation,—but with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot."—The ſaints in heaven have waſhed their robes, and made them white in the blood of the lamb, and their ſong is, "unto him that loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to him be glory and dominion forever and ever;" and let all the redeemed of the Lord ſay—Amen. JOSEPHUS.

LETTERS ON SOLITARY DEVOTION.

(Continued from p. 57.)

From *PASCAL* to *JULIA*.

LETTER XV.

I DO not know, my dear Julia, that any thing is loſt by inſtituting perfection as our aim in all our lawful tranſactions. So far as we aim at any thing ſhort of this in our religious concerns, we virtually ſay of the law, that it is not good. I wiſh you

you to make it your object through the whole of your life to manage your devotional duties in as perfect a manner as you can. Though it may not be expected that your mind ſhould be always unincumbered, or that you ſhould have an entire control over your circumſtances, yet you ſhould always labour as much as poſſible to have it ſo. Ever endeavour to keep your mind in a compoſed, ſerene and ſpiritual frame. Such a frame of ſoul we ſhould always carry with us into the divine preſence. We ſhould if poſſible live without the burden of inordinate cares; and removed from all objects, which are merely of the world. We ſhould be particularly careful to let none of them intrude upon us when we are with God. What had Moſes to do with worldly cares or objects upon the cloudcapt top of Sinai? And how ill muſt they have become the diſciples, when they were with Jeſus in his transfiguration? Whenever we pray to God, the mind ſhould be wholly withdrawn from every other concern. We ſhould be completely abſorbed in our duty, and the infinitude of his glory. Nothing can be more burdenſome to a pious perſon, in ſeaſons of devotion, than obtruſive cares; unleſs it be thoſe horrid ſuggeſtions and imaginations, which the enemy of our peace ſeems to be ſometimes ſuffered to inject into our minds. Cares diſſipate the mind; and, like the dead flies which ſpoil the precious ointment, ruin the ſpirit and the pleaſures of devotion. That you may not be haraſſed in this way, aim, in your conſtant habits, to live as free from worldly vexations as poſſible. Wiſh not for much which goes readily in the market of the world. Live above the world while you are in it. Let your converſation be in heaven. If you yield to the demands of the world in your general habits, depend upon it, my dear Julia, you will have very intruſive viſitors in your ſocial prayers and in your retirements. Happy indeed it is to have life run on in one even tenour. Happy to have our faces always Zionward. As we are creatures of habit, and are very apt to neglect that which does not occur to us under this influence, I would recommend it to you to appropriate certain portions of your time for prayer. The morning and the evening are natural and convenient ſeaſons. Order and regularity in this, as in every thing elſe, you will find a material advantage. Spend not ſo much time in theſe exerciſes as to waſte your ſtrength, or neglect other duties of equal importance: but at the ſame time, be guarded againſt ſtinting yourſelf in theſe beſt of all engagements. When you ſhall have eſtabliſhed your rules, be careful that you do not wantonly violate them. Let your reſolution and perſeverance be inflexible, and ſuperior to every ſolicitation.

I am, &c.

LETTER

LETTER XVI.

MY DEAR JULIA,

IN my laſt I cautioned you againſt worldly mindedneſs, and vexatious cares. I adviſed you to ſequeſter certain portions of your time for the regular and unincumbered diſcharge of the duties of devotion, and to abide inflexibly by the ſyſtem you ſhould adopt. This may in ſome caſes be nearly impoſſible. Company may be with you, from whom it may be very impolite to break away. And I do not think it is neceſſary that you ſhould forfeit your politeneſs in order to be a Chriſtian. Some other inevitable perſonal or domeſtic duties may detain you. Circumſtances may be wholly inopportune. With every ſuch interruption I adviſe you to contend as far as you conſiſtently can. You remember the excellent example of Col. Gardiner, who, as his biographer Dr. Doddridge informs us, when he ſuſpected beforehand that he ſhould be obliged to march with his troops, or perform ſome duty of his office at an early moment, made it a point to riſe ſo early, as to have an hour previouſly to employ in his devotions. If we imitated ſuch examples more cloſely, ſhould we not probably have richer anticipations of the heavenly glory? "They that wait upon the Lord ſhall renew their ſtrength." But under certain circumſtances it may be difficult, if not impoſſible, to adopt ſuch expedients. In which caſe ſubſtitute by all means ejaculatory prayer. Lift your heart in ſilent deſires to God, Like Hannah, commune with him in the hidden retirements of the ſoul. This may be done at any time, in all circumſtances, in the midſt of company; and when you are ſeemingly engaged in ſervices quite inconſiſtent with worſhip. This is a bleſſed alternative which we cannot prize too much. The duty of prayer may in this way be as faithfully, as acceptably, and as conſolingly performed, as in the external manner of it. But beware that you do not become habitually ſatisfied with this mode. See that you do not induce careleſs habits, ſo as to omit the more advantageous manner of being in your retirements when you can, and nothing hinders but a criminal indifference. My friendly regard to your felicity dictates theſe advices. They will, I am confident, be duly conſidered.

I am, &c.

LETTER XVII.

MY DEAR JULIA,

YOUR laſt letter, which was handed me the other day by our common friend, S. H. ſtrengthens, rather than weakens, as you ſay it muſt do, my confidence in you, as a real ſub-

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ject of grace. For the degree of darkneſs and deſpondency of which you complain, is by no means peculiar to you. Thus good people all vibrate from light to darkneſs, from joy to ſorrow. Deſertion is the lot, more or leſs, of all the friends of God. Through the augmented ſtrength of ſome remaining corruption, ſome nervous debility of body, which often brings gloomineſs over the mind, or ſome temporary advantage which Satan in other reſpects may have gotten againſt them, all the Lord's people have ſeaſons of depreſſion. In theſe ſeaſons their ſpiritual comforts are much diminiſhed. Spiritual pride is very apt to inſinuate itſelf, when our joys in God are great and long continued. This muſt be mortified. We need to be much of our time under diſcipline to learn fully our depravity, and our dependence. Reaſon teaches us that we are entirely dependent. But we muſt learn it alſo by feeling and experience: you do well not to attribute your ſadneſs of mind to any change or defect of goodneſs in God, but to your own great wickedneſs of heart. This, in all probability, is the chief, perhaps the ſole reaſon of it. You are now in a profitable ſchool. You are led to a more perfect underſtanding of ſome parts of the Scriptures than you could poſſibly obtain without this ſort of experience. You now underſtand, I dare ſay, more perfectly than you ever did before, the penſive language of Job, "I go forward, but he is not there, and backward, but I cannot perceive him; on the left hand where he doth work, but I cannot behold him; he hideth himſelf on the right hand that I cannot ſee him." This is very much your own caſe. It is a ſad one, but you will not, I hope, be ſunk too much, or be induced to intermit your devotional exerciſes at all on this account. You are now on a precipice; beware that you do not fall. In your letter ſome things are ſaid, which intimate, perhaps undeſignedly, that you are under no ſmall temptation from the preſent ſtate of your mind, to omit, or at leaſt to allow yourſelf to be leſs diligent in the duties of devotion. This is a temptation, to which, if it exiſt, you muſt by no means yield. It does not follow, that it is not your duty to pray, or that your prayers are not acceptable with God, becauſe you do not enjoy that freedom and nearneſs to him which are ſo deſirable to you. If your preſent darkneſs proved you to be a hypocrite, deſtitute entirely of all friendſhip to the bleſſed God, it would follow indeed, that your prayers are not the performance of any duty. And God forbid that I ſhould encourage hypocritical acts in any one. It is no mark of friendſhip to do ſo. But this does not appear to be your caſe. Your preſent feelings are no proof of it. They prove that you are imperfect, and guilty; and have you ever been otherways? Your beſt frames, you know, have not been

been without a mixture of ſin. It is poſſible that your prayers may be now as acceptable to God, as they were in moments of greater enjoyment. Your heavenly Father probably would teach you the worth of his favour by a painful ſenſe of the want of it; and your danger, by the diſtreſs into which a partial backſliding brings you. But ſuppoſe it were true, that you are a hypocrite, deſtitute entirely of real goodneſs, does it follow that you ought not to begin to pray? Duty does not depend at all upon our diſpoſition to perform it. Obligation is prior to the conſideration of our actual obedience or diſobedience. The law determines what our diſpoſition ſhould be. Our diſpoſition does not conſtitute the law. We ought not to be deſtitute of love to ſo great and good a being as God is, one moment. We ought not to be the ſubjects of any moral incapacity to pray to him ſincerely, and acceptably. Though we have acted the part of the enemy and the hypocrite to this time, it is now our duty to return to him with all our hearts, in the ſpirit of penitent, and believing prayer. Suppoſe then, as you ſay, that you have no love to God in your heart, no conſideration is thence furniſhed which ought to induce you to remain a hypocrite. But I hope your ſorrows are not the ſorrows of a totally hardened, and unyielding heart. Your ſighs are not thoſe of an enemy, but of a friend. They do not ariſe primarily from the dread of deſerved puniſhment, but from the abſence of your beſt beloved. You call upon him, but he ſeems to give you no anſwer. Such a grief as that which you expreſs will be the natural conſequence in a pious mind, of ſo great a loſs as that of the ſenſible preſence of God; and it indicates that God is really your ſupreme good. The loſs of that which we love moſt, will inevitably produce in us grief of mind. Be not then diſcouraged. Reſiſt the devil, and he will flee from you. Draw nigh to God, and he will yet draw nigh to you. Be reſolved and perſevering. Wreſtle like Jacob. Give him no reſt till he return, and reveal himſelf in your heart. Lie at his feet in all the humbleneſs of ſpiritual poverty. Yield not to any miſgivings or reluctance of heart, with reſpect to the duty of prayer. If you do not get your reward in it as you have done, be willing to work without wages. In imitation of the Father of the faithful, hope againſt hope. When God has tried you as much as he ſees meet, I truſt you will come forth as gold. Though for a ſmall moment he may have forſaken you, with great mercies will he gather you. Though in a little wrath he may have hid his face from you, for a moment, yet with everlaſting kindneſs, he will have mercy on you. But allowing that thoſe ſweet moments of refreſhing from the preſence of the Lord were never to return to that degree, which in ſome paſt ſeaſons you have experienced, ſtill the

open path of duty muſt be followed. We muſt not make our own enjoyments, but the precepts of the goſpel, the rule of our conduct. The heroic efforts of faith will riſe ſuperior to internal, as well as to external impediments. Often

Virtue ſhines brighteſt in affliction's night,
And ſhows in darkneſs beams of hope.

I cannot think of your faltering under any diſcouragement, in that courſe of vigorous piety on which you have entered, apparently with ſo much engagedneſs. I remain, my dear Julia, with growing concern for your everlaſting welfare,

Yours, &c.

(To be continued.)

To the Editors of the Massachusetts M. Magazine.

Gentlemen,

If the following thoughts are, in your opinion, worthy of a place in your uſeful Magazine, by inſerting them, you will encourage a correſpondent to ſubmit ſome other pieces to your inſpection.

A DENIAL OF THE DIVINE DECREES LEADS TO FATALISM.

IT is not uncommon for thoſe, who deny the doctrine of the univerſal decrees of God, to charge thoſe who believe that he foreordained whatſoever comes to paſs, as holding to fataliſm; and conſequently as being fataliſts. This is uſed as a term of reproach, at which the minds of many are apt to revolt, and therefore it is believed, that this opprobrious charge has had great influence upon many, and led them to reject the ſalutary doctrine of God's univerſal decrees. It is the uſual practice with diſputers and controverſial writers to retort, if poſſible, the arguments and charges of their opponents, and thus to confound them with their own weapons. The writer of this does not recollect of ever reading or hearing any thing, in which a retort of this charge has been attempted. It is conceived, however, not to be a very difficult, nor even undeſirable taſk to turn back the imputation of fataliſm upon thoſe who deny the doctrine of God's ſovereign, holy, and univerſal decrees.—Let it then be aſſerted, that *all thoſe who deny the decrees of God are fataliſts*; and then ſee if what follows does not ſupport the aſſertion. What is meant by the univerſal decrees of God, is not difficult to underſtand. They are his *eternal purpoſe, according*

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l of his own will, whereby, for his own glory, he hath fore-
hatſoever comes to paſs. God's efficient will, or deter-
which gives being to all creatures, things, and events
it the univerſe, is his decree. What is meant by fate
, more difficult to be clearly underſtood. There are
ſes in which the word fate is uſed; but that which is
mon is hardly definable. It ſeems, however, to import
own, unintelligent, undeſcribable, and eternal *deſtiny*,
all things are unalterably fixed in an abſolutely nec-
in of cauſes and effects.—This fate, according to the
ics, was ſuperior to all the heathen gods, who were
its decrees. Even omnipotent Jupiter, with all his
ncil, could not alter or control the events fixed by this
eſtiny. This is the moſt intelligible view the writer
f fate.

prove, that they who deny the univerſal decrees of
fataliſts, we need only the uſe of this ſelf-evident
ix. *every event muſt be the effect of an efficient cauſe.* This
mental principle of all juſt reaſoning. The whole
muſt have an adequate efficient cauſe of its exiſtence.
hings in the univerſe muſt have an efficient cauſe,
ve them their being and form; and all events, of
re and kind, muſt have a primary cauſe, by whoſe
they are produced in their time, place, and manner.
ems, is true, beyond all reaſonable doubt. Now let
y be made, What is this primary efficient cauſe of all
o what are we to aſcribe the exiſtence of things and
s it to be aſcribed to the decree of God? Or is fate
e? It muſt be one or the other of theſe; for no third
conceiveable or poſſible. They who believe the doc-
crees have no heſitancy in anſwering, that the decrees
e the primary cauſe of all things; and that their effi-
vades the univerſe, giving exiſtence, form and iſſue to
, and to whatſoever comes to paſs. But to what
the deniers of divine decrees aſcribe the being of
d things? They cannot aſcribe it to God, or to his de-
the exiſtence of theſe they deny, and there being no
ible efficient in the univerſe, they muſt aſcribe all
fate as their cauſe. Hence a denial of God's univer-
s, naturally and directly leads to fataliſm, and there-
ich deniers are abſolute fataliſts. Q. E. D.
iter of this does not perceive why the above reaſoning
plete and full demonſtration of the point in hand.
ſition upon which it is grounded be not true, then
n end to all ſafe and juſt reaſoning from cauſe to ef-
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made are no certain evidence of the exiſtence, eternal
power,

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open path of duty must be followed. We must not make our own enjoyments, but the precepts of the gospel, the rule of our conduct. The heroic efforts of faith will rise superior to internal, as well as to external impediments. Often

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I cannot think of your faltering under any discouragement, in that course of vigorous piety on which you have entered, apparently with so much engagedness. I remain, my dear Julia, with growing concern for your everlasting welfare,

Yours, &c.

(To be continued.)

TO THE EDITORS OF THE MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

If the following thoughts are, in your opinion, worthy of a place in your useful Magazine, by inserting them, you will encourage a correspondent to submit some other pieces to your inspection.

A DENIAL OF THE DIVINE DECREES LEADS TO FATALISM.

IT is not uncommon for those, who deny the doctrine of the universal decrees of God, to charge those who believe that he foreordained whatsoever comes to pass, as holding to fatalism; and consequently as being fatalists. This is used as a term of reproach, at which the minds of many are apt to revolt, and therefore it is believed, that this opprobrious charge has had great influence upon many, and led them to reject the salutary doctrine of God's universal decrees. It is the usual practice with disputers and controversial writers to retort, if possible, the arguments and charges of their opponents, and thus to confound them with their own weapons. The writer of this does not recollect of ever reading or hearing any thing, in which a retort of this charge has been attempted. It is conceived, however, not to be a very difficult, nor even undesirable task to turn back the imputation of fatalism upon those who deny the doctrine of God's sovereign, holy, and universal decrees.—Let it then be asserted, that *all those who deny the decrees of God are fatalists*; and then see if what follows does not support the assertion. What is meant by the uni[redacted]al decrees of God, is not difficult to understand[redacted] *eternal purpose, according to*

periods which the Chriſtian church has ever ſeen. For many centuries but few could be found, who embraced the pure, unadulterated doctrines of Chriſtianity. This was the caſe until the memorable reformation. From that period, the goſpel was more generally diffuſed. It has been extended, however, but to a very ſmall part of the world. A late writer has obſerved, "If we divide the known countries of the world into thirty equal parts, five of them will be Chriſtians, ſix Mahomedans, and nineteen Pagans!" It is evident from this calculation, that by far the greater part of the world is now deſtitute of the goſpel. But why is this the caſe? Is it becauſe it is *naturally* impoſſible for them to obtain it? With regard to many pagan nations, this is not the reaſon why they are now deſtitute of the goſpel; for it has often been carried to them, and great exertions have been made to perſuade them to embrace it; but every effort uſed to propagate Chriſtianity among modern heathen nations, a few inſtances excepted, has hitherto proved unſucceſsful. They have diſcovered an utter unwillingneſs to come to the light of the goſpel, and a very great inveteracy againſt it. They have not only rejected miſſionaries, who have gone to them with the glad tidings of ſalvation on their lips, but they have often treated them with great inhumanity, and ſometimes barbarouſly maſſacred them, for no other reaſon, than becauſe they wiſhed to ſpread the knowledge of Chriſt among them. How can theſe things be conſiſtently accounted for, but upon the general principle, that the goſpel is diſpleaſing to the impenitent heart? Had the nations of the earth been diligently ſeeking after truth, and diſpoſed to embrace it, they would long ſince have diſcovered and gratefully received that glorious light, with which our divine Redeemer has irradiated the world. The conſideration, therefore, that the goſpel has ſpread over ſo ſmall a part of the world, affords convincing evidence that mankind are naturally diſpleaſed with the goſpel.

2. The goſpel, or the religion of the Bible, has been rejected by many among thoſe nations, where it has ſpread and been conſtantly enjoyed.

This was the caſe among the Jews. How often did they revolt from the ſervice of the true God, and adopt the idolatrous practices of the heathen. God raiſed up prophets and teachers among them, who predicted the character and coming of the Meſſiah, and pointed out the way of ſalvation by him. But notwithſtanding all the inſtruction with which they were favoured, they were a ſtiff-necked, rebellious people They not only rejected the meſſages of the Lord by his prophets, but even put them to death.

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clude, that men diſlike thoſe objects which they may obtain without any expenſe or difficulty, provided they intentionally reject them. This being premiſed, we proceed to prove, that mankind, in an impenitent ſtate, are diſpleaſed with the goſpel of Chriſt. That this is the caſe appears,

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It is well known to thoſe, who have any conſiderable knowledge of the nations of the earth, that but a ſmall proportion of them have embraced the goſpel. This was the caſe during the former diſpenſation. The Jews were the covenant people of God. To them his mind and will were communicated by ſpecial revelation, and to them the goſpel was as really preached, as in the days of Chriſt and his apoſtles, and they profeſſed to receive it as divine truth. They, however, compoſed but a very ſmall part of the world. All other nations were highly prejudiced againſt the religion of the Jews, and enveloped in pagan darkneſs. They lived in the conſtant practice of the groſſeſt idolatry. This was their deplorable ſituation from the days of Abraham to the days of Chriſt. And it was a ſituation with which they were well pleaſed. They preferred darkneſs to light, fiction to reality, error to truth. Hence, "When they knew God, they glorified him not as God, neither were thankful, but became vain in their imagination, and their fooliſh heart was darkened. Profeſſing themſelves to be wiſe they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to four-footed beaſts, and to creeping things." Had not the Gentile nations preferred the darkneſs of paganiſm to the religion of the Jews, they would have forſaken the former, and embraced the latter, eſpecially thoſe who lived in their neighbourhood; for the Jews never rejected thoſe who became proſelytes to their religion. Hence, their perſevering attachment to idolatry affords plenary evidence, that they were diſpleaſed with the worſhip of the true God.

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Nor did the preaching of Chriſt himſelf reconcile them to the truth. Many of them reproached him as a vile impoſtor, and even accuſed him of acting in confederacy with Satan. Such was their averſion from his character and the doctrines which he taught, that they finally combined againſt him, and imbrued their hands in his blood. Who can read the doctrines which our Lord taught the Jews, and the hiſtory of their conduct towards him, and remain unconvinced that they were highly diſpleaſed both with him and his preaching? "He came unto his own, but his own received him not." The Jews, as long as they entertained falſe ideas of his character, ſuppoſing that he came to deliver them from Roman bondage, and erect a ſplendid kingdom in this world, in which they ſhould be elevated, treated him with great reſpect; but the moment they found that his kingdom was not of this world, and diſcovered his true character, their reſpect was turned into outrage and contempt. Inſtead of ſhouting, Hoſanna to the Son of David, and calling him, Rabbi, Rabbi, the air reſounded with the malignant cry, Crucify him, crucify him! Away with him! He is not fit to live! They requeſted that a robber and murderer might be releaſed, rather than the immaculate Jeſus. If the conduct of men can afford evidence of their real character, we have a right to conclude, that the hearts of the Jews were totally diſpleaſed with Chriſt and his goſpel.

And do not mankind, at the preſent day, give very clear evidence that theſe objects are not leſs diſpleaſing to them than they were to the Jews? Is not the whole volume of inſpiration totally rejected by many, and repreſented as nothing more than a cunningly deviſed fable? Are not all poſſible efforts uſed to bring it into general contempt, and to prevent mankind from receiving it as a ſyſtem of divine truth? The warmeſt advocates for Chriſtianity have diſcovered but little zeal in defending and propagating the goſpel, compared with what others have done in reproaching it, and oppoſing its progreſs. Hoſts of infidel writers have appeared in almoſt every age of the church, eſpecially in the preſent, who have uſed every poſſible mean within their reach, to counteract the ſalutary influence of Chriſtianity, and to brand its Author and doctrines with indelible diſgrace. The cloſe of the eighteenth century has produced the unprecedented phenomenon, a nation of infidels born in a day. But why all this zeal, this inveteracy againſt Chriſtianity, if men are naturally pleaſed with it? To ſuppoſe, that thoſe who thus reject and reproach it, are its friends, is the groſſeſt contradiction. Their conduct undeniably proves that their hearts are oppoſed to Chriſt and his goſpel.

3. Another

3. Another argument to prove that mankind are displeased with the gospel, may be drawn from the consideration that many, who profess to believe it, reject its most distinguishing doctrines.

When the gospel is construed in a way consistent with the feelings of the selfish heart, they are highly pleased with it; but when its genuine meaning is displayed, it excites disgust and opposition. Nothing is more common than for mankind to contend with the doctrines of total depravity, regeneration by the special influences of the Holy Spirit, disinterested benevolence, personal election to eternal life, final reprobation, unconditional decrees and submission, and endless punishment. But these we consider as some of the most distinguishing and essential doctrines of the Christian system. Separate these doctrines from the Bible, and it will retain but very little, if any thing, superior to the writings of heathen moralists; it must lose all evidence of its real divinity. This being the case, it follows, that those, who reject the doctrines abovementioned, do actually reject the gospel; and those who are displeased with these doctrines, are displeased with the gospel.

4. That the wicked are displeased with the gospel further appears from the violent persecutions which its advocates have suffered. We are not prone to persecute others for espousing and propagating opinions, with which we ourselves are pleased. This is never the case in things, either of a political or religious nature. But we are always pleased, when our own opinions prevail, and obtain credit in the world. This being the case, why has the church of Christ been subjected to such repeated, and, in point of severity, unequalled persecutions, for believing, and using means to spread, the doctrines of his gospel? That they have suffered repeated and violent persecutions for these reasons, is a fact too notorious to need proof. Nor can we account for the conduct of their persecutors, but by supposing that they were much displeased with the doctrines of the gospel.

5. That the wicked, or mankind in an impenitent state, are displeased with the gospel, appears undeniably evident from the circumstance of their omitting to comply with its requisitions. That the human species have all the powers necessary to moral agency, we infer from the consideration, that they are viewed by him, with whom is no unrighteousness, as under moral obligation, fit subjects of moral government, and criminal for not complying with moral precept. God actually treats them as rational, moral, and accountable creatures. He considers them as capable of *perceiving*, of being *pleased* and *displeased* with moral objects, capable of a *voluntary compliance* with, and of a *voluntary omission* of the requisitions of the gospel; ca-

pable of exerciſing repentance towards God, and faith in our Lord Jeſus Chriſt; and capable of performing every duty which the goſpel enjoins. Since mankind are thus capable of performing, and are expreſsly required by their Creator to perform, theſe duties, thoſe who live in the continual omiſſion of them, afford infallible evidence that their hearts are diſpleaſed with the requirements. This however is the caſe with all the impenitent. By this we do not mean to deny that the impenitent may perform thoſe *external actions* which the goſpel requires. But ſince it is the *heart*, which, in the ſight of God, gives to men their moral character, we cannot admit that the impenitent ſinner ever did, or ſo long as he continues impenitent, ever will, perform any duty in the ſenſe of the goſpel. To ſay that the wicked, or impenitent, *while ſuch*, perform any duty in the ſenſe of the goſpel, is to deny that there is any ſpecific difference between the ſaint and the ſinner; indeed it amounts to a denial of the neceſſity of regeneration, and involves the doctrine of univerſal ſalvation. For the promiſes of the goſpel extend to the ſmalleſt degree of right affection, and inſure growth in grace and final ſalvation to him, who has ever performed one duty acceptably, be it ever ſo ſmall. "To him that hath ſhall be given, and he ſhall have more abundantly. He that giveth a cup of cold water to a diſciple, in the name of a diſciple, ſhall not loſe a diſciple's reward." Hence to be conſiſtent with ourſelves, we muſt either admit the doctrine of univerſal ſalvation, or acknowledge, that the impenitent, as ſuch, never perform any duty in the ſenſe of the goſpel. And ſince they are furniſhed with all the powers neceſſary to moral action, ſince they know, or may know, their duty, and are urged to the performance by the moſt weighty motives and arguments which infinite wiſdom can propoſe, but continually omit it, the concluſion is, the taſte or temper of mind, of which they are naturally poſſeſſed, is utterly diſpleaſed with, and oppoſed to the things of the goſpel. This averſion is not peculiar to the profligate ſinner, but extends to the ſelf-righteous moraliſt, and indeed to every claſs of men in an impenitent ſtate. Of ſuch "There is none righteous; they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one." They hate the light, and are unwilling to come to it.

6. That mankind, in an impenitent ſtate, are diſpleaſed with the goſpel, appears from the neceſſity of regeneration to reconcile them to the goſpel, and from the neceſſity of divine influences to effect this change. Unleſs the hearts of men, in their natural ſtate, are diſpleaſed with the things of God, we can ſee no need of a change in order to their being reconciled to them. It is totally unneceſſary that the heart of your friend

ſhould

ſhould undergo any alteration, in order to reconcile him to you and make him your friend. Any ſpecific alteration in his feelings towards you would render him your enemy. So long as he is your friend, it is impoſſible that he ſhould be reconciled to you; for reconciliation, in all caſes, implies previous diſlike, or oppoſition. But does not the goſpel call on ſinners to be reconciled to God, and to the precepts and doctrines of his word? And does it not repreſent this reconciliation as implying a real change of heart? If ſo, the hearts of men, antecedent to this change, are hoſtile to theſe objects. Again; does not the goſpel make it evident that the change now under conſideration, is effected by ſupernatural influences? "Thy people ſhall be willing in the day of thy power. We are his workmanſhip, created in Chriſt Jeſus unto good works. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration, and the renewing of the Holy Ghoſt." It is evident from theſe and a multitude of other texts of ſimilar import, that ſpecial divine influences are neceſſary to reconcile the hearts of men to the great truths of the goſpel. But ſuch influences would not be neceſſary were not the hearts of mankind, in their natural ſtate, diſpleaſed with, and oppoſed to the goſpel of Chriſt.

[*To be continued.*]

EXTRACT

Of a Letter from Mr. A. Farley to Rev. Mr. Smith, of Hollis.

HEBRON, N.Y. June 18, 1804.

REV. AND DEAR SIR,

"I am now in Hebron, in the ſtate of New-York. I preached here the laſt Sabbath to a full and very ſolemn aſſembly; and after meeting attended a very agreeable conference. It is a time of ſpecial attention. I have the ſatisfaction to inform you that God is doing great things for the people in this quarter. This place I am informed, a year ago, was extremely vicious and diſſolute, paid little attention to the ſabbath, had no church and no ſteady preaching; but now the Redeemer has ſet up his ſtandard here, and many ſeem to be gathering around it. In Benſon, the work of divine grace has been great, extenſive, and powerful. About 150 added, as we hope, to the Lord ſince laſt Auguſt. In Orwell there have been a few drops of the heavenly ſhower; alſo in Fair-Haven, Weſt-Haven, Hampton, Poultney, Brandon, and Hubbardſton. In Rutland,

Rutland, under Rev. Mr. Haynes, about 140 have been hopefully gathered into the fold of Chriſt, within a year and an half; and as many in Pittsford, under the Rev. Mr. Harwood. There has been a great work in Dorſet, under the Rev. Mr. Jackſon. How many have been added to the church, I do not exactly know, but I think not leſs than a hundred. There is now a very powerful out-pouring of the Divine Spirit in Rupert. Next week, on Wedneſday, is to be a general meeting at Rupert. Should the weather be good, it is expected there will be a very great concourſe of people. This meeting will laſt two days; in which it is expected five or ſix ſermons will be preached, beſide other pertinent exerciſes. It is expected that there will be another general meeting in the fall, not far from this. I attended laſt week at Cornwall a conſociation of churches and an aſſociation of miniſters, which laſted two days.

"There were between 20 and 30 miniſters preſent. It was a moſt agreeable meeting. There appears to be a heavenly union among the miniſters; all appear united in the cauſe of their divine Saviour. They ſeem to unite in their faith, in their prayers, and in their exertions to advance the intereſt of the Redeemer, by the diffuſion of Chriſtian knowledge and vital piety."

TO ELIHU PALMER,

PRESIDENT OF THE DEISTICAL SOCIETY IN NEW-YORK.

My dear Sir,

LONG have I viewed with grief the ſtate of your mind; long have I been ſolicitous that you might ſee and receive the *truth*. Nothing has prevented my writing to you, but a ſtrong conviction, that I could ſay nothing equal to the many defences of revelation already written. One argument, however, is ſeldom urged according to its great importance. I mean the *neceſſity* of revelation for the exiſtence of a rational religious worſhip in the world.

Have you duly conſidered, my friend, what mankind would be as to religious worſhip, were there no revelation? We may amuſe ourſelves by ſpeculations reſpecting a rational, philoſophic religion; but facts alone will ſatisfy a humble man, who wiſely reflects on the infinite importance of religious truth.

Thoſe portions of the world, not bleſſed with revelation, are not wanting in genius, refinement, the cultivation of the arts, or any civil advantages; but where can a ſingle inſtance of rational worſhip be found among them? If there be no ſuch inſtance,

ſtance, as there certainly is not, then all the rational worſhip now in the world is the happy effect of revelation; and that man, who oppoſes revelation, muſt be equally hoſtile to rational piety.

Let us for a few minutes amuſe, or rather inſtruct ourſelves by rambling over the globe, and examining a number of thoſe forms of worſhip not dictated by revelation. We will familiarly enter the hut of the ſavage, recline on the ſofa of refinement, or liſten in the academies of ſcience, as they promiſcuouſly fall in our way.

If we take paſſage for China, what are the convictions, which inſtantly force themſelves on our minds? This empire, conſtituting a conſiderable portion of the world, the population being three hundred and thirty-three million ſouls, is ſunk into paganiſm, groſs paganiſm. Yes, ſuch is the religion of this learned, this refined people, who have carried ſome of the uſeful arts to the higheſt perfection. They are in the loweſt ſtate of moral degradation. God muſt *reveal* himſelf to them, or forever remain the *unknown God*. "Every perſon, from the meaneſt peaſant to the monarch himſelf, has an altar and a deity of his own." In their temples idols are placed, before whom the people fall in adoration, wringing their hands, and beating their foreheads againſt the ground.

In Cochin China they worſhip the ſpirits of departed men, whoſe images are placed in their temples.

The Guebres or Gaurs in Perſia worſhip fire. A combuſtible ground near Baku, a city on the northern border of the empire, is the principal ſcene of their devotions.

The worſhip, which the Tartars pay their Lamas, is a ſatire on every claim of man to a reaſonable, natural religion. The Thibetians and all the wandering Tartars from the Wolga to the Corea, a diſtance of ſeveral thouſand miles, worſhip the Grand Lama, who is ſometimes an infant, as the vicegerent of God. The more remote tribes worſhip him as God himſelf. They believe him immortal, omniſcient, and perfect in virtue.

In Curdiſtan, which was anciently Aſſyria, the people pay great reſpect to the devil, becauſe they believe he can do them harm.

The people of Aracan, the capital of which country contains a hundred thouſand inhabitants, worſhip images made of clay baked in the ſun.

The Koriacs, a nation tributary to Ruſſia, believe in God, but they neither fear him, nor pray to him. To pacify the prince of *evil* they offer ſacrifices of animals, and the firſt fruits of their hunting and fiſhing. They alſo worſhip him by drunkenneſs; this vice is the baſis of all their religious ſolemnities. In Japan they worſhip *men*, who lived thouſands of years ago.

Such

Such is Aſia; let us paſs into Africa. The darkneſs here is not leſs diſmal. In the ſouth we find a people diſtinguiſhed for their induſtry and the arts of agriculture; but they never pray; they have no religious ceremonies. In Dahomy their religion is a jumble of ſuperſtitious ceremonies; it is paganiſm in its moſt ſtupid form. The Agows, who reſide near the head of the Nile, pay divine honours to the river. Near its ſource now lie the bones of thouſands of cattle ſacrificed to the ſpirit of the ſtream. They ſtyle the river, "moſt high God, Saviour of the world, God of peace, Father of the univerſe." To him they direct their prayers.

The inhabitants on the gold coaſt have *each* of them a ſmall ſubſtance or ornament called a fetiſh, to which they addreſs their prayers as mediators; while near the Cape of Meſurado they offer prayers to Satan, that he may turn away the evils of life.

But we forgot to explore the ſavage foreſts of our own country, never enlightened with the beams of revelation. Travel to the north. There you ſee the Kniſteneaux tribe with a domeſtic god in each hut. It is a carved image, about 8 inches long, which they treat with the moſt ſuperſtitious veneration. At their funerals the mourners cut off their hair, lacerate their fleſh, blacken their faces, bury the moſt valuable property of the deceaſed, deſtroy what remains, and women ſometimes ſacrifice themſelves with their departed huſbands.

In moſt of the tribes their conjurors pretend to converſe with ſpirits; but of futurity they ſeem to have no juſt ideas. Some of them believe the northern lights to be the ſpirits of their deceaſed friends. When they are bright and dart rapidly in different directions, they ſay their friends are merry. If we turn to the ſouth, their religion wears a ſtill more horrid aſpect. Leſt I be tedious I will confine myſelf to Mexico and the neighbouring regions. When the Spaniards ſubdued thoſe countries, their religion was terrible beyond deſcription. A ſpectator ſolemnly declares, that in one place he ſaw more than a hundred thouſand human ſkeletons, the relics of thoſe, who had been offered in ſacrifice; yes, ſaith he, I *repeat* it, I am ſure there were *more* than a hundred thouſand; they were ſo arranged, they could be counted with eaſe and certainty. In another part of the ſquare, the ſame perſon ſays, human bones were heaped up in ſuch quantities *they could not be counted.* In ſacrificing the victim the body was opened while living, the heart and blood were offered to the gods, the limbs and head furniſhed a repaſt for thoſe who made the offering; the bodies were given to wild beaſts, and the ſkulls hung up in the temple. Their deities were huge, monſtrous figures, covered with the repreſentations of ſerpents and devils. Such, my friend, is a tranſient view of the religious worſhip in thoſe parts of the world,

world, not bleſt with revelation. Does the rational, philoſophic mind find any thing to approve? Should you recollect that in ſome nations called chriſtian, their worſhip is little better, you will inſtantly acknowledge, that this is not revelation, this is not the goſpel of Jeſus Chriſt. Revelation teaches not idolatry of any kind. Revelation is not reſponſible for the idolatries of the Roman and Greek churches. I would perſuade you to the *pure goſpel*, the worſhip of God *in ſpirit and truth*.

If time would permit, I would ſhow you that the morals of the heathen are as dreadful as their worſhip. I would ſhow you the palace in Dahomy covered with human ſkulls; we would attend the coronation of the king, and ſee him walk in blood from the palace to the throne; we would once attend the annual ceremony of his watering the graves of his anceſtors with the ſacrifice of human blood: But in Darfoor we ſhould turn away with horror from the creatures, who form the moſt intimate connexion with their ſiſters. When among the Galla, we ſhould tremble in the ſtorm with double terror to ſee them bend their bows againſt heaven, and hear them curſe the thunder and lightning. They drink the blood of their enemies from cups made of human ſkulls. When near Juanpore, we would turn aſide to ſee a people, who deſtroy their female infants, excepting one in each village. One village alone preſerve all their female children. From theſe and intermarriages with other diſtricts the race is preſerved. In Madagaſcar we might ſee them deſtroy all their infants, who have any natural blemiſh, or are born on their unlucky days. I do not aſk you to compare theſe cuſtoms with any, which are adapted among real Chriſtians. We are ſtricken with horror at pagan worſhip and pagan morals. We cannot ſoften the view by ſaying, all theſe are tribes and nations ſunk in barbariſm. No; we have alſo viſited nations diſtinguiſhed for the arts and ſciences. The learned Greeks and Romans were not leſs abominable than modern pagans. Their drunkenneſs and debaucheries were parts of their worſhip. Nothing better than what we have ſeen can be found among the heathen. The people of Otaheite have been praiſed as models of human excellence, but their ſacred places are covered with the ſkulls of thoſe perſons, who have been offered in ſacrifice; whole tribes have riſen, and ruſhed to a furious battle for the poſſeſſion of a deity, which conſiſted of a ſmall piece of wood wrapped in cloth. Such is the religion of pagan iſlanders. The Sandwich iſlands worſhip their deities by offering human ſacrifices. The New-Zealanders eat the human victims, they have offered in ſacrifice; the bodies of the enemies they have ſlain, warm with life, they broil, tear in pieces, and devour. The inhabitants of the Pe-

lew

lew iſlands are conſidered as the moſt amiable of the human race; but they have no *kind* of worſhip, no *form* of religion.

From theſe well known facts, is it not evident, my friend, that there is a neceſſity of a revelation from God to teach men a *rational worſhip?* Could this duty have been diſcovered by reaſon, would the ancient Greeks and Romans, and the modern inhabitants of China and Japan, have ſunk into ſuch groſs errors?

Is there any juſt cauſe to heſitate? Is it poſſible to reject the benign, luminous goſpel of Jeſus Chriſt? Blame not the goſpel, but wicked profeſſors; be diſguſted, my friend, with the crimes of hypocrites, but embrace the ſincere diſciples of the holy Nazarene; reject the errors of ignorant, and vain pretenders, but embrace the truth of God's word, as the meſſenger of eternal life; follow its directions as the lamp of heaven. Let the neceſſity of a revelation compel your aſſent, and extort your warmeſt love to the ſacred oracles; then will you rejoice with the felicity of a redeemed captive, and enjoy the tranſports of a heavenly life.

EUSEBIUS.

RELIGIOUS EXERCISES, &c.

Written by the Subject.

THE firſt of any thing that I remember about moral ſubjects, is my having ſome feeble apprehenſions of future puniſhment, though I had no very plain idea of ſin. And being taught from my primer that there is a GOD, and that we muſt all die and go to him, it became a confirmed opinion with me, that when I died I muſt appear before him, and be reckoned with ſome way or other.

It was cuſtomary in my father's family to have the Aſſembly's Catechiſm taught every Sabbath evening; which, as I remember, was always a wearineſs to me, and the gravity of my father in this performance, and his converſation on the ſubject, led me (in my blinded ſituation) to think very unfavourably of a religious life: and as I grew older I found my diſinclination to religion grew ſtronger, and I often wiſhed, and wondered why my father would not let me enjoy my own opinion, eſpecially, ſeeing it was ſo gratifying to me and did him no injury. The firſt ſerious impreſſions of mind that I remember to have had, were occaſioned by an expreſſion in my father's prayer, which often troubled me, and led my mind into futurity. I thought him talking to one who would come here ſometime or other,

world, not bleſt with revelation. Does the rational, philoſophic mind find any thing to approve? Should you recollect that in ſome nations called chriſtian, their worſhip is little better, you will inſtantly acknowledge, that this is not revelation, this is not the goſpel of Jeſus Chriſt. Revelation teaches not idolatry of any kind. Revelation is not reſponſible for the idolatries of the Roman and Greek churches. I would perſuade you to the pure goſpel, the worſhip of God in ſpirit and truth.

[illegible] I would ſhow you that the morals of the heathen are as dreadful as their ſuperſtition. I would ſhow you the palace in Lacedæmon covered with human ſkulls; would attend the coronation of the king of [illegible] ſhow you the princeſs of [illegible] with the [illegible] of the [illegible] ſtrangled on the grave of [illegible] ſhow you [illegible] ſtanding [illegible] ſhow you [illegible] ſhow you [illegible] ſhow you

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ſome worldly object, drove me to my wit's end. I ſaw it to be reaſonable to love God with all the heart; I knew I had never done it, and therefore ſtood juſtly expoſed to the penalty of his holy law.

From this time I felt my way hedged up and knew not which way to turn. I dared not appeal to the *juſtice* of God; for the law pointed at me in every direction. Neither dared I to preſume on God's *mercy*, for I ſaw that he had too much regard to his juſtice, to pardon ſinners for nothing. I ſaw, indeed, that a way of ſalvation was provided by the mediation of Chriſt; but then the conditions were ſuch as I did not like. To give myſelf up unreſervedly into God's hands, before I knew whether he would ſave me or not, (for I underſtood all were not to be ſaved) was more than my proud heart would ſubmit to. I told one of my comrades one day, that I plainly ſaw that eternal ſalvation was freely offered in the goſpel, and that any one might have it for accepting; but, ſaid I, "I will not have ſalvation in this way!! To give up all for loſt, and throw myſelf upon God, to ſave me or caſt me off forever, as he ſees fit, without having any choice of my own, is what I never will ſubmit to as long as I can help it!!" O the goodneſs of a holy, ſovereign God, who did not ſee fit to give me up, from that time, to judicial hardneſs! I continued in great anxiety and diſtreſs of mind for a conſiderable time after this; ſometimes reflecting hard upon God for bringing me into exiſtence, and determining to diſpoſe of me according to his ſovereign pleaſure: and uſed to ſay to myſelf, "If God has a mind to ſave me, he may ſave me, and if not, he may caſt me off, I have done all that is in my power, I ſhall do no more. If he ſave me it is well, and if he do not, he knows I cannot help it. I will take what comfort I can, while I live, and make myſelf eaſy, for I can but be damned at laſt." But then that *dreadful* conſideration drank up all my ſpirits: and ſuch texts as theſe ſtared me continually in the face. "Who among us ſhall dwell with devouring fire? Who among us ſhall dwell with everlaſting burnings? The wicked ſhall be turned into hell—where they ſhall be puniſhed with everlaſting deſtruction. Can thine heart endure, or can thine hands be ſtrong, in the days that I ſhall deal with thee? Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood: the breath of the Lord, like a ſtream of brimſtone, doth kindle it. But the day of the Lord will come as a thief in the night; in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo, and the works that are therein, ſhall be burnt up."

Then

Then I uſed to conclude, that after a few more ſorrowful years have rolled away, and perhaps a few days or hours, I ſhould be baniſhed to the regions of eternal exile, and there made to *feel* the weight of that juſtice that I had provoked. Thus, alarming fears, and awful apprehenſions of the day of judgment, purſued my trembling ſoul from day to day. Some time after this, about the middle of January, 1793, as I was attending family worſhip, with very ſenſible exerciſes of oppoſition to God, and feeling my heart ſtubborn and hard againſt the acknowledgments of the miniſter who was praying; as he uſed theſe words, "Take away the ſtony hearts out of our fleſh, and give us hearts of fleſh," I thought I felt an ardent deſire that his prayer might then be granted. Immediately upon this I ſaw the abominable nature of my heart, and felt as ſenſible enmity againſt it, as I had felt before againſt the conditions of ſalvation. I turned my attention then to the continuation of the prayer, and felt aſtoniſhed that every word ſeemed exactly adapted to my caſe, and eſpecially, that the expreſſions ſeemed to correſpond with my wiſhes. I wondered where my underſtanding had been, that *prayer* never ſeemed to me before as it did now. I was then relieved of my diſtreſs, but was ſtill anxious to know what all this might mean.

On retiring to bed, I ruminated over my caſe, but had not, as I remember, any hopes that I was regenerated, nor did I feel very anxious about that particular, but was rather taken up in admiring religion, and the goodneſs and fairneſs of God. When I awoke in the morning, I found my feelings ſimilar to thoſe I had when I went to ſleep. I thought the matter over with aſtoniſhment, that I did not feel afraid of puniſhment, as I did before. I queried, What ſecurity have I *now* more than ever I had, that I ſhall not periſh forever? I could not anſwer that I had *any*, but I felt eaſy and happy, for God looked good, and lovely; it ſeemed impoſſible he ſhould injure any body, and I felt willing to truſt myſelf in his hands. I thought that day if God would only grant me ſuch feelings as I had then I ſhould be happy, whether I was ſaved or loſt; for the contemplation of his character and works was ſo happifying, that I did not ſee how any perſon that was privileged with loving him, could be miſerable, in any ſituation whatever. Theſe feelings were ſo different from what I had laid out in my mind as conſtituting converſion, that I felt loath to think I was right; and yet there ſeemed to be a coincidence between what the Bible required and what I felt. All I wanted was to praiſe God. I thought whether I was ſaved or not I would love him, and could ſay with Job, "Though he ſlay me, yet will I truſt in him." O, I thought, how lovely is ſuch a ſubmiſſive temper, if one could always feel it.

After

After this I was variouſly exerciſed ; ſometimes I was ſo depreſſed at the ſight of ſo much ſin remaining in me, that my burden was almoſt inſupportable, and I was almoſt perſuaded to give up all hope that a work of ſanctification was begun in my heart: at other times divine conſolation ſeemed to be poured into my ſoul, ſo that I could not doubt, but entertained a ſtrong hope that I had really paſſed from death to life, and had the love of God ſhed abroad in my heart by the Holy Ghoſt. I had, from time to time, affecting views of the deplorable ſituation of ſinners, and felt ſo ardently for their ſalvation, that I could ſcarcely forbear ſpeaking to them about religion, wherever I met them. I wondered why they did not feel the importance of making their peace with God, and give up every other object to "ſeek firſt the kingdom of God and his righteouſneſs ; and that, why, *even of their own ſelves*, they could not judge what was right." Luke xii. 57.

About this time I joined a religious ſociety for the purpoſe of conference and prayer, which I attended weekly, with great ſatisfaction ; and eſpecially to ſit and hear perſons relate the feelings of their hearts, how they were *conſtrained* to ſubmit to the ſoul-humbling doctrines of the croſs of Chriſt.

In the beginning of 1795, I began to keep a diary, wherein I noted particularly my religious exerciſes, in order that I might ſee, from time to time, whether my feelings correſponded with the requirements of the Bible. In the courſe of this year I offered myſelf to be a member of a Church that was gathered in the place about the ſame time ; but, although I had ſatisfactory evidence at that time of my good eſtate, yet it has always been a matter of aſtoniſhment to me, that ſo judicious a council as ſat on that occaſion, ſhould receive any perſon into a Church, that gave no more evidence of vital piety than could be collected from what I communicated at that time. And here, however aſſuming it may ſeem, I beg leave to ſuggeſt to Miniſters and Churches, the propriety of examining candidates for church membership *thoroughly*, and not to depend on the teſtimony of others, but to be ſatisfied *for themſelves*, that every individual they receive is in a ſtate of grace. After I became a church member, and had occaſion to attend upon ſpecial ordinances, I found myſelf very far from poſſeſſing goſpel qualifications for them ; and I often wondered at myſelf for daring to be a partaker of the "Lord's table." At other times I thought I could ſee the end of the thing ſignified by the broken body and ſhed blood of Chriſt, and how it was that any of the ſervices of poor ſinful creatures became acceptable in the ſight of a holy God. In my Journal, under Auguſt 6, 1797, I find the following : "I had a remarkable view this night of the glorious

glorious way of life and ſalvation by a bleſſed Redeemer. How evidently it appears that all the comfort I enjoy, and all the favours I receive, are purchaſed at no leſs expenſe than the blood, the precious blood of the Divine Redeemer. O where is my gratitude, where is my humility, where is my ſelf-abaſement for my ſins, when I conſider that my bleſſed Lord gave his back to the ſmiters, and his cheeks to them that plucked off the hair—that he bore my ſins in his own body on the tree, and by *his ſtripes* I am healed! O the aſtoniſhing grace and mercy of God through Jeſus Chriſt! Praiſe him, O my ſoul; ſing praiſes unto his name. Glory, glory, glory to the Lord Jeſus Chriſt, who has thus condeſcended to purchaſe eternal ſalvation and remiſſion of ſins for guilty, ill-deſerving, hell-deſerving creatures. Humble thyſelf in the duſt, O my ſoul, at the conſideration that thy ſins were the *murderers* of the Lord of life and glory. O thou Holy Spirit, purify me through thy truth; purge me with hyſſop, ſlay the enmity of my ſoul, ſanctify my heart, let me never, in future, be guilty of thoſe horrid crimes that made my Saviour bleed. Wean my heart, O God, from the world—make me to love thee more and ſerve thee better. Let my ſoul follow hard after God. Cut ſhort the reigning power of ſin in the world, O God, and let thy kingdom come. O that that glorious day might ſoon appear, when the ranſomed of the Lord ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads. And when the moon ſhall be confounded and the ſun aſhamed, becauſe the Lord ſhall reign in mount Zion, and in Jeruſalem, and before his ancients glorioufly. Bleſſed be the Lord God of Iſrael, from everlaſting and to everlaſting, amen and amen."

About a month after this, I wrote again, as follows: "This day completes my twenty-fifth year. How little have been my improvements ſince I had opportunity for them. It ſeems as if the greateſt part of my precious time has run to waſte; but ſtill I hope I have reaſon to bleſs God that I do not arrive at the age of twenty-five, without ſatisfactory evidence that my peace is made with God. Bleſſed be God for preſent conſolation in Chriſt, and comfort of love. How great a thing it appears to be to have my ſoul ſealed unto the day of redemption, and to be a choſen veſſel unto Chriſt. I pray God that I may ever live in the exerciſe of humble gratitude, that he has made me ſee the plague of my heart, and to flee for refuge to lay hold on the hope ſet before me. And now Ideſire, with Nebuchadnezzar, to "praiſe, and extol, and honour the King of Heaven, all whoſe works are truth, and his ways judgment: and thoſe that walk in pride he is able to abaſe."

HYPOCRITE.

"I HAVE ſo much cauſe for humility, and ſo much need of it too, that I hope I ſhall never give quarter to any thing that appears in the ſhape of ſelf-conſequence hereafter. Alas! if my beſt Friend, who laid down his life for me, were to remember all the inſtances in which I have neglected him, and to plead them againſt me in judgment, where ſhould I hide my guilty head in the day of recompenſe! The deceitfulneſs of the natural heart is inconceivable! I know well that I paſſed among my friends for a perſon at leaſt religiouſly inclined, if not actually religious; and what is more wonderful, I thought myſelf a Chriſtian, when I had no faith in Chriſt, when I ſaw no beauty in him that I ſhould deſire him; in ſhort, when I had neither faith nor love, nor any chriſtian grace whatever, but a thouſand ſeeds of rebellion evermore ſpringing up in enmity againſt him. But bleſſed be God, even the God who is become my ſalvation, that he has ſwept away the refuge of lies! has ſet my ſins in order before me! and in his ſovereign mercy diſcovered me to myſelf. A new, a dreadful conflict took poſſeſſion of my ſoul! and no tongue can deſcribe the anguiſh of my, I now hope, broken heart. At length the ſtorm being paſt, a quiet and peaceful ſerenity of ſoul ſucceeded; ſuch as ever attends a lively faith in the all-ſufficient atonement, and the ſweet ſenſe of mercy and pardon purchaſed by the blood of Chriſt. Thus did he break me and bind me up; thus did he wound me, and his hands made me whole."

FOR THE MASSACHUSETTS M. MAGAZINE.

EXPLANATION OF PROVERBS xxiii. 7.

For as he thinketh in his heart, ſo is he:—

IT ſeems to be one of the greateſt infelicities of fallen men, that they are prone to pervert truth and righteouſneſs, and to turn that which is deſigned for their good, into means of their own deſtruction. The ſacred Scriptures are calculated for the benefit of men; and, if rightly improved, would make them wiſe unto ſalvation. But by many they are greatly abuſed, and perverted for the ſupport and propagation of falſehood and deluſion. The unlearned, unſtable, ignorant, prejudiced, and indolent wreſt them to their own deſtruction.

The words before us have not eſcaped the perverſion of men of corrupt minds; but have been made to ſpeak a language very agreeable to the heart of a ſlothful and wicked ſervant. It is

an

an opinion too common in the world, and it is frequently ſaid, that if a perſon really and ſincerely think that any thing is right, then it is right to him. That is, if he really and heartily believe any doctrine to be true, then it is true; and if he ſincerely think that any practice is right, then it is right to him, and his duty to do it; and of courſe that he ſhall hereafter be favourably treated, if he be only ſincere and hearty in his opinions and practice. Such an idea is thought by ſome to be taught and ſupported by the words under conſideration, "For as he thinketh in his heart, ſo is he;" that is, if a man ſincerely think, that his faith and practice are right and good, then they are ſo; and that this ſincerity will anſwer all the purpoſes of truth. This is the conſtruction which ſome have put upon this inſpired ſentence. But it is verily thought that this is wreſting the Scriptures to ſupport an error of a bad and dangerous tendency. It may therefore be judged neceſſary to remove this conſtruction of the text, before we attempt what is thought to be the true explanation.

That a thing is true or right merely becauſe a perſon heartily believes it to be ſo, is certainly not very plainly taught in theſe words of Solomon. It does not very well accord with the words themſelves, in a detached view, and is evidently repugnant to the connexion, to the Scriptures in general, and to common ſenſe.

Some of the groſſeſt errors and abſurdities imaginable appear to be involved in the above conſtruction. If a thing be right, merely becauſe a perſon may think in his heart that it is right, then it will follow, that truth and error are wholly dependent on a man's own opinions. And ſince different men may ſincerely think differently, and one of them heartily think that to be true, which the other as heartily thinks to be falſe, it follows, that the ſame thing may be both true and falſe at the ſame time, which is one of the abſurdeſt of all abſurdities.

Further; the conſtruction or ſentiment we are oppoſing, implies, that truth and falſehood are of equal importance to mankind; or that a lie heartily believed is as good as the truth; and will as certainly bring a perſon to heaven at laſt, as a hearty belief of the truth. A more falſe and ridiculous notion than this can hardly be ſuggeſted.

Another abſurdity implicated in the ſuppoſition, that what a perſon heartily believes to be true, is true, is this, that it is impoſſible for any one to believe a falſehood. For if it were falſe before he believed it, no ſooner does it gain his cordial aſſent, than it becomes a truth. Whenever he ſincerely thinks it to be true, then it is ſo, and this makes it impoſſible for any man heartily to believe a lie, which is contrary to fact, reaſon and common ſenſe.

Theſe

Theſe are ſome of the many abſurdities involved in the ſentiment, that what a perſon believes to be right, is ſo. The good ſenſe of the reader will doubtleſs ſuggeſt many more.

To every one who conſiders the ſubject with any degree of attention and candour, it muſt be evident, that truth and falſehood, right and wrong, are wholly independent of us, or of any thought or belief of ours. Truth is immutable in its nature, and muſt neceſſarily remain forever the ſame, let our conceptions and belief of things be as they may. Truth lies in the connexions, relations and dependencies of things themſelves, and not in our opinions or belief; and therefore when our belief correſponds with the reality of things, it is a true belief, or a belief of the truth; otherwiſe it is a falſe belief, or a belief of falſehood. When we conceive of things as they are in themſelves, then we ſee the truth reſpecting them: but if we view them differently from what they really are, and believe as we ſee, then we believe a lie. In ſhort, if truth be immutable, conſiſting in the relations, habitudes, and dependencies of things, it is evident, that our belief cannot alter its nature, or change the connexions of things; and therefore, if we believe contrary to the reality, we believe a lie; and the more hearty this belief is, the more heartily a lie is believed.

That truth and error are of equal importance to mankind, and will bring them to the ſame end, is a ſentiment which, it is preſumed, no man in his ſober ſenſes will avow. And who will affirm, that it is impoſſible for a man to believe a falſehood? Solomon ſays, "There is a way that ſeemeth right unto a man; but the end thereof are the ways of death." This clearly teaches, that a man may believe a falſehood; and that this belief ſhall bring him down to deſtruction in the end. And we are aſſured by an apoſtle, that they who walk in deluſion and believe a lie, ſhall be damned. Truth and falſehood, therefore, cannot be of equal importance to men. Though they may ſincerely and heartily believe a falſehood, yet death and damnation await them at the end of their courſe. A falſe belief and practice will inevitably lead down to hell, notwithſtanding all our opinions to the contrary.

But it is ſaid, that if we heartily believe a thing to be true, then it is *true to us*. But what is the meaning of this, *true to us?* If it be not true in itſelf, no belief of ours can make it true, however ſincere and ſtrong the belief may be. It cannot, therefore, be true to us, unleſs it be true in itſelf.—But, perhaps, by this expreſſion, *true to us*, is meant that we *really think* it is true. That is, if we really think a thing is true, then we really think it is true. This reduces the words of wiſdom to the mere tautology and nonſenſe of a fool. But to take the words *to us*, in the moſt favourable ſenſe, as meaning that what we believe

in our hearts to be true, will anſwer all the ſalutary purpoſes of truth in reſpect to us, then this is ſaying, that truth and falſehood are of equal value, or that a lie heartily believed is as good as the truth, than which a more pernicious poſition can ſcarcely be advanced. Can a rational being ſincerely believe that a road which leads to a certain place, if purſued, will lead him to a different and oppoſite place? And can the ſincerity of his belief that it will, alter the direction of the road? By no means. Neither can the way of error, which is the way to deſtruction, though ever ſo ſincerely believed to be right, ever lead a perſon to heaven.

On the whole, there is ſcarcely any poſition more falſe, abſurd and pernicious than this, that a thing is true and right, merely becauſe we may heartily think it is ſo. It is repugnant to every ſober dictate of the human underſtanding, to common ſenſe, and to ſcripture, and it argues an unaccountable degree of weakneſs and infatuation to give it credit. If a ſick man, by means of delirium, ſhould think he was well, is he well? If by means of vitiated organs of ſenſe, he ſhould ſincerely think that black was white, and white black, are they ſo? And if by means of the perverſion of the underſtanding and morals, a man ſhould really think in his heart, that good was evil, and evil good, does his belief make them ſuch? It will not be pretended. So neither is a thing true, merely becauſe a perſon may ſincerely think it is. Solomon muſt have been perfectly infatuated to have taught any ſuch things; and it argues no ſmall degree of infatuation in us to think that he did.

But ſince the above conſtruction of the words under conſideration, cannot be admitted, it is but juſt and reaſonable that we offer an explanation which is thought to be right, or point out their true meaning and import.

"*For as he thinketh in his heart, ſo is he.*"

When theſe words are viewed in a detached light, or ſeparated from their connexion with the context, their real meaning may not be very obvious to ſome; and in this unconnected view, they are liable to be miſunderſtood. But only conſider them in their connexion, and all obſcurity vaniſhes, and their true ſignification is plain and determinate.

In the preceding context Solomon is giving directions for the conduct of a perſon who is given to appetite, when he is ſitting at the table of a ruler, who is ſuppoſed to be a cloſe, covetous man. "When thou ſitteſt to eat with a ruler, conſider diligently what is before thee, and put a knife to thy throat, if thou be a man given to appetite." That is, conſider where you are, and the temptation you are under to act an unbecoming and gluttonous part, and curb your appetite, deny yourſelf,

yourſelf, and deſire not his dainties; for they are deceitful meats. He then cautions us not to imitate the covetouſneſs of the ruler, by deſiring to be rich, and enforces the caution by ſuitable conſiderations. "Labour not to be rich: ceaſe from thine own wiſdom. Wilt thou ſet thine eyes upon that which is not? For riches certainly make themſelves wings, they fly away as an eagle towards heaven." After this Solomon cautions us againſt eating, or even deſiring to eat, the food of ſuch a ſelfiſh, covetous man, who grudges every morſel that is eaten, and is peculiarly hurt in his feelings, if his gueſts partake freely. "Eat thou not the bread of him that hath an evil eye, neither deſire thou his dainty meats." A covetous churliſh man is properly deſcribed as having an *evil eye*. He looks with envy upon thoſe who are richer than he, and with ill will at thoſe who obtain any thing of him, without a full compenſation, even if it be no more than a piece of bread. An evil eye is a ſelfiſh, avaricious eye, which looks grudgingly on every body, and every thing; or a covetous diſpoſition, which is wounded by every thing which is attended with expenſe. This is the real character of the man, of whom Solomon is ſpeaking in the words before us.

Nevertheleſs, ſuch covetous people many times wiſh to appear differently. Conſcious of the honour attached to generoſity, they deſire to be thought free and generous. The vile perſon loves to be called liberal, and the churl wiſhes to be thought bountiful. Hence he will make a ſhow of liberality, and his ſelf-love will even force him to ſacrifice ſomething to obtain the name of generoſity. And, therefore, he will perhaps make a feaſt, and invite his friends, neighbours, and acquaintance to partake with him; and to aſſume the appearance of a liberal and benevolent man, he will ſay to his gueſts, "Eat and drink—Be free—help yourſelves—I am glad to ſee you—you are all welcome." Thus he will outwardly appear to be open-hearted and generous. His words and conduct are the natural expreſſions of benevolence; but, at the ſame time, his heart is quite different from his appearance. His heart ſtill goeth after his covetouſneſs; and he looks with an evil eye upon what is attended with ſo much expenſe. The *coſt* of the entertainment wounds his feelings. He pretends to be liberal; but in heart he is vile. He has the appearance of being bountiful, but in heart he is covetous and churliſh. He ſays and does that which has an open and friendly aſpect, but his heart is not in his words and actions. His internal feelings and external deportment are at variance, and he pretends to be what he is not: and hence he acts a hypocritical part.

Now we are not to conſider and judge of ſuch a perſon according to the outward appearance, but according to what he is

is in his heart: and that for this very good and ſufficient reaſon, "For as he thinketh in his heart, ſo is he." Though a perſon's appearance be benevolent and friendly, yet if his heart be covetous, he is a covetous man. His true character is according to the internal feelings or diſpoſition of his heart, and not according to his viſible appearance.

This, it is conceived, is the true ſenſe or meaning of the text under conſideration, which, it ſeems, muſt be very evident to every one who will read it in connexion with the context. "Eat thou not the bread of him that hath an evil eye; neither deſire thou his dainty meats. For as he thinketh in his heart, ſo is he. Eat and drink, ſaith he to thee, but his heart is not with thee."

Hence, the truth, we are taught by Solomon in the words conſidered, is briefly this, that *it is the heart which characterizes the man.* This conſtruction accords with the very letter of the text. A man *is*, or his true character *is*, juſt as he thinketh in his heart. If he thinks that which is evil, then he is evil, let the appearance be what it may. And if he thinks in his heart that which is good, then he is good. If he make a feaſt, and ſay to his gueſts, Eat and drink, and his heart be with his words and conduct, then he is a liberal and friendly man. But if he ſay and do thus, while his heart is not with them; then he is a vile, covetous perſon, and deſerves not the name nor honour of the benevolent and bountiful.

It is here worthy of notice, that a man may be ſo extremely ignorant of his own heart, as to imagine, that he really thinks right in his heart, and does things from right views and diſpoſitions, while in fact he does not. His heart may deceive him, and make him think he is right and good, while the fact is, he is altogether filthy, and does nothing that is approveable in the ſight of his Maker. But this ſelf deception alters not his true character. His miſtake concerning himſelf does not change the truth reſpecting him. If the churl ſincerely thinks he is bountiful, he is nevertheleſs a churl ſtill. If a ſinner really thinks he is a ſaint, he is a ſinner ſtill. And if a perſon does that which is wrong, and verily thinks that he is doing right, his miſtake does not make it right, but his practice is wicked. It is not imagined ſincerity, but *truth in the inward parts*, that conſtitutes a good man: for his true character is as his heart is, and not as he may really imagine it is.

This is a truth of great importance in religion, and well worthy our moſt ſerious attention, that it is the heart which characterizes a man, and renders him either good or bad; righteous or wicked. God looks not on the outward appearance, but upon the heart; and will judge and reward men, according to what they are in their hearts, and not according to what

what they appear to be, or may imagine they are. The external conduct, or visible appearance, does not, strictly speaking, characterize a man either good or bad. Words and external actions derive all their moral quality from the views and temper of the heart. Separated from these, they are neither virtuous nor vicious. A good tree bringeth forth good fruit, and an evil tree bringeth forth evil fruit. It is out of the abundance of the heart the mouth speaketh. This is an interesting consideration as it respects the nature of good works; and should excite all to the utmost attention and concern, that their hearts be upright with God.

JOSEPHUS.

ADDRESS TO YOUNG PEOPLE.

The following Letter was written by Mrs. SARAH GILL, *a Daughter of the Rev. Mr. Prince, and sealed with this order,* "Not to be opened till after my death:" *and, in compliance with her request, it was not.*

To all my young acquaintance, into whose hands these lines may come.

AS from the invisible world, (that world of spirits, into which mine will have entered before this is presented you) I now address you; and I earnestly entreat you to receive my message. I may now say, since I shall be beyond the sensibilities of this mortal life, that it is a disinterested love and concern for your best good, that prompts me to this. With pity have I often thought on your case. Frequently has my heart bled in secret for those of you who live estranged from God, ignorant of the pleasures of the divine life, unacquainted with the lovely Redeemer, with communion with God, the gracious influences of his Spirit, and the tokens of his love and favour! And while I have seen you engaged in a round of amusements and sensual gratifications, the world smiling on you, and you hearkening to its delusive promises, pleasing yourselves with its airy vanities, I have thought you, (as you really are) a company of spirits made and bound for eternity, and speedily hastening to it, and uncertain whether you should be happy in the society of perfected spirits, and in the satisfying presence of God forever, or be miserably fixed in a state of enmity to him, in company with unholy devils: And yet you are diverting on the borders of this eternity, as securely as though you could never enter into it. Let me therefore entreat you, by all the motives proper to sway you, as reasonable, as immortal beings,

hours, to secure your eternal welfare without any delay—till that is done, you are in constant hazard of eternal death: The next hour may be the finishing, the deciding period—can you be easy to stand on the brink of ETERNITY, ready to fall, and not know how your state will be determined at the awful bar of God?—Dare you venture into his presence, whose all-seeing eye penetrates the inmost recesses of your hearts, and not know whether he is your FRIEND or your ALMIGHTY ENEMY? can you think of appearing before him as your JUDGE, and rest till you have secured an interest in him as your SAVIOUR?—Are not your souls precious? Do you really see their importance? If you do not, go to a dying bed—see what that will teach you; read the word of God, and there you will find the Maker of souls tells you, that one soul is more worth than a *whole world*.—But this is not all, consider the value Christ set on them; to save souls, the eternal Word condescended to veil his glory, to take on him the form of a servant, and in that form to suffer and die. Read the history of his life, his humble state, his hardships and indignities, his painful and ignominious death, the agonies of his soul, his bearing the wrath of God, suffering under the immense weight of the curse and displeasure. Read his agony in the garden, and all the scenes are all loudly speak the worth of each of your souls.

Would you be happy in life? The ways of vital godliness are ways of pleasantness, and the keeping God's commandments brings a good understanding! Would you be fitted to meet death without terror? Come to Christ, and he will take away the sting of it, and be to you a sweet passage-way to glory. Would you be safe for eternity? An interest in Christ will give you a sure title to eternal life, as nothing else can. What reasons shall I use to persuade you to be religious? See what the scripture says, and depends upon it; that this is the only way to happiness, and that you cannot be happy here or hereafter without it. Shall I allure or terrify you? Shall I tell you that heaven with all its joys, that God *himself* must be yours, or you must have hell, with all its amazing terrors, the guilt of sin, the stings of conscience, the wrath of an incensed God, and a neglected Saviour, for your miserable portion to eternity! Can you think of the contrast, and hesitate a moment which to choose? I speak as from ETERNITY, won't you believe me?—Shall I allure you by the grace of the gospel? Shall I tell you of the amiableness, the transcendent loveliness of the blessed Mediator? That he is altogether glorious in his person, and in his mediatorial character? That he is all sufficient to save you? Shall I allure you he is now *willing* to do it, offers himself with all his benefits to you, and waits your acceptance? If you will accept him, he will be your Almighty Friend, your satisfying

ſatisfying portion, your prevalent Interceſſor, and he will be all this, *forever*. You ſhall be filled with love, joy, and peace—Shall ſee ſuch glories, and feel ſuch happineſs, as is beyond the conception of the moſt raiſed mind on earth to conceive! This is ſomething of the bliſs Chriſt now offers you! And what anſwer will you give him? Will you accept or refuſe? one or the other you muſt do. Do you begin to conſider? And are you ready to aſk, "What methods ſhall I uſe to get into the narrow path which leads to life?"———It is, no doubt, your indiſpenſable duty immediately to repent and believe the goſpel. Take time for *ſerious meditation*; let not one day paſs without it. Diligently attend all the means of inſtruction, public, private, and ſecret. Be much in ſecret prayer—hear every ſermon as for your life, and as though it was the laſt—Labour to keep eternity in view—Labour to realize the eye of God always on you—theſe are powerful incentives to diligence.—Aſſociate with the fearers of God—ſeek for proper companions to whom you may open your caſes, and do not be afraid or aſhamed to do it.—O do not be aſhamed to appear openly or ſingularly good; bear on your minds that you cannot get to heaven without pains, arduous labours, and perſevering ſtrivings. Religion is not the work of a day, nor is it a thing to come in by the bye, but it is the one thing neceſſary, and muſt be the chief buſineſs of your lives;—you muſt give God your whole hearts. Do not think you can ſerve God and ſin together—but remember that real religion is a conformity of the ſoul to God in moral diſpoſitions, and therefore that ſin muſt be forſaken—you muſt turn from *all ſin*, or you will never turn to God. Reſolve in a humble dependence on the help of Chriſt, to delay no longer, but immediately to ſet about this great work in earneſt.

ORDINATION.

WEDNESDAY, June 13, 1804, Mr. James Davis was ordained, at Cornwall, V. an *Evangeliſt*. The Rev. Mr. Marſhall made the introductory prayer; the Rev. Mr. Jackſon preached from 2 Cor. i. 12. the Rev. Mr. Harwood made the conſecrating prayer; the Rev. Job Swift, D. D. gave the charge; the Rev. Mr. Murdock gave the right hand; Rev. Mr. Haynes made the concluding prayer, and gave an exhortation to the people.

ANECDOTE.

A CLERGYMAN was aſked why he did not preach on the *political* ſentiments of the *times*, as all the reſt of his brethren did? He anſwered, that if all the reſt of the brethren preached on *time*, then ſurely one poor brother might preach an *eternity*.

POETRY.

POETRY.

I bear in my body the marks of the Lord Jeſus.

THOUGH I of ſinners am the chief,
Marks I ſuſtain of Jeſus' grief;
To His my woes ſome likeneſs bear,
And in His ſufferings I ſhare.
Was He in grief forſook by all,
Contemn'd and ſcorn'd by great and ſmall?
I too in ſilent ſadneſs mourn,
Revil'd, deſpis'd, and left alone.
Did He in poverty appear?
This is a badge I daily wear.
Did perſecution Him purſue?
Behold I'm perſecuted too.
Did He for ſins on others found
Receive a deep, a mortal wound?
In me this mark is alſo known,
I ſmart for follies not my own.
Was He with ſore temptations vex'd?
With ſad ſuggeſtions I'm perplex'd.
His life was one ſad ſcene of wo:
Mine is a ſcene of ſorrow too.
But let me ſink with conſcious ſhame
Before the Great, Eternal Name:
Let me my pride and boaſting quell,
And mourn, while I the difference tell.
Though Jeſus did in ſorrows roll,
Holy and ſinleſs was His ſoul;
But I, a wretch, conceiv'd in ſin,
Am all unholy and unclean.
How did the ſuffering Saviour ſhine
In love and meekneſs all divine!
But my impatient, wretched heart
Is prone at every croſs to ſtart.
What though by others' ſins I'm pain'd,
By me their guilt is not ſuſtain'd:
But Chriſt beneath His Father's frown
Suffer'd for others' ſins alone.
He is Supreme of Heaven and Earth;
I am a worm, and nothing worth;
Life for the dead His ſufferings bought,
But mine, alas! can merit naught.
Like His, ſuch agonizing pain
No Mortal ever could ſuſtain:
Then bluſh, my ſoul, from hence forbear
With Chriſt's afflictions to compare.

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EXTRACT

From a Sermon occaſioned by the death of the Rev. JOHN CLEAVELAND, *paſtor of a church in Ipſwich, preached to the bereaved people, June 2, 1799, by the Rev.* ELIJAH PARISH, A.M. *paſtor of the church in Byfield, Maſſachuſetts.*

IS not the ſubject calculated to afford comfort to mourners, contemplating the departure of a chriſtian friend? And does not the ſubject addreſs itſelf with particular emphaſis to this aſſembly?

The faithful huſband, the tender parent, the kind neighbour, the laborious miniſter, the man of univerſal benevolence, is no more. But is it not great, *great* conſolation that he believed, and obeyed the goſpel of Jeſus Chriſt?

May not a tranſient recollection of his character revive in your minds the delightful impreſſion, that his death was precious in the ſight of God?

Could we narrate the actions of his life, they would form the higheſt eulogy of his character. The man of God, the venerable miniſter of Jeſus Chriſt, whoſe departure we mourn, was born of very reputable and religious parents, in Canterbury, in Connecticut, April 22, 1722. From his childhood exhibiting a taſte for books, and a contemplative mind, it was early determined to give him a public education. Having accompliſhed the preparatory ſtudies, he entered Yale College A. D. 1741. While a member of this inſtitution he gave thoſe proofs of fortitude and daring zeal for God, which prognoſticated the perſevering faithfulneſs, diſplayed in his future life. In that period,

period, which is apt to be dazzled with the charms of popular applauſe, he voluntarily bore the croſs, and ſuffered reproach for *what he conceived* the cauſe of truth and experimental religion.

Scrupulous in his ideas of right and wrong; ardent in his feelings; daring in his temper; he followed the convictions of his own mind.

Though of a *mild* ſpirit, he was decided in his opinions; though gentle in his manner, he was independent in his conduct. Never was he ſnared by *the fear of man.* After being a preacher of the goſpel about two years, in which time he gave a negative to the call of a church in the capital of this State, he was ordained a Miniſter of Jeſus Chriſt in this place A. D. 1747.—To this people he devoted his labours and his life. You enjoyed his long, his faithful miniſtry.

That he was a perſon of conſummate prudence, of irreproachable conduct, we have ample evidence in the union, which has taken place, under his miniſtry, between the two churches and congregations which now compoſe this ſociety. At firſt he was Miniſter of only one of thoſe, when, very probably, both poſſeſſing the ſpirit of the times, might not unjuſtly be compared to two clouds, which at every movement diſgorge the thunder, and dart terrific flames. But by the attractive influence of him, whoſe death we all deplore, the clouds, diſſolving, loſt their awful form, the ſtorm was huſhed, the darkneſs fled. The gentle ſhower, the peaceful bow ſucceeds.

This union under him ſeems not unnatural, when we recollect his pleaſing addreſs, his meekneſs of temper, the ſuavity of his manners, and the uniform propriety of his deportment. His life was ſuch as carried conviction to every acquaintance, that he was a man of unaffected *goodneſs.* He was remarkably devout.—His public prayers were fervent and animating. Like Jacob he wreſtled for his family, his people, his country, the world of mankind.

He walked with God. He daily converſed with God, as ſeeing him, who is inviſible.—Particular days he conſecrated to private faſting and prayer. Divine things were very forcibly impreſſed on his mind. He was ſometimes ready to ſay, eſpecially on ſome ſacramental occaſions, 'I deſire to depart.' 'Come Lord Jeſus.'

He was a careful obſerver of providences; viewing every event in the divine government as conſtituting a *neceſſary* part of a great, a *glorious* whole.—This belief ſoothed his mind in the darkeſt hour.

The Bible was his conſtant companion. He was a Scribe well inſtructed in the ſacred oracles. They ſeemed to be treaſured

ſtored in his memory; and with great pertinency, he applied texts to different characters and caſes.

A particular and tender affection he had for his Brethren in the miniſtry. With the moſt cordial hoſpitality he welcomed them to his dwelling. Moſt punctual in *all* his engagements, nothing but neceſſity could prevent his being with them at their ſtated meetings. And rarely did he retire from their ſociety without giving a word of timely inſtruction, of pious advice, of paternal admonition.

Active and enterprizing, he repeatedly left the ſilence of his ſtudy for the din of war; the joys of domeſtic peace, for the dangers of the bloody field.—Four years of his life, as Chaplain of her forces, were devoted to his country.

The waters of Champlain, the rocks of Cape Breton, the fields of Cambridge, and the banks of Hudſon, liſtened to the fervour of his addreſſes.

Though he *rigidly* reproved profanity and vice of every kind, ſuch was the mildneſs of his *manner*, that he ſeldom or never gave offence.

To him another ſpecies of warfare was ſtill more familiar. For a great part of his life he was frequently engaged in polemic diſputes. He was wont to contend for what he believed 'the faith delivered to the ſaints.' But this did not in the leaſt ſour his temper, ruffle his ſpirit, or excite that aſperity, which is too frequently the effect of religious controverſy. Charity was a prominent feature of his character.

As a miniſter he was laborious and ſucceſsful; never ſparing himſelf when duty called to action. Zealous in his religious performances, he was apparently the mean of awakening and comforting many. A ſon of thunder to the wicked, an angel of conſolation to the pious, he ſaw much fruit of his inſtructions.

One period of ſolemnity was remarkable. The word of the Lord was powerful. In a ſhort time a goodly number, a cloud of witneſſes, was added to the church,* who were their paſtor's comfort while living, and, we truſt, will be his crown of rejoicing at the great day.

An impaſſioned lover of his country, he viewed with horror the diſorganizers of the world. With ſacred indignation he contemplated thoſe who defend or apologize for their conduct.

To one, who viſited him a few days before he left the world, in his energetic ſtyle, he remarked, that 'The ſpirit of illuminatiſm was the *eſſence* of hell.' At the ſame time he declared his confidence that they, and all other enemies of Chriſtianity, would be defeated, that the friends of God and truth would triumph.

In the domeſtic circle he was endearing. With the companions

* *In ſix months about an hundred were added to his church.*

ions of his youth, and the worthy Comfort who cloſed his eyes, he lived in the moſt endearing harmony. To loſe ſuch a friend, huſband and Miniſter, is diſtreſſing. It would be more than inſenſibility nor to mourn. For a friend, like him, 'Jeſus wept.'

But is it no cauſe of thankfulneſs that ſuch a bleſſing has been ſo long enjoyed? Has not ſuch a perſon been highly favoured of the Lord? The tears of grief are wiped away by the ſpirit of gratitude. Thoſe circumſtances, which enhance the loſs, heal or ſooth the bleeding heart.

As a father, tender and indulgent, he carefully inſtructed his offspring in the great doctrines and duties of Chriſtianity. By his example and precept he taught them to be uſeful, to be happy and reſpectable here, and bleſſed hereafter. He commanded their affection and perfect eſteem. He reigned in their hearts.

His laſt ſickneſs was ſhort and violent. He was apprehenſive of the iſſue, and reſigned to the event. He died as he had lived. His converſation with his family and friends, who viſited him, was inſtructive and ſolemn. He often joined with them in ſocial prayer.

He ſaid he knew that his Redeemer lived. Undaunted he met the king of terrors. Calmly he ſaw the laſt ſand of life falling; calmly he bid adieu to mortal things. On Monday, April 22, 1799, he fell aſleep in Jeſus. His end was peace.

In his life and his death he exhibited the divine excellence of the Chriſtian religion.

This is a faint ſketch of the character whoſe departure has diffuſed grief and mourning through this aſſembly, and is a loſs to the world. To us all he was a father and a friend.

And can his flock and people need to be exhorted to remember his inſtructions, to follow his example, to prepare to meet him at the bar of Chriſt?

Did he not affectionately and *conſtantly* urge and admoniſh you to "make your calling and election ſure?" In public and in private did he not faithfully plead for God? Did not your ſalvation appear to be his ſerious, his great concern?

If he be permitted to intereſt himſelf in our ſolemnities this day, is he not deſirous that his dear people ſhould be warned to flee from the wrath, coming upon wicked men?

Were he to leave the realms of glory—were he *once more* to addreſs this congregation, would he not unfold the everlaſting importance of ſalvation?

Would he not with all the eloquence of heaven, rouſe your minds to work out your ſalvation with fear and trembling?

In what melting, moving ſtrains would he cry, "Oh my people, my people, prepare to meet thy God. Seek the Lord while he may be found, call upon him while he is near. Call on the name

name of the Lord and thou ſhalt be ſaved. Awake thou that ſleepeſt, and Chriſt ſhall give thee light. It is a fearful thing to fall into the hands of the living God. Now is the accepted time, now is the day of ſalvation—to-day if ye will hear his voice, harden not your hearts."

THE WICKED DISPLEASED WITH THE GOSPEL.

(Continued from p. 101.)

HAVING attempted to prove, that the wicked, or mankind in an impenitent ſtate, are exceedingly diſpleaſed with and oppoſed to the goſpel of Chriſt, or the religion of the Bible, we proceed, as was propoſed, to inquire into the grounds, or reaſons of it.

For the ſake of perſpicuity, we premiſe, that the reaſon, why mankind are thus diſpleaſed with the goſpel, is not becauſe it contains a dangerous, bad ſyſtem of doctrines and precepts, which, when reduced to practice, become injurious to ſociety. The goſpel no where licences thoſe feelings and practices which injure the property, reputation or perſons of men. It gives to no individual, to no number of individuals, however combined, liberty to invade the rights and privileges of others. Do you recognize a ſingle precept in the goſpel, in conforming to which you would be led to act from malicious principles, and to injure your fellow-men? Suffer me to ſtate the following caſe. Did you know that a number of your neareſt neighbours would, from this moment, through the remaining part of life, perfectly conform, in all their feelings and conduct, towards you and every other being in the univerſe, to the directions of the goſpel, would the conſideration fill you with fear and trembling? Should you be afraid to live in the vicinity of ſuch people, leſt you ſhould be ſubjected to great and repeated injuries from them? Should you more cautiouſly ſecure your property, leſt they ſhould plunder or deſtroy it, when no human eye was fixed upon them? Should you be afraid to walk before their houſes, or aſſociate with them, in the ſilent hours of darkneſs, leſt they ſhould rob, or aſſaſſinate you? Should you fear, leſt the influence of the goſpel on their minds would diveſt them of all humane, ſympathetic, generous, friendly, pacific, benevolent feelings, and render them intolerably moroſe, unfeeling, contentious, ſelfiſh, and revengeful? Should you feel *more ſafe* were you ſurrounded by neighbours who openly rejected the goſpel, and deſpiſed and ridiculed conformity to its precepts? To whom would you commit your untold treaſures, were you under the neceſſity of making ſuch a depoſit? Would

you

you prefer an avowed infidel to the man, who gives you evidence that he is a *Chriſtian*, not *merely in profeſſion* but in *reality*? No.

Every perſon, who has read the Bible with any degree of attention, knows, that his juſt rights and privileges would never be injured by his fellow-men, ſhould they univerſally, and invariably, conform to its directions. Such conformity, it cannot be denied, inſtead of injuring, would eminently promote the higheſt good of ſociety. Should it but obtain, each would enjoy the moſt raviſhing internal peace and tranquillity, and the whole would be cemented in bonds of indiſſoluble harmony and affection. An end would be put to pride, avarice, jealouſy, malice and revenge; indeed, with the perfection of Chriſtianity, as above mentioned, the whole catalogue of malignant paſſions would be exterminated from the heart; and with theſe anarchy and confuſion, tyranny and oppreſſion, war and bloodſhed would ceaſe. Man would no longer be the enemy of man. Each would do by his neighbour, as he would that his neighbour ſhould do by him under a change of circumſtances, and our now wretched world would become a bright emblem of the paradiſe above. The great thing, which the goſpel requires of mankind, is a temper of heart in uniſon with that, by which the heavenly world is governed. Should this temper univerſally prevail on earth, agreeably to the requirements of the goſpel, injuries of every name and nature would ceaſe. Human laws would be rendered unneceſſary, and locks and keys, bars and bolts, priſons, whipping-poſts, gibbets and guilotines would be uſeleſs things. Hence the reaſon, why mankind diſlike the goſpel, is not becauſe it is a dangerous, bad ſyſtem, which would be injurious to them, if reduced to practice. It has for its ultimate end the glory of God and the higheſt good of the moral ſyſtem, and will infallibly ſecure the everlaſting happineſs of all who conform to it. What then can be the reaſon why mankind are ſo much diſpleaſed with, and oppoſed to the goſpel?

One reaſon, and that which compriſes all others, is this, the goſpel condemns that temper of heart and thoſe practices with which they are ſupremely pleaſed. The temper of men, by nature, is totally ſelfiſh, and all their practices are perfectly correſpondent. The language of the impenitent heart is this, "My own individual happineſs is of unſpeakable importance. It is of far greater importance than the happineſs of any, or all other beings in the univerſe. This being the caſe, I ought not to ſacrifice my happineſs for the happineſs of others. It becomes me to look at home and take care of myſelf. My own happineſs ought to be the higheſt object of my purſuit, and every being and event in the univerſe ought to be ſubordinated to it. It is fit and ſuitable, that I ſhould be gratified, in every way that

that I chooſe. If I have any dealings with my neighbours, it is proper that I ſhould have the advantage. They ought never to injure me, but their intereſt ought to ſubſerve mine. My own pleaſure is the law by which I ought to be governed, and to which others ought to conform without a moment's heſitation. And ſince I take more ſatisfaction in purſuing after the riches, honours, and pleaſures of this world, than in the practice of that love to God and men which the goſpel requires, it is fit and ſuitable that I ſhould neglect the latter, and devote myſelf to the former. And it would be utterly wrong in Deity to puniſh me for ſuch conduct. Indeed he has no right to call me to an account for acting agreeably to my own feelings." Such is the language of the proud, ſelfiſh heart of man, in its impenitent ſtate. It feels independent, and ſpurns the idea of accountability.

I do not ſay that this is the language of reaſon and conſcience. It is not. They are in direct oppoſition to the heart. Reaſon and conſcience, when ſuitably enlightened, never fail to condemn that temper of mind by which the impenitent are governed. Were not conſcience oppoſed to the temper of the heart, mankind would be perfect ſtrangers to remorſe and ſelf-condemnation. But conſcience, as before obſerved, when properly enlightened, always condemns that temper of mind by which the impenitent are governed. Hence we account for their diſtreſs and anguiſh under conviction. While in a ſtate of carnal ſecurity, they experience no particular remorſe and anguiſh, on account of their ſins. They are inſenſible of their criminality and the tremendous conſequences with which ſin is connected. But the moment they are arouſed from this awful lethargy, and conſcience awakened to a faithful performance of its office, they feel themſelves deſerving of and condemned to everlaſting puniſhment. This conviction and condemnation deſpoil them of all their ſinful mirth and pleaſure, and ſpread a univerſal gloom over the face of nature. They have no reſt day nor night. In this ſituation, their hearts, being unreconciled to the ways of God, ſtrenuouſly oppoſe the voice of conſcience, reſiſt the ſtrivings of the Spirit, and do all in their power to rid themſelves of conviction and regain their former inſenſibility. The light of conviction is painful, becauſe it unmaſks and condemns their hearts, and thoſe purſuits with which they are ſupremely pleaſed. To the wicked reproof is always painful. And what renders it ſo, is the ſelf-condemnation with which it is attended. Hence our Lord obſerved, "Every one that doeth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved." He is diſpleaſed with, and oppoſed to every thing which condemns him. Theſe obſervations teach us why the wicked are diſpleaſed with and oppoſed to the goſpel. Since they

are

are under the entire dominion and influence of ſelfiſhneſs, the goſpel condemns every feeling of their hearts, and every action of their lives, and repreſents God as perfectly diſpleaſed with, and unalterably determined to diſappoint and puniſh them, if they remain attached to ſuch a baſe, unreaſonable, and deſtructive principle.

By ſelfiſhneſs we do not mean a regard to our own higheſt happineſs, including the whole period of our exiſtence. That pleaſure which reſults from the happineſs of others, or whoſe origin is public felicity, can never be too much ſought by any rational creature. The man, who has a temper of heart prepared to take ſupreme delight in the promotion of the higheſt good of the moral ſyſtem, cannot eventually be diſappointed and miſerable. He muſt either loſe this temper, or the public good muſt ſuffer, in order to his final miſery. But as neither of theſe, under the adminiſtration of Jehovah, will take place, his happineſs is ſecure. But the man who derives all his happineſs from worldly, ſenſual ſources, or from the gratification of thoſe appetites, paſſions, and deſires, whoſe indulgence is ſo far from depending on the promotion of the general good, that the latter muſt eventually prevent the former, is under the influence of that ſelfiſhneſs which the goſpel condemns, and muſt in the end be awfully diſappointed. This is, and will be, the caſe with the wicked. They derive their happineſs ſolely from this world. They are under the influence of thoſe appetites and paſſions which worldly, ſenſual objects only can gratify. Hence their happineſs cannot outlive their ſeparation from the preſent ſtate of things. There is not a ſingle object in the eternal world ſuited to gratify their unholy propenſities. Nor will it be poſſible for them to experience the leaſt gratification there, unleſs they obtain, while in the preſent ſtate, that temper which the goſpel requires. But would we obtain that temper, we muſt renounce our attachment to earthly things. We muſt deny all ungodlineſs and every worldly luſt. We muſt mortify our members which are upon the earth. In a word, we muſt entirely abandon the cauſe of ſelfiſhneſs, and in no inſtance whatever make our own private, ſeparate happineſs the ultimate object of our purſuit. Inſtead of this, we muſt be governed by that principle of benevolence, which, in the language of the apoſtle, "ſeeketh not its own." The man, who is governed by this noble principle, derives *his* happineſs from the happineſs of *others*. To ſee the honour and glory of God, and the good of the moral ſyſtem advanced to the higheſt degree, affords him ſupreme delight. His regard for the happineſs of the univerſe is ſuch, that he is willing to be any where, and to do any thing in his power which will promote it.

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The happineſs of the angels, undoubtedly, conſiſts in ſeeing God glorified and the higheſt poſſible good of the intelligent ſyſtem promoted. This is the only intereſt to which they have any real attachment. Their whole ſouls are abſorbed in it. This alſo conſtitutes the moſt important intereſt of every good man on earth. It is the great object, the advancement of which he is ſeeking. In the exerciſe of the chriſtian temper, he is willing to deny himſelf of every thing which ſtands oppoſed to this great and glorious intereſt. This is the very temper which the goſpel requires all men to poſſeſs. Inſtead of ſubordinating the good of the univerſe to their own private, ſeparate intereſt, they ſhould always ſubordinate the latter to the former. Such a temper of heart is indiſpenſably neceſſary to the enjoyment of heaven. But becauſe the goſpel requires ſuch a temper, and condemns every thing which is incompatible with it, the wicked diſlike and oppoſe it. Nor is it ſtrange that they do, for there is not a ſingle thing in the goſpel calculated to gratify a proud, ſelfiſh heart. To ſuch it never propheſies good, but the greateſt poſſible evil. "Wo to the wicked, it ſhall be ill with him!" The wicked man might as well be happy in heaven with his preſent temper of mind, as be pleaſed with the goſpel. As there is nothing in heaven ſuited to gratify the taſte and reliſh of a ſelfiſh heart; neither is there any thing in the goſpel, when rightly underſtood, ſuited to gratify ſuch a heart. If the wicked ſuppoſe themſelves pleaſed with the goſpel, they are under awful ſelf-deception and deluſion. Notwithſtanding their reaſon and conſcience teſtify, that the goſpel is true and worthy of approbation, their hearts ſay it is falſe and hateful. And ſince mankind are not governed by reaſon, but by their *hearts*, or, in other words, by the *taſte*, or *temper* of their minds, it is not ſtrange that ſo many explicitly deny the divinity of the goſpel, and repreſent it as a cunningly deviſed fable. We are always unwilling to credit news which is diſagreeable to our feelings; and which, if true, muſt operate much to our diſadvantage. It is ſo in the caſe before us. If the goſpel is true, the ſituation of the wicked is deplorable beyond deſcription. Being earthly, ſenſual, ſelfiſh, enemies to God and to all righteouſneſs, they are totally unqualified to participate in the joys and employments of holy beings, and every moment liable to be ſeparated from thoſe objects to which they are ſupremely attached, which are the only ſources of their happineſs, and to be engulfed in the lake of unquenchable fire. Nor can they poſſibly eſcape theſe evils but by the moſt ingenuous ſorrow for their paſt offences, deep humility and ſelf abaſement, and a thorough reformation of heart and life. But heaven on theſe ſelf-denying, humiliating terms, is to the wicked more dreadful than the deepeſt hell. They had rather be damned in

their sins, than saved from them. Like the rich young man in the gospel, they had rather part with Christ than renounce their attachment to the world.

That the gospel ever was rejected for want of evidence to prove its divinity, is an idea totally inadmissible. This is not the origin of infidelity. Did the gospel give licence to sinful gratification, and promise the patrons of vice everlasting happiness, were the evidence in favour of its veracity but the one half as great as it now is, it would instantly be embraced by those who have hitherto rejected it. It is rejected not for want of evidence to prove its divine original; but because it is so pure and holy. Its precepts are totally incompatible with the sensuality, pride and selfishness of human nature. Hence it has been the object of the wicked in every age, who have not become so impatient of its restraints as openly to reject it, to explain away its most distinguishing doctrines, and construe the whole in a way consistent with a refined system of selfishness. Hence they are enraptured with those preachers of religion, who never say any thing to disturb their drowsy consciences, but prophesy smooth things, and daub with untempered mortar. The Jews were not the only nation of whom it might be said, "This is a rebellious people; lying children; children that will not hear the law of the Lord; which say to the seers, See not, and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy deceits." This disposition is characteristic of the human heart in its impenitent, unregenerate state.

[*To be continued.*]

For the Massachusetts M. Magazine.

LETTERS

From Adelphus to Eusebia on modern, fashionable Amusements.

(Continued from p. 88, vol. ii.)

LETTER III.

DEAR SISTER,

"THE numberless schemes of religion in vogue throughout the world," say some, "render it impossible for us to know, what is right and what is wrong, what is truth and what is falsehood." But such a sentiment is unworthy a reasonable creature, and repugnant to the goodness of God. Our Creator has been pleased to endow us with reason and conscience, that we may discover the truth, and feel our obligation to love it. He has given us a revelation of his will, "for a light

light to our feet, and a lamp to our path." With these advantages it demonstrates deep depravity to complain of uncertainty in matters of faith and practice. These doubts generally arise from idleness, prejudice, or an unwillingness to admit the truth. The voice of truth is unpleasant to the ears of the wicked. The sentence of the judge is disagreeable to the convicted culprit. When passion craves indulgence, the understanding is often made to assent to its imperious mandates.

The young and gay, sanguine in the career of pleasure, endeavour to justify their conduct. "We would abandon any conduct, which is unbecoming. We would do injustice to none. A little INNOCENT amusement surely does not indicate a wicked heart. We intend to reform our levity, and become serious at a proper time. We hope the follies of our youth will be pardoned, and we considered good Christians." I do not pretend, that these are your sentiments; though your unwillingness to see the impropriety of balls, &c. induces me to suppose, that your views of Christianity are very incorrect; and, unless they are altered, I am persuaded, they will be of no advantage to you; but, on the contrary, will increase your guilt and misery.

In my last, I endeavoured to show the futility of what you call the arguments in favour of Polite Amusements. How well I succeeded, must be left with you to determine. I had not time to attend to all the particulars, which you thought proper to urge. Those were chosen, upon which you seem mostly to rely, and which are most frequently adduced.

I shall now attempt to show the impropriety of such amusements, as gratify the thoughtless world. You believe, that the heart of the sons of men is fully set in them to do evil. It is safe to conclude then, that any thing morally agreeable to their natural disposition is wrong. To suppose, that a heart, entirely wicked, ever loves what is morally good or holy, is as absurd, as to suppose, that we can love and hate the same object in the same respect, and at the same time. For wickedness consists in loving what is wrong. And the imagination of man's heart could not be *only* and *continually* evil, if holiness were *at any time* agreeable to him. The amusements, which you advocate, are pleasing to the most abandoned sinners. They gratify the openly vicious and profane. These characters seek nothing worse, than self-gratification. Now if your motive be the same with theirs, your conduct must be unjustifiable.

Conscience, if we properly attend to its dictates, will tell us, that it is wrong to act from a motive, inferior to the highest. And scripture informs us, what that motive is. "Thou shalt love the Lord thy God with *all* thy heart, with *all* thy soul, and

and with *all* thy mind. Whether ye eat or drink, or whatever ye do, do *all* to the *glory of God.*" We are commanded to do all things *heartily* as unto the *Lord.* But it is never pretended, that amuſements are purſued for this end. All are ready to allow, that they are purſued for ſelf-gratification. Hence it undeniably follows, that they are unlawful. God no where requires balls and promiſcuous dances.

Various paſſages of ſcripture plainly ſhow the unlawfulneſs of the amuſements now under conſideration. In the 13th chap. of Romans, the apoſtle ſays, "Let us caſt off the works of darkneſs, and let us put on the armour of light." In explaining the parable of the ſeed, which fell among thorns, Luke 8th, Chriſt ſays, "And that which fell among thorns, are they, which, when they have heard, go forth, and are choaked with the cares, and riches, and *pleaſures* of this life." And Solomon ſays, "the heart of *fools* is in the houſe of mirth."

The nature and requirements of the religion of Chriſt make it evident, beyond all reaſonable doubt, that worldly pleaſure is unlawful. It is our indiſpenſable duty to become the diſciples of Chriſt. But in order to this, we muſt ſacrifice all our ſelfiſh, worldly deſires. "And he ſaid unto them all, if any man will come after me, let him *deny himſelf*, and take up his croſs *daily*, and follow me." No man can ſerve two maſters. Ye cannot ſerve God and mammon." Believe me, Euſebia, religion is of ſuch a nature, as to engage the whole ſoul. Here is no room for a divided opinion and practice. If you obey Chriſt, you muſt oppoſe the world. If you love holineſs, you muſt hate ſin. If you eſteem the reproaches of Chriſt greater riches, than the vanities of this world, renounce the trifling amuſements of the young, not almoſt, but altogether.

Religion is compared with a race, a warfare. "Put on the whole armour of God." "What I ſay unto you, I ſay unto all, watch." Chriſtians are required to exerciſe the utmoſt care and watchfulneſs over their hearts and lives. "Watch and pray, that ye enter not into temptation." Scenes of amuſement abound with various temptations to ſin. Every idle word, and every unlawful deſire are forbidden; and it is moſt certainly our duty to avoid all occaſions of evil.

The world is repreſented as hating and perſecuting Chriſtians. "He, that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution." But were it lawful for Chriſtians to partake of the amuſements of the world, they would never be perſecuted. Then would the offence of the croſs ceaſe. Chriſtians are therefore under obligations to live in ſuch a manner, as will incur the odium and reproach of unbelievers.

By joining with your young companions in amuſements, you are inſtrumental of hardening their hearts, of making them

them more thoughtleſs, and of rendering it more unlikely, that they will ever turn from their evil ways. Will you, for the vain, unſatisfactory pleaſure of a few hours, dare to increaſe the guilt, and aggravate the condemnation of your fellow ſinners? I have but juſt time to ſuggeſt theſe particulars. Conſider the infinite diſproportion between time and eternity. Conſider the natural tendency, and the common effects of amuſements. They naturally tend to promote idleneſs, luxury and debauchery. They are directly oppoſed to the ſpirit of the goſpel. If you really deſire to know the truth, a proper attention to theſe things will, I am perſuaded, convince your doubting mind.

That we may be able to believe like Chriſtians, to live like Chriſtians, and to die like Chriſtians, is the prayer of

ADELPHUS.

N. B. *Who are the leading characters of balls and aſſemblies and promiſcuous dances of the ſexes? Are they devout and praying Chriſtians? Who preſides at theſe jovial interviews? Chriſt or the prince of this world? Were you, Euſebia, on your death-bed, would you ſend for your aſſociates at balls to pray with you, or for devout Chriſtians, who diſapprove promiſcuous dances? Who are the apparent candidates for heaven, thoſe who excel in dancing, or thoſe who excel in praying? Can you go into your cloſet previouſly to a dance, and on your knees beg God to give you and the company a devout dance? If not, never, never go to a dance again. For we ought never to engage in diverſions which God has not inſtituted, and on which we cannot conſiſtently and in a holy manner aſk his bleſſing. O, Euſebia, "in all thy ways acknowledge God, and he will direct thy paths." But if you forget him, he will forſake you.*

(To be continued.)

LETTERS ON SOLITARY DEVOTION.

(Continued from p. 98.)

FROM *PASCAL* TO *JULIA*.

LETTER XVIII.

MY DEAR JULIA,

THE ſtate of which you now complain, is, I acknowledge, much worſe than the former. To be ſottiſhly ſtupid without any ſenſe of God, and divine things, to be callous to the claims of duty, realizing ſcarcely at all the loſs which follows diſtance from God, or the criminality of ſin; though it cannot be ſo diſtreſſing, as diſtreſs ſuppoſes perceptible feeling, is yet much more to be deprecated than pungent grief. I did hope that

you

you would not be the ſubject of this greateſt of all evils. And yet, why ſhould I hope ſo, when it is ſo far from being uncommon? The concluſion from this is not to be readily admitted that you have no religion. But how ſhall I apologize for ſtupidity? One knows not how to treat it with much gentleneſs. Who can be reconciled to the thought, that any real Chriſtian, who has taſted that the Lord is gracious, ſeen ſpiritually the glory of the dear Immanuel, and vowed, by the moſt ſolemn public as well as private engagements, perpetual allegiance to him, ſhould ſink into an unfeeling and ſtupid ſtate of mind? Of all other things it is the moſt diſguſting. It is abſolutely horrible. Such a reverſe of what we ought to be, of what Chriſt and his apoſtles were; of what the precepts and honour of Chriſtianity demand, is hardly ſupportable. In you, favoured as you have been with the bleſſing of a ſtrong hope, it is peculiarly inexcuſable. How can I forgive you, how can you forgive yourſelf, that you thus requite the Lord for all his kindneſs? If any creatures in the univerſe ought to be feelingly alive, prompt at every call of duty, ready to every good work, repleniſhed veſſels of love, the diſciples of Jeſus Chriſt ought to be ſo. Inſenſibility is perfectly incongruous to their profeſſions, and their hopes. In vain do we look for religion any where but in feeling, and in the ſpontaneous expreſſions of it. Holy feeling conſtitutes the life and happineſs of the heavenly world. Without it that bliſsful region would be nothing but a joyleſs waſte. When Chriſtians meet each other without the glow of affection, they meet and part as ſtrangers. When they worſhip together, or in ſecret, in this ſtate, it is almoſt with the dulneſs of the mere formaliſt. Religion gets little honour from them while in ſuch a frame. Their light does not ſhine. Their aid to others is ſo feeble, that they almoſt injure the cauſe they ſeem to befriend. Love is the only ligament of minds. This muſt unite, or they are aſunder. With reſpect to unſanctified perſons, the influence of this inſenſibility is pernicious. Conviction of the truth and of the reality of religion, wear off from the hearts of worldly men when they ſee profeſſors as indifferent to its real intereſts as they are. And ſo we ſhall appear to them in proportion as inſenſibility creeps upon us. Sinners know that the Chriſtian is repreſented in the ſcriptures as a living, feeling, active character; preſſing on continually towards the mark for the prize of his high calling in Chriſt, and diſcern readily that tacit denial which is given to theſe repreſentations in the indifferency of the profeſſor. O how ungratefully do we treat our bleſſed Lord! How do we undervalue the unlimited riches of his ſalvation, when lukewarmneſs beſots us? Awake, I beſeech you, my dear ſiſter, out of this lethargy. Shake yourſelf from the duſt, O captive daughter of Zion; and

be.

be thou like a roe, or a young hart upon the mountains of Bether. Say, "I will ariſe and go about the city in the ſtreets; and in the broad ways I will ſeek him whom my ſoul loveth." Cry, "Draw me, I will run after thee." The addreſs of our deareſt Lord is, "Behold, I ſtand at the door, and knock; if any man open the door I will come in to him, and ſup with him, and he with me." The difficulty is, you have ſhut this beſt of friends out of your heart. You have ſlighted his company. You have reſigned yourſelf to ſome ſort of ſpiritual adultery. This vile commerce, though it be internal only, muſt be abandoned. Return with weeping and mourning to Chriſt. What, Julia ſtupid! Julia! ſhe who began ſo well, who promiſed ſo much, who has gained the eſteem of her chriſtian friends by the lovely vigour of her piety; lately the blooming flower, now the winter bitten, leafleſs ſhrub? What! ſo ſtupid, by your own confeſſion, as, through mere coldneſs and indifferency, to omit the ordinary exerciſes of ſecret prayer! What, turn away from God, from Chriſt, from all holy objects! Put religion aſide as a matter of mere occaſion! Is this worthy of a diſciple of Chriſt? Is this to grow and flouriſh like a cedar of Lebanon? Is this to ariſe, and trim your lamp? I tremble for you, my ſiſter. O how ſhocking it would be if Julia ſhould be found at laſt a poor Chriſtleſs ſinner; and be mingled with all the enemies of God in hopeleſs ruin! Hoping to hear better things of you, and that you and your Redeemer have had a pleaſant meeting, I remain with great concern for you, Yours, &c.

LETTER XIX.

NAY, Julia, I did not mean "to plant daggers in your heart." I meant to reprove you: for ſtupidity deſerves it. I love you too well to ſuffer you to remain unfeeling to the infinite objects of your religious concern. Yet for worlds I would not drive you to deſpair. Perhaps you have taken more of reproof than my words were deſigned to convey. But in fact I wiſh you to take a pretty large ſhare. Surely it is very imprudent, it is quite aſide from the path of duty, to neglect prayer becauſe we feel comparatively dull. This is too quakeriſh. Is this the alternative to get rid of dulneſs? Are we to expect to be freed from our ſtupidity in the neglect of duty? Is not flight to God in importunate prayer, the ready way to recover our ſenſibility? Have we forgot the promiſe, "they that wait upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as eagles, they ſhall run and not be weary, and they ſhall walk and not faint?" Yet I did not intend to reduce you to the concluſion, that you have no religion. You ought not to abandon your hope from any thing I have ſaid, or from

from any thing in your circumſtances. If your ſtupidity gave you no degree of uneaſineſs, I ſhould indeed be terrified reſpecting you. But it is in ſome degree at leaſt your burden. It is your burden becauſe of its inherent baſeneſs; becauſe it involves ſo much the abſence of the lovely ſenſibilities of religion. This implies that you have ſome right feelings. Do not then utterly deſpond. If I have ſmitten you, it is poſſible it may be found as an excellent oil. Theſe ſorrows I truſt will have an end. I will not ceaſe to pray for you, and you ſhall hear from me ſhortly. With unabating tenderneſs, I am yours, &c.

(To be continued.)

To the Editors of the M. Missionary Magazine.

Reverend Gentlemen,

THE following letter on the death of an orthodox, promiſing young Preacher, was addreſſed to his bereaved mother by a Lady, who had never ſeen her, but indulged peculiar friendſhip for her ſon. Although it was evidently written without any proſpect of publication, it may, perhaps, be not the leſs uſeful in print on this account. I have leave to ſubmit it to your peruſal and uſe. Yours, &c.

A. R.

——, March 1ſt, 1804.

DEAR MADAM,

WE are called to meet many providential diſappointments, which are truly ſevere. We cannot at preſent ſee why things take place juſt as they do; but of this we may be aſſured, that he who ſuperintends all things is God, and that he ordereth every event, and diſpoſeth of every creature and thing in the wiſeſt and beſt manner. He worketh all things according to the counſel of his own will. He is infinite in wiſdom and power, doing whatſoever he pleaſeth in heaven and on earth. A right conſideration of this tends to lead us to the moſt humbling views of ourſelves as entirely dependent on God in every reſpect, and as nothing and leſs than nothing in compariſon with him. Here we may ſee the neceſſity of being reconciled to God in order for happineſs even in this life. Thoſe, who are truly reconciled to his ſovereign will, are the only happy perſons on earth. They can acquieſce in full aſſurance, that whatever he permits, however dark and myſterious at preſent, is on the whole wiſeſt and beſt. In the ſoreſt and moſt trying afflictions they will not deſpiſe his chaſtenings, nor faint when he rebukes them. When he takes from them their deareſt friends and moſt intimate connexions, they will acknowledge his juſtice, and ſay (at leaſt in their hearts) let him do what ſeemeth

ſeemeth him good; he gave and he hath taken away, and bleſſed be his name.

This, *dear Madam, you* are taught by ſcripture and experience. The hand of God has touched you in a peculiarly trying manner. With a blow he has deſtroyed your expectation, and ſtripped you of *one* near and dear. Your loſs is weighty, but mourners muſt be ſtill. Be not too much caſt down, for God has done it; that Being, whom you profeſs to love, and who is better than ſons and daughters, has ſeen fit to take him away. Say it is well; though he deſtroy the hope of man, he will not do wickedly. Darkneſs for a moment may be his pavilion, yet all is bright and glorious around him. But he did not take him away, as we have reaſon to *believe*, before he was prepared to join the ſociety of angels and the ſpirits of juſt men made perfect. His work was finiſhed. Earth could keep him no longer. We hope that he is called to heaven, far from the reach of the painful ſigh, the tear of bereavement and the agonies of death. His reſignation to Providence, his willingneſs to give up his earthly all and to have the deareſt ties diſſolved, his deſires after God in Chriſt, and thoſe immortal pleaſures, which flow at his right hand, his brokenneſs of heart for ſin, his admiration of ſovereign grace, and his readineſs to lay down his life for the ſake of Chriſt and his religion, give ſuch evidence of his preparedneſs for thoſe bleſſed manſions of glory, which are kept for the righteous, as muſt conſole fainting mourners and raiſe their hearts in new acclamations of praiſe to Him, who has ſo much compaſſion on a fallen, guilty race, as (at leaſt) to ſave ſome. This may encourage the Chriſtian to perſevere in holineſs; and likewiſe convince the ſinner that nothing but pure religion will ſupport the ſoul in the laſt moments of nature.

The memory of the juſt, oh! how bleſſed. It brightens when they leave us, and gives conſolation though we ſee them no more. A friend is dead, but we have reaſon to believe that he *lives*, that he now lives in that exalted *ſtate*, where the employment of every inhabitant is noble and bleſſed. Why, then, do our hearts bleed with ſorrow and our eyes flow with tears? Chriſt ſaid to his diſciples a little before his death, "If ye loved me, ye would rejoice becauſe I go unto the Father." And can we not rejoice, when a ſaint is gone to be with Chriſt and the Father, where he is unſpeakably more happy than we can poſſibly imagine? Alas! ſuch are we, while in this imperfect ſtate, we ſee ſo little of the perfections of God, that when aſſaulted with ſore and trying afflictions, inſtead of conſidering that all things ſhall work together for the glory of God and the good of thoſe who love him, we are apt to turn to ourſelves and ſay, All theſe things are againſt us. It is neceſſary that we have a

tender ſenſe of God's afflicting hand. We muſt neither deſpiſe the rod nor faint under it. Whom the Lord loveth he chaſteneth, and ſcourgeth every one, whom he receiveth.

You, perhaps, wonder why a ſtranger ſhould trouble you with a ſcrawl; but, dear Madam, permit me to tell you, that though I am a ſtranger to your perſon, I am not to your character. I have ſo often heard of your faith in Chriſt and your benevolence and charity to the needy and afflicted, that I admire and love you. I ſhall never forget you. I have a particular reſpect for your family. May the Lord proſper them and ſpare them to you for a bleſſing.

May this find you enjoying every bleſſing, that can be conducive to your preſent and future happineſs. I ſhould be highly gratified with a letter from you, and hope that you will write to me, that is, if you have an opportunity which you may improve without injuring yourſelf or neglecting more important objects.

Pleaſe to accept this as an aſſurance of my moſt cordial reſpect and laſting friendſhip. M. S.

Mrs. ——

To the Editors of the Massachusetts M. Magazine.

Gentlemen,

If you think the following, written by a youth, who did not deſign it for the public, conſiſtent with the intention of your Magazine, you have liberty to inſert it.

CHARITY forbids us to entertain an unfavourable opinion of our fellow-creatures without ſufficient evidence. But it does not forbid us to believe the truth; it does not forbid us to believe what Jehovah himſelf has declared. When we look into the ſacred volume of truth, and find it recorded that the *carnal mind is enmity againſt God*; that in conſequence of the apoſtacy all men have become enemies to God; rebels againſt his law and government; *dead in treſpaſſes and ſins*; would it not be preſumption to ſay, man is but partially depraved, and his infantine days innocent and holy?

Terrible indeed would the conſideration be, that we are under the condemning ſentence of God's holy law; "O if my ſoul were form'd for wo, how would I vent my ſighs!" But ſilence every murmuring tongue, away every tear. There is peace on earth, and good will toward the ſinful children of men. The Saviour comes. The Lord of life and glory has bowed

bowed the heavens, and come down. The Prince of peace, the Almighty, aſſumes human nature to reconcile heaven to earth, and earth to heaven.

But how are we to be benefited by his atonement? How may we eſcape the wrath to come? Hear what the Mediator ſays, Except ye repent, ye ſhall all periſh. He began his miniſtry of reconciliation by preaching repentance; and ſent forth his diſciples to command men every where to repent. This is the firſt duty, that fallen men can exerciſe. Whatever is done before this, proceeds from a rebellious heart. Though men may comply with the external duties of religion, and frequently *ſpread forth their hands to pray*, before they comply with this reaſonable command; yet who has required this at their hands? Certain it is, that neither he, who came from heaven to publiſh the will of God to men, nor his miniſters, as ſuch, ever commanded men to do any thing before true repentance; but have every where repreſented this to be an immediate duty, and men, previouſly to their complying with it, to be in a ſtate of enmity againſt God. Could we reaſonably expect to prevail on our offended Sovereign to ſhow us mercy, to pardon our rebellion, and to receive us into his favour, while we hold faſt the weapons of our rebellion, and ſay in our hearts, We will not have him *to reign over us?* For this is the character, and this the language of every impenitent heart. All the ſacrifices, offered before repentance, are offered with ſtrange fire, which is adding ſin to ſin.

But does not every perſon repent? Yes, every perſon exerciſes ſome kind of repentance. Even that traitor, who for thirty pieces of ſilver betrayed his Maſter, *repented, went away, and hanged himſelf.* The vileſt of men, and even the miſcreants in the regions of deſpair may be, and probably are, ſorry for what they have done; and deſirous of recalling what is paſt. They may confeſs with the greateſt anxiety, horror, and diſtreſs of mind, that they are ſinners. This is repentance unto death; it is the expreſſion of a ſelfiſh, rebellious heart in the view of puniſhment. But repentance unto life is what the goſpel requires. This does not proceed from the fear or experience of miſery. It conſiſts in hating the nature of ſin, and loathing one's ſelf on account of having been a ſinner. As we all naturally love ſin, and hate holineſs, a perſon in truly repenting changes his mind from loving ſin to loving holineſs; or, in other words, throws down the weapons of his rebellion, and cheerfully ſubmits to the government of God. With deep ſubmiſſion he mourns, that he has been a ſinner, and that his heart is no more inflamed with holy love. He has no deſire, however, all things conſidered, that his paſt ſinful actions ſhould be recalled,

called, but is willing to truſt the event of them to the diſpoſal of that Being, who makes the *wrath of man to praiſe him.* Hence true repentance is the firſt exerciſe of a regenerate heart; it is a holy exerciſe, and of courſe affords unſpeakable happineſs to the ſoul. The other holy exerciſes will moſt aſſuredly follow this. Where a good work is begun, it will be continued.

As reaſonable beings, ought we not to conſider ſeriouſly, whether we have ever experienced true repentance? For if we have not, we have no part nor lot in the atonement of Chriſt. It only ſerves to aggravate our guilt, and leaves us under that law, which extends to every thought, and which knows of no mercy; that law, which condemns us for the leaſt fault, and which we have repeatedly violated. If we have continued to neglect this all important duty till the preſent time, our ſituation is truly alarming. Life is ſhort and uncertain, and we unprepared for death. He who rules in the heavens will be juſt; and juſtice requires him to treat all according to their characters. Worldly comforts are failing us; and we have no friend in the univerſe, who can afford us any real happineſs. For if God be againſt us, who can be for us? Could any perſon with propriety call us enthuſiaſts for being ſeriouſly alarmed in ſuch a ſituation as this? Can we mourn the loſs of dear friends, purſue with diligence our worldly concerns, feel anxiouſly concerned about our future ſituation in life; and yet neglect this conſcious principle within us; this immortal part, which muſt ſurvive the wreck of nature, and exiſt in endleſs woe, unleſs prevented by ſpeedy repentance? We are now petitioners of hope; life and death are at this time ſet before us; nothing prevents our immediate repentance, but our own unwillingneſs. One moment's delay may prove fatal. We cannot plead the leaſt excuſe. God is under no obligations to make us willing to repent. To flatter ourſelves, that we ſhall repent at ſome future time, is not only dangerous, but extremely abſurd. For that, which prevents us from repenting *now*, will forever prevent us, unleſs it is removed by the ſovereign grace of God. And can we reaſonably expect to obtain his grace by continuing to rebel againſt him? Should any contend, that he can repent without ſovereign grace, he is equally unreaſonable in neglecting it for a moment; for beſide his continual expoſedneſs to endleſs ruin, he is making the work ſtill harder, increaſing the magnitude of his ſins, and doing what he means to wiſh he had not done; and at the ſame time neglects to prove by actual experiment the fallacy of the doctrine of ſovereign grace, while he contends, that he is capable of doing it.

Let us not deceive ourſelves with a falſe repentance, nor preſumptuouſly expect a more favourable opportunity; ſince [illegible] *commands all men, every where, to repent.*

JUVENIS.

CONSTITUTION AND RULES

Of the CONGREGATIONAL SOCIETY of the STATE of NORTH-CAROLINA, for promoting the INTERESTS of RELIGION.

It having been propoſed by the Congregational Aſſociation of South-Carolina, to form amongſt the piouſly diſpoſed in the ſeveral congregations under their care, a Society for promoting the intereſts of religion,

We, the Subſcribers, having concurred in that important deſign, and entered into engagements to pay ſeverally the ſum propoſed by the Aſſociation in order to our becoming Members of ſaid Society; do hereby agree to, and adopt the following Conſtitution for our future order and regulation in our proceedings.

ARTICLE I.

The Style and Title of this Society ſhall be, The Congregational Society of the State of South-Carolina, for promoting the Intereſts of Religion.

ARTICLE II.

The energies of the Society ſhall be employed in diſtributing bibles, and other books of practical piety amongſt the poor, and in ſending Miſſionaries to ſuch parts of our country, either in the State of South-Carolina or elſewhere, as are deſtitute of miniſters and of the means of ſupporting them.

ARTICLE III.

The books diſtributed by the Society, and the Miſſionaries employed by them, ſhall be always ſuch as ſhall inculcate the following doctrines, viz. Thoſe of three co-equal perſons in the one only ſelf-exiſtent, eternal, unchangeable and all perfect Jehovah, the Creator of all things and the Sovereign of the univerſe; the union of the divine and human natures in the perſon of the Lord Jeſus Chriſt; the fall of the whole human race in our firſt parents, from the ſtate of rectitude and happineſs in which they were created; the juſtification and ſalvation of thoſe who belong to the election of grace, through the atonement and righteouſneſs of the Lord Jeſus Chriſt, the only Mediator between God and men; the regeneration and ſanctification of thoſe who truly believe in Jeſus Chriſt, by the agency of the Holy Spirit; the certain preſervation of believers in a courſe of holineſs, by the power of God, through faith in the Redeemer, to eternal life; the general reſurrection of the bodies of the juſt and of the unjuſt; the day of final judgment, when all mankind ſhall ſtand before the tribunal of Chriſt, and give an account of themſelves to him, as their Supreme Judge, and the everlaſting duration of the happineſs and of the miſery to which

which the righteous and the wicked ſhall be reſpectively adjudged by his impartial ſentence.

ARTICLE IV.

The funds of the Society ſhall be raiſed by the annual ſubſcriptions of its members, and by donations, contributions or legacies of all ſuch perſons as are diſpoſed to favour the deſign of the inſtitution.

ARTICLE V.

Agreeably to the rule propoſed by the Aſſociation and already acted upon, there ſhall be, for the more orderly conducting the buſineſs of the Society, a Preſident, Vice-preſident, Treaſurer and Secretary, and a board of Directors.

ARTICLE VI.

The election of theſe Officers ſhall be annual, at the time and place of the anniverſary meeting of the Society, and ſhall be determined by ballot.

ARTICLE VII.

The annual ſubſcription of each member ſhall be not leſs than five Dollars, and every perſon admitted to membership muſt pay not leſs than five Dollars on his or her admiſſion as a gift to the Society; and perſons complying with theſe terms may be admitted with the approbation of a majority of the board of Directors.

ARTICLE VIII.

It ſhall be the duty of the Preſident to take care that order and decorum be preſerved in the meeting of the Society, to ſtate ſuch queſtions and buſineſs as may be properly before the meetings, to give a caſting vote on any queſtion on which the meeting may be equally divided, and to call ſpecial and occaſional meetings agreeably to the Conſtitution.

ARTICLE IX.

In the abſence of the Preſident, the Vice-preſident ſhall take his place and perform his duties.

ARTICLE X.

The Treaſurer ſhall take charge of all bonds and other ſpecialties and monies belonging to the Society, and ſhall keep the ſame ſubject to the draught or order of the Directors, as from time to time they may deem neceſſary for anſwering the purpoſes of the Society; and for the due and faithful diſcharge of his office, he ſhall give bond to any two of the Directors who ſhall be named by that board, who in that caſe ſhall be conſidered as Truſtees for the Society, in the ſum of double the amount of all the ſpecialties and monies that ſhall be put into his hands by the Society at the time of his entering into office, and the bond ſo given ſhall be recorded in the book containing the tranſactions of the Society, and then depoſited in the hands of the Preſident.

ARTICLE

ARTICLE XI.

The board of Directors ſhall be compoſed of ten Members, five of whom ſhall be miniſters as long as there ſhall be ſo many miniſters, members of the Society; but in caſe at any time there ſhall not be ſo many miniſters members, then the board ſhall be filled up by ſuch other members as ſhall be choſen by the Society by ballot.

ARTICLE XII.

There ſhall be four ſtated meetings of the board of Directors in the year, in the Independent Church in Meeting-ſtreet in Charleſton, viz. on the ſecond Tueſday of May, on the ſecond Tueſday of Auguſt, on the ſecond Tueſday of November and on the ſecond Tueſday of February, to take into conſideration the ſtate of the funds and to deviſe meaſures for promoting the deſigns of the inſtitution; and they may alſo meet at ſuch other times as ſhall appear expedient to them on their own adjournments.

ARTICLE XIII.

Any five members of the board ſhall be ſufficient to proceed to buſineſs, provided due notice of the meeting has been given to the other members.

ARTICLE XIV.

The meetings both of the Society and Directors ſhall begin and conclude with prayer.

ARTICLE XV.

The Directors ſhall determine, under regulation of the third article, what books ſhall be diſtributed by the Society, and to what amount from time to time; they ſhall alſo be empowered to contract in the manner they may deem moſt for the benefit of the inſtitution, for ſuch books as they think proper to diſtribute, and to draw upon the Treaſurer for the payment of ſuch contracts; they ſhall alſo, under regulations of the third article, examine all candidates for the miſſion under the direction of the Society, and no miſſionary ſhall be employed by the Society, unleſs approved by them: the Directors ſhall alſo determine what pecuniary allowance ſhall be made to the miſſionaries for their ſervices.

ARTICLE XVI.

All orders or draughts upon the Treaſurer ſhall be ſigned by the chairman of the board of Directors, by their order, and ſuch draughts or orders ſhall be the Treaſurer's vouchers for his payment of the ſums for which they are drawn.

ARTICLE XVII.

Special or occaſional meetings (when requiſite) of the Society ſhall be called at the inſtance of the Directors, or any five members

bers of the Society, and notices of the ſame, ſigned by the Preſident, ſhall be forwarded by the Secretary to the ſeveral members.

ARTICLE XVIII.

When any office of this Society ſhall be vacated by death or reſignation, ſuch office ſhall be filled up by the appointment of the Directors until the next following anniverſary meeting.

ARTICLE XIX.

The anniverſary of this Society ſhall be on the Wedneſday after the ſecond Tueſday in May, on which day there ſhall be a Sermon preached in Charleſton by ſuch miniſter as may be agreed upon by the board of Directors, after which a collection ſhall be made for the benefit of the Society, and ſermons ſhall be preached for the above purpoſe of raiſing collections in ſuch other places and by ſuch miniſters as may be fixed upon by the ſaid board of Directors.

ARTICLE XX.

No book ſhall be purchaſed to give away, nor accepted as a gift to the Society for the purpoſe of giving away, unleſs approved by the unanimous voice of the Directors at a regular meeting; nor ſhall any book already approved by them, be eraſed from the Society's liſt of diſtribution, but by a ſimilar unanimous agreement of the Directors.

ARTICLE XXI.

A book ſhall be provided at the expenſe of the Society in which the Secretary ſhall keep a liſt of the members of the Society and a faithful record of its tranſactions, which book ſhall be produced at every meeting of the Society.

ARTICLE XXII.

The Treaſurer ſhall furniſh himſelf with a book or books at the expenſe of the Society, in which he ſhall keep his accounts of the monies and other ſpecialties of the Society in his hands, of all payments made by him by order of the Directors, and of all ſums received by him in behalf of the Society, a fair ſtatement of which he ſhall lay before the Society at their anniverſary meeting.

ARTICLE XXIII.

Perſons deſirous of becoming members of this Society after the ratification of this Conſtitution may apply, by letter or otherwiſe, to the chairman of the board of Directors, and then ſhall be balloted for by that board at a quarterly meeting, and if admitted, on complying with the condition in the ſeventh article and ſigning this conſtitution, they ſhall be enroled in the liſt of the members, and entitled to a vote in all the tranſactions of the Society.

ARTICLE

ARTICLE XXIV.

Fifteen members of the Society ſhall be ſufficient to proceed to buſineſs, but no article of this conſtitution ſhall be altered but by the agreement of two thirds of its members, and that not without notice has been given of the intention of moving for ſuch alteration at leaſt at the anniverſary meeting next previous to that at which the queſtion ſhall be determined.

RATIFIED *and confirmed this tenth day of February*, 1802, *in the Independent Church in Meeting-ſtreet, Charleſton, South-Carolina.*

WILLIAM HOLLINSHEAD,
PRESIDENT.

HUGH PATERSON,
SECRETARY.

CONFERENCE

Between a Calviniſt and Methodiſt on the poſſibility of falling from Grace.

C. GOOD morning, friend. It gives me pleaſure to wait on you to-day. For I am at leiſure and ready to attend to the intereſting ſubject ſuggeſted in your billet.

M. I thank you, Sir, for this friendly reception. I rather feared you would decline the interview on account of the ſubject.

C. Your fears were groundleſs: for I love to converſe with men of candour and information on any theological topic. To ſave time let me deſire you to ſtate your queſtion.

M. Is it not poſſible for good men to fall from grace?

C. You will perhaps think me a ſtrange Calviniſt, for I ſhall anſwer in the affirmative. It is poſſible to fall from grace.

M. Are you, Sir, in earneſt?

C. Surely I am. For if men are free agents both before and after converſion, and not machines, why is it not as naturally poſſible for a Chriſtian to diſbelieve and be loſt, as for a ſinner to believe and be ſaved?

M. But you actually ſurpriſe me!

C. It is hoped your ſurpriſe will not be permanent nor injurious.

M. Let me comprehend you fully. Is it your opinion, while a Calviniſt, that it is poſſible for a real Chriſtian to diſbelieve Chriſt and reject him?

C. Yes, Sir, it is; and I am a ſtrict, ſtaunch Calviniſt too.

M. And do you believe the Bible ſupports the poſſibility of a Chriſtian's falling from grace?

C. Yes, Sir, decidedly and moſt conſpicuouſly.

M. I am really thunder ſtruck.

C. I cannot help it; for I relate the ſimple truth of my heart and theory.

M. Let me, for the ſake of ample ſatisfaction, call your attention to that claſs of ſcriptures, which all able Methodiſts improve to ſupport the poſſibility of falling from grace.

C. With all my heart. The import of Scripture muſt decide the controverſy between Methodiſts and Calviniſts. To the law and the teſtimony forever.

M. What ſhall we think of this text in the 33d of Ezekiel, "When the righteous turneth from his righteouſneſs and committeth iniquity, he ſhall die; but if the wicked turn from his wickedneſs, and do that which is lawful and right, he ſhall live?"

C. We muſt conclude, according to this obvious contraſt, that it is as naturally poſſible for the righteous to fall from holineſs, as for the wicked to riſe to it. In other words, if ſinners have natural ability to become holy, Chriſtians have natural ability to become unholy, and Chriſt's final enemies.

M. You then believe, that the prophet ſupports the poſſibility of falling from grace.

C. Yes; as really as he ſupports the poſſibility of a ſinner's converſion or reformation. If we believe one, we cannot diſbelieve the other.

M. I am more ſurpriſed than ever. But let me, to prevent all miſconception, call your attention to the words of Chriſt in the 15th of John. "I am the vine, ye are the branches. He that abideth in me, and I in him, the ſame bringeth forth much fruit. But if a man abide not in me, he is caſt forth as a branch, and is withered." Now, Sir, what is the import except this, that there is a poſſibility of final ſeparation between the vine and the branches?

C. I grant, without any heſitation, that this is the manifeſt and real import of the paſſage. For Chriſt uſed the ſimilitude to inculcate the neceſſity of unremitting faithfulneſs on his diſciples, in order to ſecure ſalvation. But why, my friend, do you preſent this as a ſolitary inſtance of the nature? For when Chriſt ſays, "Ye are the ſalt of the earth; but if the ſalt have loſt its ſavour, it is thenceforth good for nothing, but to be trodden under foot," he inculcates a congenial ſentiment. To the ſame purpoſe he alſo ſays in a different connexion, "If any man

man put his hand to the plough, and look back, he is not fit for the kingdom of heaven." Surely if there is no poſſibility of falling from grace, we derive no inſtruction from theſe ſimilitudes.

M. I thank you, Sir, for citing theſe texts which have eſcaped the Methodiſts, though as much to the purpoſe as any they have uſed.

C. You are welcome; for truth and not victory is the object. To prevent your being too fond, however, of claiming texts to invalidate the theory of Calviniſts, pleaſe to remember, that the claim muſt be relinquiſhed in caſe of erroneous calculation. If, on examination, all theſe texts directly eſtabliſh a different point, your labour will be more than loſt; for it will expoſe and invalidate your theory.

M. I have nothing to fear from that ſuggeſtion; for I need no aid except from volunteers. Let me then aſk, whether the apoſtle does not advocate the poſſibility of falling from grace, when he ſays, "But I keep under my body, and bring it into ſubjection, leſt that by any means, when I have preached to others, I myſelf ſhould be a caſtaway?"

C. He certainly does; and if there is no poſſibility of falling from grace, we diſcover no pertinency in his expreſſion. He bridled his luſts and ſubdued his appetites to ſave his ſoul. To ſuppreſs the dangerous influence of the fleſh he was the moſt vigilant. How beautiful the connexion! If I do not lay aſide every weight, if I do not run with all my might, I ſhall loſe the prize: for the race and the prize are connected. Nothing can be plainer, than that he conſidered perſonal exertion inviolably connected with ſalvation; and conſequently that there was a poſſibility of his falling from grace. He ſaw his feet on the precipice and trembled.

M. But, let me query a little further. What is the deſign of inſpiration in this paſſage, which Arminians have always urged againſt the Calviniſtic doctrine of final perſeverance; "For it is impoſſible for thoſe who were once enlightened, and have taſted of the heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted of the good word of God and the powers of the world to come, if they ſhall fall away to renew them again to repentance?"

C. Sir, I believe the apoſtle is here addreſſing real Chriſtians, which is evident from the connexion; and I believe there is no pertinency or conſiſtency in the paſſage, except on the principle of the poſſibility of Chriſtians falling from grace. For who, except real Chriſtians, in the appropriate ſtyle of Scripture have been enlightened, have taſted of the heavenly gift, of the good word of God, and of the powers of the world to come? Who except Chriſtians have been made partakers of the Holy Ghoſt,

or

or of the divine nature, and are the ſubjects of ſaving repentance? Surely this deſcription of exerciſes does not correſpond with the experience of graceleſs, unrenewed men; and therefore proves it poſſible for Chriſtians to fall from grace.

M. I find that we are ſtill agreed: but for the ſake of farther ſatisfaction permit me to call your attention to ſeveral other texts which appear to be rather hoſtile to the Calviniſtic doctrine of final perſeverance.

C. With all pleaſure; for the truth is precious beyond all eſtimation.

M. What then is the apoſtle's object when he ſays, Heb. x. 14. "For if we ſin wilfully after that we have received the knowledge of the truth there remaineth no more ſacrifice for ſins?" He alſo adds, while attending to the deſtruction of thoſe who violated the law of Moſes: "Of how much ſorer puniſhment ſuppoſe ye ſhall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was ſanctified an unholy thing, and hath done deſpite unto the ſpirit of grace?"

C. The apoſtle's object, Sir, in theſe and all ſimilar paſſages is to preſs the abſolute neceſſity of final perſeverance in order to obtain ſalvation.

M. What is your expoſition of this text; "Now the juſt ſhall live by faith; but if any man draw back, my ſoul ſhall have no pleaſure in him?"

C. It is this; there is a poſſibility of the Chriſtian's falling from grace, or of drawing back to perdition: otherwiſe this hypothetical mode of expreſſion is deſtitute of inſtruction. Accordingly the apoſtle ſays, in the next verſe: "But we are not of them who draw back unto perdition; but of them who believe to the ſaving of the ſoul."

M. I tell you, Sir, I am really amazed.

C. At what, my friend?

M. At your coincidence with Methodiſts who advocate the poſſibility o[illegible]ans falling from grace.

C. I am [illegible]ethodiſt; and there is no [illegible] for amazement [illegible] my conſtruction of the te[illegible] been exam[illegible]view things correctly. have you [illegible]dinal texts in mind ment diſpr[illegible]everance but as the t[illegible] enumerate[illegible] *C.* Th[illegible] amazed t[illegible] *M.* W[illegible]

C. Becauſe the texts already mentioned, and a thouſand more of the ſame import, are nothing to your purpoſe; for they only urge the neceſſity of conſtant faithfulneſs, becauſe it is naturally poſſible for Chriſtians to fall from grace. They prove that perſevering faith in Chriſt is the condition of ſalvation; but not that any good man ever did, or ever will finally fall from grace.

M. But how, Sir, is all this? For I verily thought you coincided with me, in the conſtruction of thoſe texts which invalidate the doctrine of final perſeverance.

C. The miſtake, Sir, is yours. For inſtead of acceding that the texts we examined diſcarded the Calviniſtic doctrine of final perſeverance, I only held that they prove the natural poſſibility of falling from grace, and the neceſſity, the abſolute neceſſity of unremitting faithfulneſs in order to be ſaved.

M. And do you after all hold to the doctrine of final perſeverance?

C. Yes, Sir, as firmly and decidedly as I believe the perpetuity of the throne and exiſtence of Deity. Accordingly ſays the great Shepherd; "My ſheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they ſhall never periſh; neither ſhall any pluck them out of my hand. My Father who gave them me is greater than all, and no man is able to pluck them out of my Father's hand."

M. Sir, I now wiſh to underſtand your theory rather than to diſpute it. "How can theſe things be?"

C. There is no perplexity attending them. This, Sir, is a ſtate of probation and not a ſtate of confirmation. As the apoſtate angels and men were probationers till they violated God's command; ſo all Chriſtians on earth are in a ſtate of probation, and therefore have natural ability to fall from grace. For it is abſurd to ſtyle Chriſtians probationers, unleſs they are capable of proving themſe[illegible] final enemies of Chriſt as well as his final friends. [illegible] this conſideration Chriſtians have no alternativ[illegible] eath, and are not in a ſtate of probation. You [illegible] hat Chriſtians are probationers.

M. Sir, I ſee it; and I ſee that thoſe who have natural ability to keep the ſtrait and narrow way which leads to eternal life, have alſo the ſame ability to forſake it, and prefer the broad road which leads to deſtruction. For he who has ability to act rightly has equal ability to act wrongly.

C. Yes, Sir, the neceſſity of dying faith in order to ſalvation proves the equal neceſſity of living faith. For living men are dying men, and know not how ſuddenly and unexpectedly they ſhall be ſummoned to appear before their Judge. Hence the neceſſity of all thoſe exhorting texts we have examined which not only prove the neceſſity of faith at a dying moment, but the poſſibility of being arreſted by death while deſtitute of it. Hence we infer,

1. That Arminians or Methodiſts cannot diſprove the doctrine of final perſeverance. For the texts they preſs for this purpoſe are volunteers to urge the neceſſity of perſeverance on the natural poſſibility of a final failure. The Bible, while Chriſtians are ſaved by the merit of Chriſt only, obliges them to perſevere in holineſs as though their ſalvation were attainable by their own perſonal faithfulneſs.

2. We infer that the doctrine of the ſaints final perſeverance does not, as Arminians pretend, flatter careleſs and licentious characters. Chriſtians, even the beſt Chriſtians, muſt work or die. Like Paul they muſt bridle their luſts and reſtrain their appetites; they muſt keep under their bodies and bring them into ſubjection; they muſt run with the utmoſt vigour, and reſolutely fight the good fight of faith, till death ſhall terminate the conflict; or they will loſe the prize and deſtroy their ſouls.

3. We have reaſon to fear there are many falſe profeſſors of religion. For there are but few church members who appear to be ſuitably diſengaged from temporal objects and ſuitably attentive to the high concerns of the eternal world.

4. We infer that men muſt be addreſſed on the ſubject of duty according to the natural ability they poſſeſs, and not according to their deſtitution of it. For neither the decretive will of God, nor his elective will, nor the univerſality of his government, nor any influence whatever interferes with man's voluntary agency. Men are free, and the univerſe is full of motives to induce all right volitions and to ſuppreſs all wrong volitions.

M. I confeſs your conſiſtency; and will farther examine the ſubject. For the Bible is a harmonious book.

C. Think of theſe queſtions.

1. Have the non-elect natural ability to believe? For God has determined they ſhall not.

2. Have

2. Have the elect natural ability to diſbelieve?

3. Could man be a moral agent if deſtitute of natural ability to do rightly and wrongly?

FAREWEL.

TO THE READERS AND PATRONS OF THIS MAGAZINE.

MY DEAR FRIENDS,

THOUGH you may find yourſelves "a little flock," "a few names" in the neighbourhood where you live, yet perhaps more are engaged in the good work of enlarging the Redeemer's kingdom, than you may imagine. It is always pleaſant to know, that good and wiſe men think and act with us; but never is it more ſo, than in our exertions to promote true religion. I truſt, therefore, the following ſketch of facts, from authentic documents, may be encouraging. They are glad tidings of Zion's proſperity.

At the mention of Miſſionary labours, the ſociety of London neceſſarily riſes to view. Like a beacon on the top of a hill, it gives light far and wide. The good they have done baffles all calculation. The iſlands of the Pacific ocean early attracted their attention. As early as Auguſt, 1796, they had purchaſed a ſhip, the Duff, and procured twenty-nine Miſſionaries, who ſailed from London on the 10th of the month, and after a proſperous voyage arrived at Otaheite on the 6th of March, 1797, where ſeventeen of them were left, while nine went to Tongataboo, one of the Friendly Iſlands, and one to the Marqueſas, two returning with the ſhip. Altho' in the courſe of the year eleven of the Miſſionaries at Otaheite fled from the dangers which threatened them to Port Jackſon in N. Holland; altho' the French, in defiance of the benevolent deſign of her deſtination, captured and made a prize of the ſhip Duff, the Society were not diſcouraged. Soon they ſent eleven other Miſſionaries to Otaheite. Three of thoſe, who were ſent to Ardeo, were murdered, and the others ſaved themſelves by leaving the iſland. The wars of the natives *there* and at Tongataboo have put the proſpect of their converſion at a diſtance. Still the laſt account we have ſeen informs us there were fourteen Miſſionaries at Otaheite. At the ſame time the Society had twelve Miſſionaries in the ſouthern parts of Africa. Their labours were unwearied, their zeal ardent, and their ſucceſs glorious. In one congregation ſix hundred regularly attended public worſhip. Many thouſands there are liſtening to the joyful ſound of the goſpel. This one ſociety has ſent a hundred miſſionaries to different parts of the world; ninety eight of whom they educated

cated for the glorious work. They ſupport a ſeminary in which a number of young men are riſing up to enter the miſſionary field. Animated by their ſpirit a Miſſionary Society has been founded in Africa at the Cape of Good Hope.

The Edinburgh Miſſionary Society are valiant for the promotion of the goſpel in diſtant regions. They have eſtabliſhed a miſſion in Ruſſian Tartary. We truſt it may give the world an example of what may be effected by Chriſtian zeal directed by wiſdom. At Karap, near Mount Caucaſus, Mr. Brunton and his aſſociates have begun the good work of inſtructing the Tartars. This ſociety has educated ſixteen miſſionaries; they have generouſly aſſiſted the London, the Moravian, and Baptiſt miſſionary ſocieties; they now in connexion with the Glaſgow Miſſionary Society are ſupporting a miſſion in the iſland of Jamaica.

The Society in Scotland for propagating Chriſtian Knowledge are doing great things. They ſupport three hundred teachers of ſchools, who inſtruct 15719 children. They ſupport 13 miſſionaries and catechiſts. They ſupport ſix ſtudents in divinity. They diſperſe among the poor vaſt numbers of pious books; they are about printing ten thouſand teſtaments for the poor people in Scotland.

The Baptiſt Aſſociation in India has been ſucceſsful. Several thouſands have hopefully embraced the goſpel, and many congregations for Chriſtian worſhip have been eſtabliſhed.

The Moravians are not behind any of their brethren in zeal or ſucceſs. In 1802 they employed 166 miſſionaries. In the Daniſh Weſt-India iſlands they had 32 miſſionaries, in Antigua 17, St. Kitts 4, Jamaica 8, Barbadoes 2, Tobago 2, Greenland 16, Labrador 25, Quebec and Newfoundland 3, among the Indians of North America 19, in South America 24, among the Hottentots 10, Ruſſian part of Aſia 2, Eaſt Indies 2. Their converts from paganiſm they reckon at 24,000. In the iſland of Ceylon a great work is going on. The population is about 100,000. It is divided into diſtricts and pariſhes, in which ſchoolmaſters and preachers inſtruct the natives. The work of the Lord is peculiarly proſperous in Greenland, ſome of the Weſt-India iſlands, and the Cape of Good Hope.

Thus has the pure flame of Chriſtian zeal ſpread over the iſland of Great Britain. Our country, my brethren, have not heard this joyful ſound in vain. A good portion of the ſame ſpirit has been diſplayed in the middle and northern States.

The General Aſſembly of the Preſbyterian church are employing ſchoolmaſters and miſſionaries to inſtruct and civilize and chriſtianize the Catawba and Cherokee tribes of Indians.

The New-York Miſſionary Society have been particularly attentive to the deplorable ſituation of the ſavages. In 1800 they

they ſent an able miſſionary among the Chickaſaws. Decent attention was paid to his inſtructions. It may be hoped the ſeed ſown may produce a harveſt. They have alſo a miſſionary among the Senecas, and Tuſcaroras. The proſpect is very encouraging. The Tuſcaroras have written a moſt affectionate and grateful letter to the Directors in New-York. Among other things they ſay, "Fathers and Brothers, we are very ignorant, we are poor; you have much light, you are wiſe and rich; we feel ſorrow for our children. We aſk you, fathers and brothers, will you not pity us, and our poor children? Do not ſtop. Think poor Indians muſt die as well as white men; we pray you never to give over and leave poor Indians, but follow them in dark times, and let our children find you to be their fathers and friends when we are dead. We and our fathers have long been under dark clouds, no friends to help us to know the will of the good Spirit. We will now believe you to be our friends; we will open our ears to any good man you may ſend among us; we will uſe him kindly."

The Connecticut Miſſionary Society are patronized by the Legiſlature. Their funds are very conſiderable, and their exertions and uſefulneſs correſpondent. The laſt year they employed thirteen miſſionaries, ſome of them the whole time.

The Berkſhire and Hampſhire Miſſionary Societies have ſeveral miſſionaries employed in different parts of the country among our new ſettlements. The Society for propagating the Goſpel inſtituted at Boſton has handſome funds. They aſſiſt in the ſupport of three miſſionaries and a number of ſchools among the Indians. They have commonly two or three miſſionaries a part of the year in the Diſtrict of Maine. They have done much for the inſtruction of the poor people on the Iſle of Shoals. A great number of ſerious books they have diſtributed among the people of Maine. The Piſcataway Miſſionary Society in New-Hampſhire have employed four miſſionaries a part of the laſt year, and their exertions promiſe much future uſefulneſs to the cauſe of true religion. Theſe are but a part of the good things which God is doing for his church. The one half, my friends, has not been told you. Miſſionaries employed at Sierra Leona and other places in Africa I have not mentioned. There is now a great outpouring of the Spirit in the weſtern parts of Vermont. In many towns religion is the great object of attention. Great additions have already been made to the churches. In the State of New-York are extenſive revivals of religion. In New Connecticut and that wide country extending from the Ohio to the Lakes is a wonderful work of divine grace.

Do not your hearts burn within you, my friends, at the recital of theſe things. You are not alone. A multitude of good

people in this country are engaged with you. A multitude in Europe are animated with the ſame divine zeal. Angels rejoice in the good work. It is the work of God and Chriſt. Surely they, who are for us, are more than they who are againſt us. We ſhall ſee a glorious harveſt; we ſhall reap in due time, if we faint not. Be perſuaded then to devote a due portion of your influence and property, your devout wiſhes and exertions to convey the knowledge of the goſpel to the people and nations, who ſit in darkneſs and the ſhadow of death. Were your children and your friends in ſuch an awful ſtate, would you not beg and entreat every acquaintance to aſſiſt you in opening their eyes, in ſaving their ſouls?

EUSEBIUS.

ORDINATIONS.

ORDAINED, September 12, at Bradford, by the middle Eſſex Aſſociation, Charles Coffin, an Evangeliſt. The introductory prayer was offered by the Rev. Mr. Dutch of Bradford, the ſermon was preached by the Rev. Mr. Spring of Newbury-Port, the conſecrating prayer was offered by the Rev. Mr. Frieſbie of Ipſwich, the charge was given by the Rev. Dr. Dana of Ipſwich, the fellowſhip of the churches by the Rev. Mr. Woods of Newbury, and the concluding prayer was offered by the Rev. Mr. Pariſh of Byfield.

ORDAINED at Newport, R. I. ſucceſſor to the late Dr. Hopkins, 12th inſt. Rev. Caleb J. Tenny. Introductory prayer by Rev. Dr. Emmons of Franklin, Sermon by Rev. Dr. Burton of Thetford, Vermont; conſecrating prayer by Rev. Mr. Sanford of Medway, charge by Rev. Mr Hopkins of Salem, Right Hand of Fellowſhip by Rev. Mr. Patten of Newport, concluding prayer by Rev. Mr Smith of Hollis, N. H.

INSTALLED on the 19th of September, the Rev. Mr. John S. Popkin over the firſt church and congregation of Newbury. The introductory prayer was made by the Rev. Mr. Pariſh of Byfield, the Sermon was preached by the Rev. Mr. Pierce of Brookline, the conſecrating prayer was made by the Rev. Dr. Eliot of Boſton, the charge was given by the Rev. Dr. Barnard of Salem, the right hand of fellowſhip by the Rev. Mr. Andrews of Newbury-Port, and the concluding prayer was made by the Rev. Mr. Appleton of Hampton.

To the Editors of the M. Missionary Magazine.

Reverend Gentlemen,

A reader of your uſeful Magazine would be exceedingly gratified to find in ſome ſucceeding number, an expoſition of the following text of ſcripture.

Luke xvi. 9. "Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations."

HYLAS.

ANSWER TO THE REQUEST OF HYLAS.

USE the world as not abuſing it; and it will carry in a favourable teſtimony, which will be the occaſion of your being received into the houſe made without hands.

AN explanation is requeſted, by a reader of the Maſſachuſetts Magazine of Ezek. xx. 25. "Wherefore I gave them alſo ſtatutes that were not good; and judgments whereby they ſhould not live."

And alſo Ezek. xiv. 9. "And if the prophet be deceived when he hath ſpoken a thing, I the Lord have deceived that prophet, and I will ſtretch out my hand upon him, and will deſtroy him from the midſt of my people Iſrael."

THE NATURE, CERTAINTY AND EVIDENCE OF CHRISTIANITY:

In a LETTER from Mrs. SARAH OSBORN to her Friend, in great Darkneſs, Doubt and Concern, of a Religious Nature.

1753.

My very dear, dear Friend:

I HAVE thought much on thoſe few lines you began to write to me; and do not at all wonder that you expect I ſhould improve every opportunity to relieve you.—For ſurely the ſtrong bonds of friendſhip, with which we have for ſome years been bound to each other, (were there no bonds of grace at all) demand this; and how much more when theſe are added? And truly, my dear Friend, it has not been owing to want of tenderneſs and compaſſion towards you, under your diſtreſſes,

diſtreſſes, that my tongue as well as pen have oft been ſilent. No! my bowels yearned, and I longed to ſpeak many times; but your difficulties were ſuch, that I dare not open my lips, leſt a ſubtil adverſary ſhould turn that againſt you, which I intended for your comfort, and ſink your ſpirits the lower, as has ſometimes, you know, been the caſe.

And oh that God will now bleſs the poor weak endeavours of a worthleſs worm to refreſh you! If ſo, it will rejoice me much: but whether it pleaſe him to uſe a poor nothing creature as an inſtrument or no, I am perſuaded he will in his own time revive you, and I rejoice and praiſe him on your behalf, by grace, that he will turn your captivity; and that he will bruiſe ſatan under your feet ſhortly, and make him gladly quit the field, and leave you to enjoy your God. For, bleſſed be God, Chriſt Jeſus is ſtronger than he and all his combined legions; and he can't reſiſt his power, though he has audaciouſly ſtruck at his honour, and endeavoured to impede his bleſſed work in your ſoul. Does or has the bold-daring ſpirit preſumed to inſinuate that all religion is vain, imaginary and deluſive? Does he pretend that none can know they are right? Tell him he is a liar, God has declared him ſo; and oh I am bold to ſay, I have proved him ſo.—He has told me the ſame tale; but, bleſſed be God, I do know that religion is no imaginary thing, but a ſubſtantial reality. I do know that there is a God of boundleſs perfections, truth and faithfulneſs; that will not deceive; no, nor forſake the ſoul that puts its truſt in him.

But now perhaps you will ſay, aye, but how do I know this God is mine; and that I myſelf am not deceived? I anſwer, by the evidences of a work of grace wrought in my ſoul. And now as God ſhall enable me, my dear friend, I'll tell you truly what God has done for my ſoul, and what I call evidences of a work of grace. This queſtion I could never fully verbally anſwer, when with you, which makes me now attempt to explain myſelf.

Firſt, then, I do know that God has, by his word and Spirit, convinced me of ſin, that I was by nature a child of wrath, an heir of hell, an enemy to him, and his ways, yea, enmity itſelf; dead in treſpaſſes and ſins; and that I was utterly unwilling to help myſelf out of this miſerable ſtate, being averſe to the goſpel way of ſalvation, wrought out by Chriſt. I plainly ſaw the cauſe of that complaint, "Ye will not come to me that ye might have life." God convinced me alſo, that by the deeds of the law no fleſh living ſhould be juſtified, and that he and his throne would be ſpotleſs forever, though he ſhould caſt me off, and condemn me to the hotteſt hell; ſince he owed me nothing, nor was any way bound to beſtow his grace upon me; and if he did, it would be abſolutely free and ſovereign.

God

God shewed me I was utterly unworthy that he should help me.

Nevertheless, though I had thus destroyed myself, yet in him was my help. Yea, he discovered to me, that he had laid help upon ONE who is mighty to save to the uttermost all that come to God by him; even a glorious Christ, the great EMANUEL, God-man, even one co-equal with himself, the express image of his person, in whom dwells all the fulness of the Godhead bodily; one every way complete and suited to all my wants; and that he was not only thus qualified and sealed and sent by the FATHER, but that he was absolutely willing as well as able to accomplish the great work; and would by no means cast out any that come to him.

Well, upon this discovery of the amiable and lovely Jesus, if I know that I have a being, I do know that God compelled or sweetly constrained me to throw down the weapons of my rebellion, and to submit to him as Prince and Saviour, and consent to be saved by him in his own way, and upon his own terms; that he should be the Alpha and the Omega, the foundation and the topstone in my salvation. Yea, God caused my heart to go out after him in strong and vehement desires, and to choose him in all his offices, with all his benefits, to be my portion forever. Yea, he appeared to me to be in himself the most lovely and desirable object, the fairest of ten thousand fairs: and God enabled me to give myself, my whole soul and body, with all my concerns for time and eternity, into his merciful and faithful hands: and had I a thousand precious souls, I would gladly venture them all with him; for I am persuaded he will keep by his mighty power what I have committed to his charge; nor shall all the hosts of hell ever be able to pluck me out of his hands.

But to proceed; upon this choice, and surrender to Christ as Mediator, God the Father manifested himself to me, as my reconciled God and Father; the blessed Spirit took up his abode with me, afforded me his influences and assistance daily; and God made with me an everlasting covenant, never to be forgotten, even the sure mercies of David; and I solemnly gave myself up, all I have, am, or can do, both in life and death, in time and for eternity, to God the Father, Son, and Holy Ghost, to be his own in a covenant way, to be disposed of as shall most consist with his glory; and chose the glorious Trinity for my portion forever, in opposition to all others—even a God of infinite perfections. Oh happy choice! Oh happy I, that I lived to see that day wherein God betrothed me to himself in loving-kindness and tender mercy!

Thus I was effectually called and made willing in the day of God's power to receive him: and to as many as received him,

to

to them gave he power to become the ſons of God, even to thoſe that believe on his name.

And now the foundation of my hopes is laid upon the Rock of Ages. And agreeable to thoſe covenant engagements, a faithful God has ever ſince dealt with me. And ſurely I can ſay, whereas I was born blind, now I can ſee; old things are done away, all things become new. Now through grace I dare appeal to a heart-ſearching God, and ſay that none of his commands are grievous; I eſteem them all holy, right, juſt and good; and long to yield an univerſal obedience to them all; yea, God does excite in me ſtrong and vehement deſires after an entire conformity to his law, as though my whole ſalvation depended thereon: while at the ſame time he will not ſuffer me to depend on any thing but Chriſt alone, notwithſtanding a ſtrong propenſity to cleave to the covenant of works; but enables me to account all things as loſs and dung and filthy rags, in point of juſtification; nor would I for a million of worlds appear before God in the beſt performance I ever did: no, it is in that ſpotleſs righteouſneſs, which Chriſt has wrought out, imputed to me, and in that only, I dare appear before God. But he gives me to ſee a beauty in holineſs, which far exceeds the luſtre of all created things. Nor do I know what deſire means, after any or all the enjoyments of time and ſenſe, compared with thoſe ardent longings and pantings, which he at ſome times excites in my ſoul, after the enjoyment of himſelf, and for ſanctifying grace.

(To be continued.)

POETRY.

TIME and ETERNITY:

OR,

The Difference between *To-day* and *To-morrow.*

READER—Thy Character, whatever it be, is contained in theſe following lines, as every one of Adam's race is either a Saint or a Sinner. Be entreated then, by one who wiſhes you well, to put this ſolemn and important queſtion to yourſelf, which of theſe am I? *If you are convinced from your own internal experience, and give evidence by your external conduct in life and converſation, that the character of the Saint does not apply to you,* How perilous is your ſituation? You *are taking pleaſure in the road to hell; but remember* (awful thought) *that you may be the very next moment fixed* therein eternally. *Seeing that there is ſuch awful wages awaiting Sinners, be perſuaded to forſake the paths wherein* ſelf-deſtroyers *go. O! beloved,*

loved, ruſh not on the thick boſſes of JEHOVAH'*s wrath, by doing that which his ſoul hateth; but rather break off your ſins by repentance; fly to a Throne of Grace for mercy to pardon, and grace to help in every time of need.—Deſpair not—the King of Iſrael is a merciful King, he never refuſed pardon to any who ſought it in reality, nor indeed can he, for he hath promiſed it, and he is a God who cannot deny himſelf. Delay not, perhaps you ſhall never have another offer of Chriſt made to you, for now is the accepted time, and now is the day of ſalvation.—Dare not lay down this paper without determining what to do, life and death is ſet before you, chooſe which of them you will. You may, perhaps, think light of theſe things, may ſcorn and laugh at them; but know, moſt aſſuredly, that if you do, thou wilt be called to judgment.*

THE SAINT.

TO-day the Saint with time-things has to do,
To-morrow joyful bids them all adieu.
To-day he darkly ſees as through a glaſs,
To-morrow views his Jeſus face to face.
To-day corrected by a chaſt'ning rod,
To-morrow ſolac'd with the ſmiles of God.
To-day he's burden'd with the weight of ſin,
To-morrow purified from ev'ry ſtain.
To-day he's watching, fighting, full of fears,
To-morrow palms of victory he bears.
To-day he's perſecuted, jeer'd and ſcorn'd,
To-morrow with a glorious crown adorn'd.
To-day he feels his wants exceeding great,
To-morrow he enjoys a large eſtate.
To-day a ſuppliant at the mercy-ſeat,
To-morrow caſts his crown at Jeſus' feet.
To-day he ſighs, he mourns, he looks, he longs,
To-morrow all his ſighs are turn'd to ſongs.
To-day he's rack'd with pain and ſore diſtreſs,
To-morrow triumphs in eternal bliſs.
To-day to ſow in tears is his employ,
To-morrow bears his ſheaves of heav'nly joy.
To-day he lives by faith, and leans on hope,
To-morrow in fruition ſwallow'd up.
To-day with ſaints on earth he dwells in love,
To-morrow joins the glorious hoſts above.
To-day in feeble ſtrains he tunes a ſong,
To-morrow ſings with an immortal tongue.
To-day he gets a taſte of peace and love,
To-morrow drinks full draughts of bliſs above.
To-day his ſweeteſt frames may from him fly,
To-morrow fill'd with joys that never die.
To-day in God's commands he loves to run,
To-morrow hears the plaudit of "Well done." To-day

To-day he's on the road to happineſs,
To-morrow ſhall the ſame eternally poſſeſs.

Then welcome to-morrow, the Chriſtian may ſay,
That ends all the ſorrows and cares of to-day.

THE SINNER.

TO-day the Sinner's ſtate is much admir'd,
To-morrow finds his wretched ſoul requir'd.
To-day ſeeks what to eat, and drink, and wear,
To-morrow plung'd in ruin and deſpair.
To-day puts off repenting for his ſin,
To-morrow finds no time to do it in.
To-day thinks how to paſs the time away,
To-morrow needs that time to mourn and pray.
To-day he would be counted rich and great,
To-morrow ſees his miſerable ſtate.
To-day he hopes he never ſhall be loſt,
To-morrow all his hopes give up the ghoſt.
To-day his conſcience ſleeps and is ſecure,
To-morrow ſhocks him with its dreadful roar.
To-day his ſins are lovely in his ſight,
To-morrow they his wretched ſoul affright.
To-day he never thinks of what's to come,
To-morrow finds his ſad eternal home.
To-day his worldly treaſure has his heart,
To-morrow muſt with that, and heav'n part.
To-day he fain would be accounted wiſe,
To-morrow is a fool to his ſurpriſe.
To-day the jovial crew is his delight,
To-morrow ghaſtly fiends his ſoul affright.
To-day o'er flowing cups his healths are ſung,
To-morrow wants one drop to cool his tongue.
To-day he ſlights God's law and goſpel-call,
To-morrow has to anſwer for it all.
To-day the great ſalvation he rejects,
To-morrow periſhes for his neglects.
To-day he ſlights the children of the King.
To-morrow ſees them ſhine and hears them ſing.
To-day he proudly glories in his ſhame,
To-morrow is tormented for the ſame.
To-day takes pleaſure in the way to hell,
To-morrow fix'd therein eternally to dwell.

Boaſt not of to-morrow, improve well to-day,
Leſt *that* ſhould bring ſorrow when *this* flies away.

THE

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ADDRESS TO MARRIED PERSONS.

TO THE EDITORS OF THE MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

THE following is thought to be very juſt and pertinent, and calculated to afford very important inſtruction to inconſiderate youth, as well as to thoſe who have entered the married ſtate.

"THE duties between man and wife are various and important. They ſuppoſe not a union of perſons only, but alſo and principally of affections. It is not joining of hands, but of hearts, that conſtitutes marriage in the ſight of God. This alone brings and preſerves the ſexes together, and both ſanctifies, and perfects this moſt ſolemn and ſacred connexion. But where this is wanting, the mere cohabitation of man and woman, in ſpite of all the ceremonies in the world, is nothing better than a legal proſtitution. The office ſays, and with great propriety, that, ſo many as are coupled together otherwiſe than God's word doth allow, are not joined together of God, neither is the matrimony lawful.

"See then, that no motives of intereſt or convenience deceive you into a notion, that you love one another, while you do not. It is not the bare form only of vowing in the moſt ſolemn manner at the altar, that can poſſibly give a ſanction to falſehood, or render innocent ſuch mercenary lies.

"Trifle not, I charge you, in this awful inſtance with the God of nature, truth, your own hearts and your own comfort! She, who gives her hand to the man, whom ſhe does not in fact prefer to the whole world, is almoſt as worthleſs to all intents and purpoſes, as a common proſtitute. God never winks

at the violation of nature, nor ſuffers it to take place with impunity. But this muſt be the caſe in every marriage, where mutual affection is wanting. And that family is uniformly curſed with the moſt ſubſtantial wretchedneſs, where there ſubſiſts no love between the heads of it.

"You, who are huſbands, muſt treat your wives with delicacy and attention. Nothing in nature is ſo endearing, ſo winning, ſo captivating, as tenderneſs; nothing creates averſion ſo ſoon, ſo ſtrong, ſo inveterate, as rudeneſs, indifference, or diſreſpect. She is the weaker veſſel, and depends on you for protection and comfort in all her difficulties. For your ſake ſhe has left her friends, her connexions, and all the world; and ſhould ſhe meet with a tyrant inſtead of a lover, ſhe may repent of this day as long as ſhe lives. Never inceníe, nor inſult her; and as you wiſh to keep your own temper and peace, never ruffle hers; for croſsneſs and aſperity, eſpecially when they ſettle into moroſeneſs and ill nature, are the qualities of a ſavage, not of a Chriſtian. Never, on any pretence whatever, ſquander that in dreſs, drinking, or diſſipation, which you ſhould lay by for the benefit of your family. By all the laws of God and man, of juſtice and love, they have an excluſive claim on whatever you can earn; and every unneceſſary indulgence which you take apart from them, is at their expenſe and injury. Conſult your wife, eſpecially on caſes of difficulty. It is her intereſt, as well as duty, to give you the beſt advice ſhe can. Never keep her ignorant of your circumſtances. This has been the undoing of millions of families. The wife, who deſerves the name, will never fail to economize when ſhe knows, that her partner's circumſtances require it. Be not much uneaſy, though the world ſhould ſometimes think, ſhe has her full ſhare of influence. Women of good ſenſe ſeldom abuſe their huſband's confidence. And you will ſee few happy families, in which the wife is either a ſlave or a cypher.

"Mutual happineſs is your mutual object; yield therefore to one another. "Be ye equally yoked," is the command of God; ſuffer no interference from any quarter to interrupt your harmony. You are connected for life. Nothing can ſeparate your fate in this world; let nothing divide your affections. Regard each other with the fulleſt confidence; the leaſt ſpark of ſuſpicion from either will blaſt the comfort of both. There can be no harmony where there is no faith.

"A wife ſhould not only love her huſband, but on every occaſion ſhow him all the attention in her power. Study by every mean to make his home comfortable and inviting. A man's preſence, as well as his heart, will be where he has the moſt pleaſure. I will venture to aſſert it, as a fact incontrovertible, that he, who finds his home a paradiſe, will ſeldom [illegible] *into the* wilderneſs of the world. In

"In a word, be habitually kind and loving to one another. Have no separate secrets, nor allow yourselves any airs of mystery; but open your whole hearts to each other. Conceal as much as possible one another's foibles, and cultivate habits of affability, forbearance, and good nature. Never be sullen, or in a pet with each other, especially in the presence of strangers. Finally, love and live together as heirs of glory; and may the richest blessings of Almighty God be your mutual portion, both in this world and in the next.

For the Massachusetts M. Magazine.

LETTERS

From Adelphos to Eusebia on modern, fashionable Amusements.

(Continued from page 141, vol. ii.)

LETTER IV.

DEAR SISTER,

IN my last, I endeavoured to shew the unlawfulness of modern amusements from the nature and requirements of the religion of Jesus. Religion is benevolence to all beings in due proportion to their apparent worth. It is inconsistent, therefore, with all selfish desires and pursuits. This benevolence, or, as the scriptures beautifully express it, "bond of perfectness," inspires all, who possess it, "with a spirit of unfeigned obedience to the requirements of religion. "If ye love me," says Christ, "keep my commandments." But if you indulge in the self-gratifying pleasures of the young, how can you obey the divine command, "deny thyself and take thy cross?" How can you comply with the solemn exhortations to "work out your salvation with fear and trembling;" to "fight the good fight of faith;" to "watch unto prayer;" to "flee youthful lusts;" to "abstain from the appearance of evil;" to avoid trifling irreligious company? How is a participation in such amusements consistent with the tender solicitude, which you ought to exercise for the eternal happiness of your thoughtless companions, or with the divine prohibition to "put a stumbling block, or an occasion to fall, in the way of any?" Is there so little difference between fleeting time, and vast eternity, that you can think proper to disobey the injunction, "make no provision for the flesh to fulfil the lusts thereof?" In short, is it not sufficiently evident, that the diversions at this day so fashionable, are, in their nature and design, utterly opposed to the spirit of the gospel? The gospel is a scheme of pure love;

love

love to infinite excellence, and whatever oppoſes it muſt be wrong.

If you keep in mind, that the criminality of amuſements does not eſſentially conſiſt in their accidental circumſtances, but in their nature, you can eaſily ſee the impropriety of your reſolution to *almoſt* abandon them. Such a reſolution you found upon the preſumption, that amuſements are wrong only when carried to exceſs. But you have no good reaſon to make this ſuppoſition. If my former obſervations prove any thing, they prove, that ſuch amuſements are *really* wrong, or in other words, that they are not criminal becauſe carried to exceſs, but becauſe they are, in every degree, contrary to the commands of Chriſt. Some people advocate one kind of amuſements, ſome another. Some would allow them only to the young, others would confine them to no particular age. Some would indulge in them daily, ſome weekly, and others leſs frequently. Some entirely neglect them through conſtitutional indifference, or bodily infirmity. Others deteſt them on account of their attendant expenſe. They all join to reproach each other for their reſpective notions and peculiarities. What one thinks exceſſive, another thinks temperate. What one eſteems polite and decent, another reprobates, as indecent and vulgar. But the truth is, there is no eſſential difference between them. They are not oppoſed to amuſements from a fear of violating the divine commands. Would their private intereſt permit, they would all go to the ſame exceſs of riot. Self-gratification being their object, whatever be their amuſements, they are altogether inexcuſable. If you have any regard, therefore, for the commands of Chriſt, ceaſe to frequent ſcenes of amuſement. If you feel any reſpect for the ſolemn injunctions of ſcripture, ceaſe to pervert any part of the ſacred pages to encourage worldly pleaſure, or to ſtrengthen the confidence, and confirm the deluſions of thoſe, who mind earthly things.

How highly criminal muſt it be for parents to encourage or allow their children in the practice of amuſements! The young, deſtitute of experience and without conſideration, ſurrounded with temptations and incited by paſſions, as much need a guide, as a ſhip on the boiſterous ocean needs a helm. Divine Providence has wiſely conſtituted parents the directors of their children's conduct. If parents, inſtead of leading their children in the path of rectitude, permit them to follow their own choſen way, and indulge in what are improperly called innocent pleaſures, do they not juſtly fall under the charge of unfaithfulneſs to a moſt ſolemn truſt? Many carry their cruel and deſtructive inſenſibility ſo far as to prefer ſcenes of diſſipation and amuſement for the reſort of their youth under the miſtaken notion of their

their neceſſity to form good manners. May the heart of the fathers be turned to the children.

Even ſome of the profeſſed miniſters of Chriſt, with ſorrow be it ſpoken, are the advocates for amuſements. Others ſeem to think them a matter of indifference, or at moſt, an evil, which may patiently be born. But how are ſuch principles conſiſtent with the ſelf-denying religion of Jeſus? How can the ſervants of Chriſt eſpouſe ſentiments, and advocate conduct, ſubverſive of the goſpel? Is it becauſe the goſpel is ſuppoſed to require leſs now, than formerly? or is it becauſe they are———but I forbear.—"Tell it not in Gath."—

I have now made what obſervations I had propoſed. You have my opinion, with ſome of the reaſons to ſupport it. Whether theſe reaſons will prove ſufficient to convince you I know not. Or rather, I may ſay, whether you will be perſuaded to act from conviction is uncertain. For I muſt ſuppoſe, Preſ. Edwards' excellent ſermons on this ſubject and Mr. Newton's letter were abundantly ſufficient to ſhew the impropriety of amuſements. But after all, to what ſhall I perſuade you? to abandon amuſements? Rather let me entreat you to become a Chriſtian. You will then be willing to comply with your duty, which now ſeems diſagreeable. You will then have no deſire to be among the enemies and deſpiſers of Chriſt. You will then contemplate the conduct of your giddy companions with ſorrow. And till you become a humble follower of the meek and lowly Jeſus, you ſtand in imminent danger. All your conduct muſt appear highly wicked in the eyes of infinite holineſs, while you oppoſe the divine law and reject the goſpel. Be entreated then to be reconciled to God, and become an heireſs to an inheritance incorruptible in heaven. ADELPHUS.

Maſſachuſetts, May 13, 1804.

THE WICKED DISPLEASED WITH THE GOSPEL.

(Concluded from p. 138.)

IN the view of the preceding obſervations, we may eaſily account for the barbarous treatment which our divine Redeemer received from the world, during his incarnation. They were continually reproved and condemned both by his preaching and example. Theſe conſtituted a light, whoſe piercing beams they could not endure—a light, which diſcovered to them their own hearts, and produced ſelf-condemnation. Our Lord conſtantly required thoſe things of ſinners for which they had no taſte, and repreſented their everlaſting puniſh[illegible]

as abſolutely certain, if they did not relinquiſh their attachment to this world and cordially comply with the requiſitions of the goſpel. "If any man would be my diſciple, let him deny himſelf, take up his croſs and follow me. He that forſaketh not all that he hath cannot be my diſciple." Theſe things they could not endure; they were abſolutely inſupportable. And for no other crime, than becauſe he thus plainly and pointedly told them the truth, he finally fell a victim to their relentleſs fury. Nor, conſidering the total incongruity between their character and the doctrines which he taught, is their treatment towards him ſurpriſing. Nor, ſince human nature is radically the ſame in all ages of the world, is it ſtrange that ſo many of mankind at the preſent day reprobate and reject thoſe miniſters of the goſpel whoſe doctrines harmonize with thoſe of their Divine Lord and Maſter. How is it poſſible that the wicked ſhould be willing to hear the doctrine of total depravity? This doctrine ſtrips them of all right affection, and repreſents them as enemies to God, enemies to Chriſt, enemies to juſtice, enemies to mercy, enemies to men, enemies to ſaints in heaven and ſaints on earth, and to every other intelligent being in the univerſe. It condemns every exerciſe of their hearts, and every action of their lives. It declares, in the moſt ſolemn manner, that they are every moment deſerving of and expoſed to everlaſting burnings; and that ſo long as they remain unreconciled to the goſpel, they are conſtantly accumulating guilt, "treaſuring up wrath againſt the day of wrath, and revelation of the righteous judgment of God, who will render to them that are contentious and do not obey the truth, but obey unrighteouſneſs, indignation and wrath; tribulation and anguiſh upon every ſoul of man that doeth evil."—This being the nature, and theſe the conſequences, of the doctrine now under conſideration, is it ſtrange that the wicked are unwilling to hear it? As well may the criminal at the bar be pleaſed with evidence produced to condemn him, as the wicked approve of the doctrine of total depravity. Notwithſtanding they are the very perſons who reduce this doctrine to practice, yet they are unwilling to hear it preached, and to be reminded of the tremendous conſequences with which it is connected.

Nor is the doctrine of diſintereſted benevolence leſs painful and inſupportable. Chriſt and Belial may as well harmonize, as the wicked be pleaſed with this doctrine. To comply with it, is far more painful, than to cut off a right hand, or pluck out a right eye.

And how is it poſſible that thoſe of whom we are now ſpeaking ſhould approve of the doctrine of divine ſovereignty? This doctrine repreſents them as being in the moſt abſolute ſenſe dependent on the ſovereign will of Jehovah, and is ſo far from being capable of pleaſing, that it is directly calculated to mortify their pride

pride, and awaken the enmity and opposition of their hearts.—The reason and conscience of wicked men, as has been previously observed, testify to the truth of these doctrines, but their hearts do not approve of them. And no impenitent sinner, unless he is awfully stupid, will remain easy, under such preaching. In finding fault with these things, the wicked act consistently with their own characters.

Nor considering the total contrariety between the hearts of the wicked and that temper which the gospel requires, is it strange that the church has been subjected to such frequent and violent persecutions, and so much been said and done to discourage the progress of Christianity and exterminate it from the world. When pride shall harmonize with humility, hatred with love, enmity with friendship, and selfishness with benevolence; in a word, when there shall be no specific difference between the principles of righteousness and unrighteousness, and when supreme love to the things of the world shall qualify men for the enjoyments of heaven, then, and not before, will the wicked be pleased with the gospel of Christ.—The preceding essay suggests the following remarks.

1. It is evident that Divine Providence has interposed in preserving the holy scriptures. We have endeavoured to prove that mankind, by nature, are displeased with and opposed to them. This opposition they have manifested in a great variety of ways. They have not only omitted to comply with the reasonable and gracious requirements of the gospel, but many have openly rejected and taken all possible pains to bring it into contempt, and prevent the world from believing it. Among the almost countless number of books extant, no one has received the thousandth part so much opposition as the Bible. It has been assaulted by the united powers of earth and hell, and its total destruction ardently wished and sought; but sought in vain. It has survived the rage of its most malignant opposers, and still lives. It is more than seventeen hundred years since the New Testament was written, and the antiquity of the Old is much greater. Indeed some parts of the holy scriptures are more ancient than any writings extant. And they have not only been transmitted down unadulterated to the present day, but they have been believed, and adhered to, by a respectable number, in every age. And it is worthy of observation, that this influence has never been extended by coercive means. In this respect the progress of *pure Christianity* has widely differed from the religion of Mahomet. The latter has extended but little further, than it has been carried by force. But the former has lived, and prevailed, amidst the most violent persecutions. These things considered, is it not very evident that Divine Providence has interposed in preserving the holy scri[illegible]

those mankind are, naturally, so displeased with and opposed to them, we have good reason to believe that they would have been totally obliterated ages ago, had not preternatural wisdom and power prevented. Hence we are under solemn obligation to be particularly grateful, not only for the gift of the holy scriptures, but for their preservation.

3. From the preceding observations we infer, that the gospel is not a cunningly devised fable, but a system of divine truth. Since the human heart is so displeased with, and opposed to the gospel, we have sufficient evidence to conclude that it was not written by wicked men. It is perfectly unnatural and unreasonable to suppose, that wicked men would invent a book to condemn themselves, in which all possible arguments are used to discountenance vice. To suppose this, is the same, as to suppose that Satan is divided against himself, and using means to suppress the prevalence of infidelity and wickedness, when at the same time their promotion constitutes the great object of his pursuit. Such a supposition involves the greatest absurdity. Not a single argument, which has the least appearance of probability, can be used to support the hypothesis, that the Bible was written by *wicked men*. And it is very certain it was not written by *good men*, unless it is true. Good men would not be disposed to write such a system as the Bible contains, and assert that they wrote by divine inspiration, when they knew the assertion to be false. To suppose that good men would be guilty of such a falsehood is no less unnatural than to suppose that the Bible was written by wicked men. Either supposition involves too great an absurdity to find a place in the creed of any candid, impartial man. Hence we are led to conclude that the gospel is not a forgery, not a cunningly devised fable, as some have pretended, but a system of divine truth.

Hence we remark, 3. That the gospel demands our most serious consideration, and unlimited confidence. It is an infallible rule of faith and practice, and able to make us wise unto salvation.

4. Those who are displeased with, and opposed to the gospel, may easily infer their opposition to the character of that God whom it was revealed. Since the gospel claims a divine ...nal, there is no disagreement between the doctrines and ...ts contained in it, and the character of its Author; hence ... who are displeased with the former, must be equally dis...d with the latter. No man can be an enemy to the gospel, ... friend to the God of nature. Enmity to the latter stands ...bly connected with enmity to the former.

... cannot but notice the awfully criminal and hazardous ... in which all Deists are involved. In their attempts

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to overthrow the gospel, they have waged war with Heaven. They have drawn the sword against Jehovah, and challenged Omnipotence to the combat. They have had the boldness to charge infinite veracity with falsehood. "But vengeance is mine, I will repay, saith the Lord." We are willing to have infidels of every description in his hands, believing that he is able to take care of his own cause. He has not, nor ever will, suffer the gates of hell to prevail against his church. He is able to defeat the designs of all his enemies, and to overrule them to the furtherance of his own purposes. But while he will make infidelity, and all kinds of wickedness an occasion of good, their patrons will be clothed with disappointment, shame and disgrace. Living and dying unbelievers in the truth of the gospel, there is no possibility of their salvation. For there is no other way nor name given under heaven by which we can be saved, but by that Saviour whom the gospel reveals. "Who is a liar, but he that denieth that Jesus is the Christ? Whosoever denieth the Father, the same hath not the Son." To the same purpose said the Saviour himself, "I am the way, the truth and the life: no man cometh unto the Father but by me. If ye believe not that I am he, ye shall die in your sins. He that believeth shall be saved, but he that believeth not shall be damned."

6. The preceding observations suggest one certain consequence of regeneration; and that is, a cordial approbation of the gospel. Since mankind, while in a state of impenitency, are displeased with and opposed to the gospel, it follows, that they will approve of it, the moment their hearts are changed. It will then appear as beautiful and glorious, as before it did hateful. For, notwithstanding "every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved; yet he that doth truth cometh to the light, that his deeds may be made manifest that they are wrought in God." Nothing but that radical change of heart, which is implied in regeneration, is necessary to establish the most incorrigible infidel in the belief, that the gospel contains a system of divine truth, and to reconcile him to all its doctrines and precepts. The language of every new born soul is, "O how love I thy law! It is my meditation all the day; it is sweeter than honey, yea sweeter than the honey comb." *Such*, "as new born babes, desire the sincere milk of the word, that they may grow thereby." Hence, here is a rule of trial by which we may determine our own character. Do we possess a firm unshaken belief that the gospel is divinely true? Are we pleased with its doctrines and precepts, and do we reduce them to practice? If not, we are but practising delusion to call ourselves Christians. HORATIO.

MRS. OSBORN'S LETTER.

(Continued from page 166.)

THOUGH grace is not always alike in exerciſe (no, I am ſometimes dull and lifeleſs as to exerciſe) yet, bleſſed be God, it has been the habitual and ſettled bent of my ſoul for many years, to chooſe God, his Chriſt, and grace, for my portion in all conditions, both adverſe and proſperous. Bleſſed be God, my faith has not been ſtaggered. Sometimes he has bereaved, cut off the ſtreams of earthly comfort, one after another; and then cauſed me to juſtify him, and fly to him as my all. Sometimes he has hid his face, and cauſed me to mourn after him, and refuſe all comfort till he returned. Sometimes he has permitted Satan to tempt and tyrannize over me for a ſeaſon; and many a precious jewel has been ſtolen from me by clouding my evidences, and inſinuating that all was deluſion and hypocriſy; and how many diſtreſſing gloomy days I have had God only knows: but Satan could not keep them; for a faithful God would not ſuffer me to be tempted above that I was able, but made way for my eſcape.

Sometimes he has permitted the remains of indwelling corruption to rally all its force, and ſtrive for maſtery; but at the ſame time ſtirred up an inveterate hatred and an abhorrence of it, and myſelf for it, becauſe 'tis the abominable thing his ſoul hates. And ſometimes unbelief has ſo far prevailed, that I have cried out, I *ſhall one day periſh by the hands of theſe enemies*, or I ſhall at leaſt fall foully to the diſhonour of the dear name by which I am called, if not finally; but for more than ſixteen years has God preſerved me from open ſcandalous ſins; (yea, bleſſed be God, through reſtraining grace, all my life long) and from ever making a league with ſin, ſince I have through grace proclaimed war with it: and by grace aſſiſting I am determined never to lay down my arms, but to fight till I die, under the banner of the great Captain of my ſalvation: yea, and truth and veracity itſelf has ſaid, *ſin ſhall not have dominion over you*, and *my grace ſhall be ſufficient for you*.—And here (my Dear) my great ſtrength lies: for *all the promiſes are yea and amen in Chriſt Jeſus*: and ſince my Lord is mine, all is mine, and I ſhall come off more than a conqueror, through him that has loved me and given himſelf for me, though now I groan under a body of ſin and death; and may I never ceaſe to mourn, but daily look on him whom I have pierced; *oh it was ſin, my ſin*, that pierced his ſacred head and ſide, that put all the bitter ingredients into the cup, that extorted that heart-piercing cry from him, *My God, my God, why haſt thou forſaken me?* And never does it appear more odious, than when I am well ſatisfied it never will prove

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my ruin. God diſpoſes me to chooſe any affliction, or all the afflictions in this world, rather than ſin. I do eſteem it the worſt of evils; yea, I had rather have all the furies of hell let looſe to perplex me, than to be given over to the tyranny of my own inbred luſts and corruptions. O, thanks be to God, he has ſaid, *I will ſubdue your iniquities!* Oh how ſweet here to conſider Chriſt as my king, that will ere long ſet his foot on the necks of theſe enemies! how ſweet to eſpouſe his cauſe!——bring forth the traitors, and entreat him to ſlay every one that ſays they will not have him to reign over them! Oh that Chriſt would entirely poſſeſs his rightful throne in my ſoul, wholly ſway the ſceptre there, fill every room; that not a luſt, an uſurper, might ever dare to lift up its venomous head again! O tranſporting thought; one everlaſting day this ſhall be the happy caſe!

Again; God cauſes me to love his image wherever I ſee it; in ſtrangers, in rich, in poor, in bond or free, of what denomination ſoever. Surely I do eſteem the ſaints, the excellent of the earth, and they are my delight. Again, God enables me to love my enemies, to forgive injuries, and earneſtly to pray that God would forgive them alſo. But I muſt not enumerate more.

Theſe, my dear Friend, are what I call evidences of a work of grace: and for my part I had rather be able to read them, than to hear a voice from heaven, telling me I am a child of God. If you aſk again, if I can always, or of myſelf, read them to my ſatisfaction? I anſwer, without Chriſt I can do nothing; I am not ſufficient for one good thought; all my ſufficiency is of God: but God has taught me to live more by faith, and leſs by ſenſe, than I uſed to do; and therefore if he hide his face, I do not immediately raze foundations as formerly, and draw up hard concluſions againſt myſelf: but having treaſured up the experiences of many years, I repair to them in a dark and cloudy day, and find thus and thus God has done for me, and appeared for my help in times paſt: and this as an anchor holds me ſure, and he will in his own time return, and revive me; he has begun that good work in me, that he will carry on till the day of Jeſus; he was the author, and he will be the finiſher of my faith: and ſo he makes me hang on the faithfulneſs of a covenant God, who will not deceive nor make any aſhamed of their hope, that put their truſt in him.

And now, my dear, dear Friend, I have given you the reaſon of the hope that is in me: and judge you, are theſe all the effects of nature, gifts, imagination, or a common work of the Spirit? Will any or all of theſe latter thus determine the ſoul for God? Will they enamour the ſoul with his beauty, becauſe holy, juſt, faithful, powerful, &c. and make it even break with longings

longings after a conformity to him? Will they cauſe it to cry out, *whom have I in heaven but thee!* and make it rejoice—becauſe even the brighteſt ſeraph nor all the angelic hoſts ſhall ever be able to divert it one moment throughout eternity from God, but he ſhall be all in all, the heaven of heaven itſelf? Will nature abhor and dread hypocriſy, and always cauſe the ſoul, when it has any ſenſe of divine things, to tremble at the very thought of it, and earneſtly to plead with God to ſearch and try it, if there is any guile, or reſervation, or any falſe way in it? Yea, will nature lay the ſoul open, and cauſe it to plead with God that his all-piercing eye may penetrate into the moſt ſecret receſſes? Yea, and rejoice that it does ſo? Will nature welcome death, the king of terrors, purely becauſe it will deliver the ſoul from ſin, and uſher it into the preſence of God, when no outward difficulties make it deſire death, but God in his providence makes things comfortable and eaſy? Again, will nature cauſe all things below to appear very vanity, and leſs than nothing, compared with communion with God, even here; and cauſe it to deprecate and tremble at the thought of any unſanctified proſperity; and abſolutely to refuſe accepting of any or all creature comforts, as any part of its portion, or in the room of one degree of ſanctifying grace? May not the ſoul in this caſe ſay, *there is none upon earth I deſire beſides thee;* ordinances and providences are all empty without thee; and I will not let thee go, I will not be comforted, except thou comfort me? Yea, though thou ſlay me, I will truſt in thee, by grace aſſiſting: and leaving the things that are behind, I am determined to preſs after as great diſcoveries of Chriſt, and degrees of ſanctification, as it is poſſible for a mortal finite creature to attain in this imperfect ſtate; ſince grace is abſolutely free and ſovereign, and not beſtowed for any worth or worthineſs in the object, but for Jeſus' ſake alone.

Surely this is a work of almighty power, and victorious grace! May God have all the glory! But methinks I ſee you wondering that I attempt to write in ſo poſitive a ſtrain; and withal, your tender heart miſgives you, and you fear leſt I am influenced by ſelf-confidence, pride, oſtentation, or vain glory; and would to God I dare tell you that I had no remains of theſe odious ſins in me; but doubtleſs cleave they will, to my beſt performances, as long as I live in this world. However, I truſt, through grace, *that* is not the motive which has conſtrained me thus freely to communicate my experiences to you. No, but to vindicate the honour and glory of the great GOD, whom Satan has dared to ſlander, and reproach with his lies: to bear a teſtimony for God, that I know him to be truth and faithfulneſs in the abſtract, and far to exceed all that I could ever aſk or think; and again to declare, that had I a thouſand precious

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ſouls, I would venture them all on his truth and veracity, and cling to him: I will, in defiance of Satan and all his combined legions, ſo long as God holds me by the bonds of his Spirit. When God himſelf rends my hope from me, I will let it go, but not till then: and if it is the hope of the hypocrite, may it go this moment! And well may I ſay, ſo long as God holds me: for I know aſſuredly, it is by grace, and grace only, I ſtand.—For ſo vile am I of myſelf, that ſhould he with-hold it I ſhould wander from him as far as hell itſelf, notwithſtanding all he has done for me.—Whereof then have I to boaſt? Oh, bleſſed be God, boaſting is forever excluded! Oh may the crown be ſet on Jeſus' head; while I lay my mouth in the duſt, and acknowledge I am an unprofitable ſervant, and utterly unworthy of all the mercy he has ſhewed to me.

I entreat you not to conclude, from what I have written, that I have any deſire to eſtabliſh aſſurance as the eſſence of ſaving faith; or to ſet up my experiences as a ſtandard. No, no, far be that from me. I know God by his Spirit works variouſly with his children. But as to the eſſential and fundamental parts, I truſt you will find them agreeable to the ſcripture. Try them by that; to the law and to the teſtimony; if they agree not with *that*, reject them immediately, as falſe, deluſive, imaginary, and having no light in them. But if you find they are genuine characters of a ſaving work wrought by almighty power in the ſoul; diſcern, I pray thee, whoſe ſignet, bracelets and ſtaff, are theſe. Can you not lay a claim to them, and ſay, ſurely God has done thus and thus for me alſo? Or if you dare not lay claim, dare you deny, dare you ſay, God has not convinced you of ſin, and your abſolute need of a SAVIOUR? Has he not determined you for himſelf? Do you not chooſe him for your everlaſting portion? Do not for a world ſay you do not: I truſt you dare not ſay ſo. Well, if you ever have CHOSEN GOD for your all, renew your choice, fly to him again, give up yourſelf, and all your vaſt concerns, into his hands, through the Mediator; and I doubt not but you will derive ſtrength from the head of all gracious influences. Oh, ſay not, you cannot: but try to ſtretch forth the withered hand, and it will be whole! Oh touch but the hem of his garment, and all ſhall be well! Oh lay your impotent needy ſoul by the pool, and I truſt the angel of the everlaſting covenant will ere long deſcend, and make you whole, and reſtore to you the joys of his ſalvation! And thus perhaps you will ſee, though now they are clouded, that you have the evidences of grace in you; that you do hate ſin as ſin; that you do love holineſs for its own ſake, and God, becauſe an holy God; that you love his law, and long perfectly to obey; that you do prize Chriſt as a King, as well as Saviour; that you do love his image in his children; that you

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do love your enemies; and are weaned from this world, and all its trifling enjoyments; that you are reaching after greater degrees of ſanctifying grace.

I know you will forgive me, if I intrude on your patience in this long epiſtle, and all my freedoms herein; ſince it proceeds from a heart full of tender concern for you, and wanted vent. Oh may God refreſh you by it, and lift up the light of his countenance upon you! And I beg you, pray for me, that I enter not into temptation: for though I have for ſome time, through ſurpriſing grace, walked up and down in the light of God's countenance, I am yet in my enemy's country; a thouſand ſnares await me from within and without; I have not yet put off the harneſs, and perhaps comparatively but girding it on; and though the houſe built upon the rock, Chriſt Jeſus, fall not, yet I have no expectation but that the rain will deſcend, the floods come, the winds blow, and beat upon it.—Oh pray that I may glorify God, in every condition and ſtate of life, and all is well.

This long letter, my dear Friend, I commit to your care and prudence, as the very ſecrets of my ſoul, and as a token of my ſincere affection and eſteem for you, as my very dear, dear friend: which pray accept with hearty regards to you, and all dear to you.—Pray write to me as ſoon as you can.—*Your's heartily,*

LETTERS ON SOLITARY DEVOTION.

(Continued from page 144.)

FROM *PASCAL* TO *JULIA.*

LETTER XX.

I Sympathiſe with you deeply, my dear Julia, under your continued dejection of mind. God ſtill hides his face, and you are troubled. Indeed it is afflictive, to feel as though one were ſhut out from his preſence; and were finally denied that ſweet, and feeling acceſs, which at ſome antecedent moments have been enjoyed. Under ſuch ſoul trouble what can be more ſuitable for us, than to ſay ſubmiſſively, "I will bear the indignation of the Lord, becauſe I have ſinned againſt him, until he plead my cauſe and execute judgment for me; he will bring me forth to the light, and I ſhall behold his righteouſneſs." I am glad to find that as you cannot entirely relinquiſh your hope, you appear reſolved, having reſumed, to perſevere in what appears ſo evidently

evidently your duty. Your ſpiritual wants impoſe upon you the neceſſity of this courſe. You have no other alternative. Prayer, however little comfort is mixed with it, in ſeaſons of deſertion, is our only relief. Deſpond not. The Lion of the tribe of Judah will prevail. He ſays to us, "Ye ſhall weep, and lament, but the world ſhall rejoice, and ye ſhall be ſorrowful, but your ſorrow ſhall be turned into joy. A woman when ſhe is in travail hath ſorrow, becauſe her hour is come, but as ſoon as ſhe is delivered of the child, ſhe remembereth no more the anguiſh for joy that a man is born into the world. And ye now therefore have ſorrow, but I will ſee you again, and your heart ſhall rejoice, and your joy no man taketh from you." Theſe words have often given me great conſolation. I hope they will be made, my dear ſiſter, conſoling to you. Having but a moment to write, I muſt break off abruptly, and am yours, &c.

LETTER XXI.

YOUR laſt, my dear Julia, brings to my recollection an impreſſive obſervation of Job, "Therefore am I troubled at his preſence; when I conſider, I am afraid of him." You ſay that you feel painfully ſunk with overwhelming views of your guilt; that at times you have ſuch apprehenſions of the unlimited glory of the great Jehovah, and of your own guilt, and particularly in a review of your late backſliding, that you hardly dare attempt to pray to him." You now ſeem to be ſhot at with another arrow from the quiver of the great enemy of your ſoul. Now he is endeavouring to drive you from your duty by the fear of performing it. But yield not to his ſuggeſtions. The ſenſe you have of your guilt, whatſoever trembling of ſoul it may involve, may be ſalutary. It is no evidence of your ſpiritual blindneſs. It is no improper attendant upon the duty of prayer. It does not argue any preſent unfitneſs for this exerciſe. A perſon may have a deep conviction of ſin to be ſure, without any humility of heart. But generally it indicates that the heart is ſavingly humbled. Seldom probably is there great, and long continued conviction of ſin, without repentance. Such a conviction muſt terminate either in the peace of a broken heart, or in deſpair. Your dejection of mind is much ſhort of deſpair, and is conſiſtent with hope. It is conſiſtent with the ſuppoſition of your being truly penitent. And ſhould a conſciouſneſs of guilt, however great, make you at any time afraid to pray? Should an apprehenſion of your entire blame-worthineſs deter you? Your paſt comfort has not riſen from the idea that your guilt was little, but from a believing apprehenſion of the infinite fulneſs there is in Chriſt. While you have had a ſight

of this, you could not doubt of the possibility of salvation for the chief of sinners, nor of the certainty of their salvation upon their embracing the gospel. No man is saved because he is a less sinner than other men. The consolations of religion are never enjoyed upon this ground. They who erect their hopes, and become familiar, and confident before the Divine Majesty upon the supposition that they are less criminal than others, because exempt from certain vices and disorders of life, with which others are chargeable, are exactly in the state of the Pharisee. Their hopes are the same. Their language is constructively the same. Their familiarity with God is a presumptuous contempt of his glory. The salvation of the gospel is entirely a scheme of grace. It is not proposed to men upon any other principle. Christ did not come into the world, and die upon the cross, to redeem creatures to whom salvation is possible in some other way. He came to seek and save those who were in themselves absolutely lost. Sinners are not renewed, justified, sanctified, sustained in the Christian struggle, and translated to glory, because their sins are few, and of slight criminality; but rather because they are many, and vastly criminal. If grace is to be illustrated, the greatness of the guilt of those who are saved, is the medium through which the illustration is to be made. Hence this is the very argument which the Psalmist uses to move God to extend mercy to him. "Forgive my iniquity, for it is great." An argument, which, upon the scheme of grace, must be of all others the most successful. Upon the same principle the parable of the Pharisee and Publican, which was designed to instruct us on this subject, represents the accepted Publican, in the posture of the penitent criminal, at the bar of justice, hardly daring to lift his eyes up to heaven, pleading guilty without any reserve, and asking for mercy on the ground of his guilt only. Upon this principle we hear God, in the first chapter of the prophecy of Isaiah, having exhibited in very lively colours the enormity of the guilt of the carnal Jews, and directed them to repentance, upon the supposition of their complying with this direction, speaking to them in this moving language, "Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool." In the 57th chapter of this same prophecy the following words are found. "For thus saith the high and lofty One, who inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite one." A declaration perfectly suited to dissipate all our trembling on the ground of the greatness of our guilt, provided we are penitent.

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In the ſame tender inviting ſtrain, God declares in Hoſea reſpecting Iſrael, on the ſuppoſition of their becoming ſincerely penitent, "I will heal their backſliding, I will love them freely; for mine anger is turned away from them. I will be as the dew unto Iſrael. He ſhall grow as the lily, and caſt forth his roots as Lebanon." On this ground Paul ſpeaks of himſelf as having obtained mercy, that he might be a pattern for the full encouragement of all who ſhould afterwards believe. He expreſsly authorizes all penitent believers to come boldly to the throne of grace, to obtain mercy, and to find grace to help in the time of need. Thus the language of the ſcripture throughout is in a ſtrain perfectly encouraging to the humble. It teaches, in the plaineſt manner, that perſonal guilt, however great, is no obſtacle to the fulleſt exerciſe of mercy. It aſſures us that the penitent are admitted to as free and welcome an acceſs to God, and may reſt as ſure of acceptance with him, as if they had never tranſgreſſed. Notwithſtanding all their guilt, they have leave to come with as much familiarity and confidence, as the ſinleſs beings in glory. Why then ſhould the multitude, or the enormity of our ſins overwhelm us? Why ſhould they hold us in a ſtate of ſlaviſh terror? If indeed we are impenitent; if we remain on friendly terms with ſin, ſo that upon the whole we refuſe to forſake it, not a promiſe in the Bible belongs to us; and we have infinite reaſon to tremble. This however is not the ſuppoſition I am to indulge reſpecting you. Your letters are crowded with expreſſions of ſelf-loathing and ſelf-condemnation. Chriſt is evidently your only refuge. I preſume you dare not ſay that he is not precious to you. Then, I aſk, do you treat the infinitude of divine love and grace ſuitably? Do you honour God as a God of grace? Do you take him at his word? Do you exalt as you ſhould do, the Divine Redeemer, while the greatneſs of your guilt is ſo much of a ſtumbling-block in your way? Should this operate to diſſuade you in the ſmalleſt degree from the exerciſe of prayer? Have you forgotten how expreſs and moving the invitations of the ſcriptures are to this duty? Have you forgotten how explicit the promiſes of audience and acceptance are with reſpect to all prayer? Liſten again. How ſoothingly they fall from the lips of our Redeemer! "Aſk, and ye ſhall receive, ſeek, and ye ſhall find, knock, and it ſhall be opened unto you. Aſk, that your joy may be full. Before they call, I will anſwer, and while they are yet ſpeaking, I will hear." God even condeſcends to uſe this extraordinary language, "Command ye me." Are not theſe invitations and promiſes addreſſed to thoſe who are as guilty as you? nay, are they not addreſſed to you as much as to others? Believe me, this is a ſtratagem of Satan to weaken your reſolution with reſpect to the duty of prayer. Your

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Every one, at all acquainted with mankind, muſt certainly know, that they are extremely apt to deceive themſelves, with reſpect to their real characters. Though they are generally convinced, that they are ſinners, they are far from being convinced, and it is exceedingly difficult to convince them, that they are as guilty and as vile as they really are. Almoſt all men are deceiving themſelves, in this reſpect; and it muſt be acknowledged, that it is vaſtly important, that they ſhould know themſelves.

per which the divine law reſpects, when it requires us to love the Lord our God, with all our heart, with all our ſoul, with all our ſtrength, and with all our mind, and our neighbour as ourſelves. It is a temper of heart which is attached to the greateſt public good of the univerſe, which clings to the happineſs of all within its reach, and moves generouſly on the ſingle ſcale of the moſt extenſive uſefulneſs. So that the truly liberal character is the really benevolent, the charitable, the generous, the ſelf-denying character, and therefore is the ſublimity of the Chriſtian character. The paſſage which has been drawn into view informs us how this liberality of ſpirit is expreſſed. "The liberal *deviſeth liberal things*;" he is by no means an inactive man. His liberal diſpoſition is far, very far from being a dormant principle. He is not ſatisfied with merely eſcaping overt ſins of commiſſion; but is equally ſolicitous to eſcape thoſe of omiſſion. To do good is his element, in which his talents are employed and his felicity is found. He *deviſeth* liberal things. He does not wait to be bought by a handſome recompenſe. He does not drag heavily along like a ſnail in the unwelcome path of duty. He does not ſtay to be preſſed, urged, and overcome by the dint of importunity. He has a principle of action in his own heart. He goes forward in the pleaſing work of doing good, prompted, not by the ſolicitations of others, but by the ardour of his own ſoul. He *deviſeth*. He is beforehand in his contrivances. He explores the ſources of uſefulneſs, and the readieſt methods of gratifying the noble generoſity of his mind. His thoughts are on the wing, his ingenuity is employed, and his influence, his time, his property are conſecrated to the buſineſs of doing good. What is the *burden* of many others, is his *pleaſure*. What is extorted from others, is offered by him without aſking. The cauſe which he knows not he ſearches out. This noble diſpoſition of his heart produces in him a complete diſguſt to the pleaſures of the world. It guards him againſt all exceſs in eating, drinking, ſleeping, and every animal indulgence; againſt looſe converſation, frolic and needleſs expenſes, leſt they ſhould divert him from what he deems to be the end of his exiſtence, and diminiſh his capacity of doing good. He deviſeth *liberal things*. Liberal things are his chief object; oppoſite calls are conſcientiouſly refuſed for the ſake of them. Had Job given himſelf up to luxury and diſſipation, had he been an idle man, fond of frolic, ambitious of making an external parade, and exhauſting his property to gratify this inclination, he could not juſtly have ſaid of himſelf, "When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs unto me, becauſe I delivered the poor that cried, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me,

me. And I cauſed the widow's heart to ſing for joy. I put on righteouſneſs and it clothed me, my judgment was a robe and a diadem. I was eyes to the blind. Feet was I to the lame. I was father to the poor, and the cauſe which I knew not I ſearched out. And I break the jaws of the wicked, and plucked the ſpoil out of his teeth." True liberality then is hoſtile to ſelf-indulgence and to ſelf-elevation. It conſults ultimately the claims, the honour, the improvement, the felicity of others.[a] But the nature of true liberality we will farther inveſtigate by inquiring, a little more diſtinctly, what thoſe liberal things are which it deviſeth. It has been ſuggeſted that genuine liberality is the benevolent love which the divine law demands. This cannot reaſonably be diſputed; becauſe the law involves all moral obligation, and reſpects all righteouſneſs. The ſummary of this law is, "Thou ſhalt love the Lord thy God with all thy heart, and thy neighbour as thyſelf." The numerous precepts found in different parts of the Bible are but the applications of this law to particular caſes. All duty and all moral excellence are compriſed in it. This law exhibits the proper latitude of real liberality. All the liberality of our bleſſed Saviour, manifeſted in his coming into the world, miniſtering to the bodily and ſpiritual wants of men, ſuffering and dying, giving up his own glory, and ſacrificing his own repoſe for their ſakes, was upon the ſcale of this law. And of the ſame nature, and regulated by the ſame ſtandard, was the liberality of all his apoſtles. The things then which the liberal man deviſeth are thoſe things, which the divine law, in its ſpirituality, extent, and in all its applications binds him diſintereſtedly to regard. According to this everlaſting and perfect rule of righteouſneſs, he deviſeth in the firſt place thoſe things which are moſt honourable to the infinite Majeſty of the univerſe. To be truly liberal is to treat God affectionately and generouſly. It is not to ſteal from him his property, rob him of his rights, deny his glories, diſpute his decrees, deſpiſe his grace, quarrel with his government, and meanly ſet up a falſe god before him, preferring, in feeling and practice, the voice of the world to his approbation, its pleaſures to his ſervice, and its profits to his glory. It is not to attempt to bend his government and goſpel to an accommodation to our pride and partiality to ourſelves. It is not to ſhape our ſentiments of God in oppoſition to what he has told us are his feelings and his purpoſes, or our lives in oppoſition to his precepts. This is not to act a liberal part. It is not deviſing liberal things. It is directly the contrary. To deviſe liberal things with reſpect to God, is to treat him on the fair and equal ground of ſtrict propriety. It is to render to God without any ſtinting or parſimony the things that are God's. It is

to aſcribe to him freely and cheerfully all thoſe attributes which compoſe his moſt adorable name. It is cheerfully to place him on the throne as the ſole governor of the world, whoſe will is his only law, and whoſe unqueſtionable right it is to do his pleaſure in the armies of heaven and among the inhabitants of the earth, diſpoſing of all creatures and events as ſeems good in his ſight. It is to give up the reins of government entirely into his hands, and to acquieſce with perpetual ſatisfaction and gladneſs of ſoul in his ſupreme and unfruſtrable dominion. It is to admit our entire dependence upon him, to ſubſcribe to the rectitude of his law and to the righteouſneſs of its ſentence. It is to allow freely that we are as great ſinners, and deſerve as great a puniſhment as he has informed us. It is to admit unreſervedly that he is right, and that we are wrong, wholly and entirely, with reſpect to that controverſy we have maintained with him, and therefore to give ourſelves up into his hands to be ſaved by his mere grace if we are ſaved at all. This is but acting according to the dictates of the moſt evident propriety and truth. To treat God thus, to glorify him as God, and to make him the ſupreme good, is but to treat him in equity. After we have done this we are but unprofitable ſervants, doing no more than it was our duty to do. If we come ſhort of this, if we deny to God his attributes, his decrees, his ſovereignty, his authority, his right of abſolute dominion, his claim to our perfect cordial ſubjection, if we juſtify ourſelves and condemn him, we cannot be the liberal; for with reſpect to him, the firſt and infinitely the greateſt object of regard, we do not deviſe liberal things.

[*To be continued.*]

REFLECTIONS ON AUTUMN.

A THOUSAND circumſtances ſhow us the flight of time. The varying ſeaſons are ſo many monuments to remind us how rapidly it is paſſing away. They inform us of its departure, yet give it apparently a much longer exiſtence. The different ſeaſons are ſo many points or diviſions from which we take our departure anew.

That ſeaſon, which in ſome reſpects is the moſt gloomy in the year, is now arrived. The bluſtering winds, the increaſing cold, the leaves of the foreſt, flying in every direction, broken limbs, and fallen trees, the death of vegetation, and driving ſtorms, tell me in melancholy ſtyle that Autumn has come. Labour has carried her ſcythe and her ſickle from the field, the warbling ſongs of the groves are ſilent, the ox and the lamb

aſk their food from man, children no longer play in the ſtreet, amuſement and hilarity encircle the ſocial fire. Gone are the flowers of ſpring, and the herbage of ſummer; the garden is deſolate, and the apple has fallen from the tree. Where is the ſprightlineſs of the vernal morn, where the buſtle and buſineſs of the ſummer's day? Gone, gone; by many to be ſeen no more. No more will they hear the ſong of the lark, nor the cooing of the dove; no more will they ſee the roſe in the garden, nor the corn in the field. They have ſeen their laſt ſpring, and their laſt ſummer.

Is there not an autumn in the life of man? How many can ſay: "My head is ſprinkled with white as the ground with froſt, my hairs are falling like leaves from the tree. I have had my ſpring of pleaſure, my ſummer of labour. They are gone, gone with their various charms, never to be enjoyed again. Not only thoſe amuſements that once engaged my warmeſt affections, yet trifling or criminal in their nature; but other comforts deemed more rational and more permanent, which I truſted would cheer or ſupport me through life, have deſerted me one after another in ſad ſucceſſion. My parents, who protected me in danger, who ſupplied my wants, who were the ſolace of my life, I have followed to the houſe appointed for all living. Some of my children, who were the delight of my heart, who ſlept in my boſom, on whom I leaned as the ſtaff of my age, have been torn from me by the cruel deſtroyer; they reſt in the narrow houſe of death. My kind brother, my tender ſiſter, I watched in their laſt moments. The laſt word, the laſt anxious gaze, the laſt gaſp of life is ſtill preſent to my ſad remembrance. The ſcene was dreadful, the diſtreſs overwhelming, the anguiſh of my ſoul inſupportable. I had a friend, who ſeemed nearer than a brother. He was guilty; my heart bled; I ſhed tears in ſecret places; with devotion in my heart, I *rebuked* him with my tongue, and he has become my enemy. I once fondly hoped to render important ſervices to mankind, but the *hope* is now loſt. I received a ſtranger into my houſe, and he robbed me. I treated him as a father, and he deſtroyed my deareſt treaſure, the reputation of my family. I gave charity to a poor man, and he reproached me for not giving more. I ſpoke comfortably to the afflicted, and they ſighed more bitterly; their complaints were more diſmal. I gave inſtruction to benighted wanderers, and they ruſhed on more violently in their guilty courſe. I entreated backſliders to return, and their hatred was terrible. I warned, I threatened the careleſs and ſecure with the wrath of God, and the ſound of their viol continued through the night.

"Years have chilled the ardour of my ſpirit; the vigour of health fails; the malignity of diſeaſe begins to prey on my vi-

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guilt I doubt not is great. That of every ſinner is ſo. It is ſo great, that you have yet, notwithſtanding all your complaints, but very inadequate conceptions of it. You are concerned too with a Being of unbounded purity and glory. But bleſſed forever be the name of God, when we approach him, we approach a gracious, a forgiving, as well as a fearful God: a God who will not reject the prayer of the humble. O, my Julia, pray and faint not. Fly into the arms of this beſt of beings. Go to him as your father. Go with the powerful argument of your guilt. It is the beſt you can uſe. Abide under his ſhadow. It is heaven. Bleſſed are all they who truſt in him. Adieu.

(To be continued.)

For the Massachusetts M. Magazine.

REMARKS ON SILENUS.

(*See Vol. I. p.* 160.)

Meſſrs. Editors,

AS a miniſter of the goſpel, I have received it in ſolemn charge to watch for ſouls, as one who muſt give account. One important branch of duty, which this charge has devolved upon me, is, to viſit the ſick and the dying, and afford them ſuch inſtruction as their circumſtances appear to require. As I was lately meditating on this ſubject, I was led to inquire, what muſt be the proper method of treating one, who, on the borders of the grave, and eternity, expreſſes a ſtrong confidence, that he is prepared for the ſolemn ſcenes before him; but who, however, appears to me to be in the gall of bitterneſs, and bond of iniquity, and in the moſt imminent danger of everlaſting deſtruction. After attending to the ſubject, for ſome time, I came to this concluſion, that, in ſuch a caſe, it muſt be duty, with tenderneſs, but with great plainneſs, to ſuggeſt my fears, and the grounds of them; to point out the loſt ſituation of man, by nature; clearly to ſtate the neceſſity, the nature, and the effects of regeneration; to hold up to view the diſtinguiſhing characteriſtics of a Chriſtian character; to dwell on the danger of being fatally deceived; and to urge it upon the ſuppoſed ſubject of deluſion, to examine with diligence, with care, and with fervent prayers for divine direction, whether he were indeed a child of God, and an heir of glory. Having come to this concluſion, I took up the 7th number of your Magazine, and, opening at the 160th page, I caſt my eye on the following reflection: "How deluſive and dangerous the opiate, which miniſ-

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ters often adminiſter to their people, when, without any diſcriminating remarks, they call upon them at large to examine whether they are the friends of God!" I read the paſſage again, and again; and then peruſed the whole eſſay. On examination, I found this reflection was made in view of this idea, which Silenus, the writer, had laboured to eſtabliſh, viz. That "ſelf-examination is not the duty of any unrenewed ſinner." It was natural to reflect, if this be ſo, then I have come to a very erroneous concluſion, on the ſubject, which I have been contemplating; and, alas, I am one of thoſe preachers, who have often adminiſtered this "deluſive and dangerous opiate." This led me to review the ſubject. But, after the moſt deliberate and careful attention, I could diſcover no reaſon for altering my opinion. Senſible, however, that, in this caſe, I am liable to be influenced by prejudice, and deſiring to be ſet right, if indeed I am wrong, I determined to forward this account, with the ſubſequent remarks on the Eſſay of Silenus, for inſertion in your Magazine.

It is obvious, that the opinion of Silenus, in view of which he dealt ſo heavy a blow upon my head, and upon the head of other miniſters of the goſpel, is ſupported by theſe two arguments, and by theſe only; viz. 1. That ſelf-examination is needleſs, and uſeleſs, to all unrenewed ſinners. And 2. That no time is allowed them, for ſuch an employment. It may be uſeful to expoſe the fallacy of theſe arguments, and to ſhow, that ſelf-examination may be an immediate duty, and a duty of much importance, to the unrenewed ſinner.

The ground on which Silenus obviouſly reſts his firſt argument, is this, that the ſole object of ſelf-examination is, to aſcertain whether one is a Chriſtian; and that an unrenewed ſinner may know, that he is not a friend, but an enemy of God, without ſuch examination. Hence it is, that he concludes, that ſelf-examination is needleſs. This appears, from the caſes of the rebellious child, and the blind man, to which he refers for an illuſtration of his idea. To ſet aſide this argument, it may be obſerved, that it is not true, that the ſole object of ſelf-examination is to aſcertain, whether one is a Chriſtian; but that, however, were this admitted, it would not follow, that ſelf-examination is needleſs, for all unrenewed ſinners.

Every one, at all acquainted with mankind, muſt certainly know, that they are extremely apt to deceive themſelves, with reſpect to their real characters. Though they are generally convinced, that they are ſinners, they are far from being convinced, and it is exceedingly difficult to convince them, that they are as guilty and as vile as they really are. Almoſt all men are deceiving themſelves, in this reſpect; and it muſt be acknowledged, that it is vaſtly important, that they ſhould know themſelves.

Here, then, are four diſtinct things, by which an accuſed perſon, when he is righteouſly acquitted, may be ſaid to be juſtified, in a legal ſenſe; viz. The judge, who pronounces the ſentence of juſtification; the law, which is ſatisfied, and bears out the judge; the obedience of the accuſed; and the witneſſes of this obedience, or the evidence, which they furniſh in his favour. It is believed, ſuch an one is juſtified, by each of theſe things, in a ſenſe, which is perfectly agreeable to the common language of mankind.

There can be no doubt, but that when the apoſtles ſpeak of being juſtified, in the paſſages, which have been cited, they uſe the word with ſome reference to this legal juſtification. But it muſt be obvious, that the juſtification, of which they ſpeak, is, in ſome reſpects, a very different act, from the one, to which they thus refer. Legal juſtification is an act, in favour of one, who is actually juſt; but goſpel juſtification is an act, in favour of a tranſgreſſor. Goſpel juſtification, therefore, cannot conſiſt in actually judging one to be free from tranſgreſſion, but, in pardoning his ſins, delivering him from condemnation, and thus bringing him into a ſtate, as favourable as he would have been in, if he had not tranſgreſſed. This act of juſtification does not pronounce him to be undeſerving of puniſhment; but it delivers him from puniſhment, which he actually deſerves. It does not declare him to be entitled to divine favour, on account of his own perfect obedience; but it ſecures to him that favour, to which he is not thus entitled. That this is a juſt idea of goſpel juſtification, is evident, from the plain language of ſeveral paſſages of ſcripture. Said the apoſtle Paul, to a congregation of Jews at Antioch, "Be it known unto you, men and brethren, that through this man is preached unto you *the forgiveneſs of ſins*; and, by him, all, who believe, are *juſtified* from all things, from which they could not be juſtified by the law of Moſes." He here evidently means the ſame thing, by *juſtification*, which he does by *the forgiveneſs of ſins*. So Chriſt tells us, that he, who believeth on him, is *not condemned*; but he, who believeth not, is *condemned already*. This evidently implies, that thoſe, who believe, are juſtified, by being delivered from that condemnation, which they were under. Agreeably to this, we read, in another place, that, being juſtified by his blood, we ſhall be ſaved from wrath; that is, doubtleſs, from wrath, to which we were expoſed. So that goſpel juſtification cannot be conſidered as the ſame judicial act, with a legal juſtification; but, only as an act, which brings him, in whoſe favour it is paſſed, into as favourable a ſtate, as though he were actually juſt.

But, though goſpel juſtification is a very different act from a legal juſtification, it is, nevertheleſs, an act, or ſentence of a judge; in paſſing this act, the judge proceeds on ſome ground; that

that any one may be entitled to this act in his favour, he muſt have complied with a certain condition; and it is neceſſary that there ſhould be evidence of ſuch compliance. It may now be eaſy to aſcertain in what ſenſe Chriſtians are juſtified, by each of thoſe very different things, mentioned by the apoſtles, in the paſſages firſt brought into view, which will now be attended to, in their order.

1. The firſt paſſage mentioned, which is, "Being juſtified freely by his grace," preſents us with the *act of God*, in which he pronounces the believer juſtified. That is, the act, by which he ſeals to the believer the pardon of his ſins, reſtores him to favour, and brings him into a ſituation, in which his final happineſs is as certain, as though he were actually juſt. That juſtification, in this ſenſe, is the act of God, is plain, from other paſſages of ſcripture. Only one will be cited. "Who ſhall lay any thing to the charge of God's elect? *It is God that juſtifieth.*" Rom. viii. 33. This juſtification is an act of mere grace, becauſe the perſon in whoſe favour it is paſſed, has no claim to it, on the grounds of law, but deſerves, at the very moment he is juſtified, to be condemned. Indeed pardon, in its very nature, is an act of grace. It can never be granted to any but the illdeſerving. Beſides, the grace of God appears in this act, as it is God who has provided a way, in which ſinners may be juſtified, without injury to his character, and the intereſts of his kingdom: a way, in which we might be "juſtified freely by his grace, through the redemption that is in Jeſus Chriſt; whom *God hath ſet forth* to be a propitiation, through faith in his blood, to declare *his* righteouſneſs for the remiſſion of ſins which are paſt, through the forbearance of God."

2. The next paſſage, which is, "Much more then, being now *juſtified by his blood*, we ſhall be ſaved from wrath through him," brings into view *the ground* of this act of grace, which is, the blood, or atonement of Chriſt. In paſſing a ſentence of legal juſtification, the judge proceeds on the ground, that the law has been duly honoured, in the perſon of the accuſed. But, as goſpel juſtification is an act, in favour of a tranſgreſſor, whom the law has condemned, in paſſing this act, the judge muſt proceed on different grounds. The tranſgreſſor, in his own perſon, can never make reparation for the injury which he has done. He can never ſo magnify the law, which he has violated, as to ſatisfy all its demands againſt him. But in the room of the ſinner, Jeſus Chriſt has magnified the law, and made it honourable; and on the ground of what he has done and ſuffered, God can conſiſtently with the honour of his government, juſtify and ſave the repenting ſinner. To lay a foundation for this, was the evident deſign of the atonement of Chriſt.

Chriſt. This the apoſtle plainly teaches us, where he ſpeaks of Chriſt, as he "whom God hath ſet forth to be a propitiation, through faith in his blood, *to declare his righteouſneſs in the remiſſion of ſins* which are paſt: To declare, at this time, his righteouſneſs, *that he might be juſt, and the juſtifier of him, which believeth in Jeſus.*" Rom. iii. 25, 26. That God actually proceeds on this ground, in the juſtification of the believer, we are taught in the preceding verſe. "Being juſtified freely by his grace." But, on what ground? How can it be conſiſtent with the character of God, and with the intereſts of his kingdom, to juſtify a ſinner, ſeeing he deſerves to be condemned forever; and ſince, to juſtify the wicked is abomination to the Lord? The apoſtle informs us. He can do it, on the ground of the atonement made by Chriſt. "Being juſtified freely by his grace, *through the redemption that is in Jeſus Chriſt.*" In other places, we read, "In whom we have redemption, *through his blood, the forgiveneſs of ſins.*" Eph. i. 7. Col. i. 14. And again, "By him all who believe are juſtified from all things, from which they could not be juſtified by the law of Moſes." Acts xiii. 39. The law of Moſes made proviſion for cleanſing from ceremonial pollutions, and for obtaining juſtification from them; but it made no proviſion for juſtification from moral defilement. Hence, David, when mourning over his wickedneſs, ſays, "Thou requireſt not ſacrifice, elſe would I give it." His meaning muſt be, that no ſacrifices were appointed in the law of Moſes, for the expiation of the offences, of which he had been guilty. No foundation was there laid for juſtification from them. But by the atonement of Chriſt, a way is opened, in which believers may be juſtified from *all things*. Wherever it is applied, "the blood of Jeſus Chriſt cleanſeth from *all* ſin." 1 John i. 7. Another paſſage, obviouſly in point, is, Iſaiah liii. 11. "By his knowledge ſhall my righteous ſervant juſtify many; FOR *he ſhall bear their iniquities.*" It is evident, then, that the atonement of Chriſt is the ground of the believer's juſtification. In this ſenſe, they are *juſtified by his blood.*

3. The next paſſage to be attended to, is, "We conclude, that a man is juſtified by faith." This, it is ſuppoſed, expreſſes *the condition*, which muſt be performed, on the part of men, that they may be entitled to this act of juſtification. That a man may be entitled to a legal juſtification, he muſt have performed the condition on which the law propoſes to juſtify him. This condition is, perfect obedience. Hence the apoſtle ſays, "The *doers* of the law *ſhall be juſtified.*" Rom. ii. 13. Juſt ſo, faith is the condition of goſpel juſtification; and he who *believeth* ſhall be juſtified. This agrees, both with the tenor of the covenant of grace, and with the direct language of ſcripture. In the covenant of grace, God, on his part, has promiſ-

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ed to beſtow pardon and ſalvation on all, who believe in his Son Jeſus Chriſt. Agreeably to this, we read, "God ſo loved the world, that he gave his only begotten Son, that whoſoever *believeth in him* ſhould not periſh, but have everlaſting life. John iii. 16. And when Chriſt, having finiſhed the work of redemption, aſcended up on high, he ſent forth his apoſtles to propoſe this gracious covenant to men, with an aſſurance, that all, who complied with this condition, ſhould become intereſted in all its invaluable bleſſings. "Go ye into all the world, and preach the goſpel to every creature. He that *believeth*, and is baptized, ſhall be ſaved." Mark xvi. 15, 16. Agreeably to this commiſſion, when the convicted jailer come trembling, and fell down before Paul and Silas, with this intereſting inquiry, "What muſt I do to be ſaved?" the apoſtles replied, "Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved." Acts xvi. 31. It is ſuppoſed, this anſwer expreſſes the ſame idea, exactly, as though it had been in theſe words; *On condition of your believing in the Lord Jeſus Chriſt, you ſhall be ſaved.* It is evident, therefore, that the condition of becoming intereſted in the bleſſings promiſed to men, in the covenant of grace, is *faith*. And the firſt of theſe bleſſings, in order, is, goſpel juſtification. Is not faith, then, the condition of obtaining this juſtification? But, as has been intimated, the ſcriptures furniſh more direct evidence, that this idea is correct. In the third chapter of his Epiſtle to the Romans, St. Paul, having largely proved, that all have ſinned, and come ſhort of the glory of God, very naturally comes to this concluſion, that no man can ever be juſtified by the works of the law; becauſe no man, who has once ſinned, can ever render that perfect obedience, which is the condition, on which the law propoſes juſtification. In view of this, in the verſe, which contains the words now under conſideration, he ſays, "Therefore, we conclude, that a man is juſtified *by faith, without the deeds of the law.*" This ſeems moſt obviouſly to imply, that, as perfect obedience was the condition of legal juſtification, ſo faith is the condition of goſpel juſtification. To the ſame purpoſe, is Gal. ii. 16. "Knowing that a man is not juſtified *by the works of the law*, but *by the faith of Jeſus Chriſt*, even we have believed in Jeſus Chriſt; that we might be juſtified *by the faith of Chriſt*, and *not by the* works of the law." Here, certainly, the faith of Chriſt, or believing in Chriſt, is made to ſtand in the ſame place in reſpect to goſpel juſtification, in which the works of the law ſtand, in a legal juſtification. Still more plain, if poſſible, is Rom. iv. 3, 4, 5. "For what ſaith the ſcripture? Abraham believed God, and it was counted to him for righteouſneſs. Now *to him that worketh* is the reward not reckoned of *grace*, but of *debt*. But *to him that worketh not*, but *believeth* on him

who juſtifieth the ungodly, his *faith is counted for righteouſneſs.*" Certainly, in this paſſage, faith ſtands in the ſame place, with reſpect to goſpel juſtification, in which perfect righteouſneſs ſtands, in a legal juſtification. So that, under the covenant of grace, men are juſtified by faith, in the ſame ſenſe, in which, under the law, they might be juſtified by perfect obedience.

4. It now remains to be ſhown, in what ſenſe believers are juſtified by works. Says the apoſtle, "Ye ſee then, how that *by works a man is juſtified*, and not by faith only." From the ſcope of the apoſtle's reaſoning, it appears evident, that ſome, among thoſe, to whom he was writing, ſo perverted the doctrine of juſtification by faith, as to pretend that a mere aſſent of the underſtanding to the truth of the goſpel, would entitle them to ſalvation; though this faith neither involved any right affection of heart, nor produced any good fruit. They had entirely miſtaken the nature of a juſtifying faith. For this is not a dead, but a living, and operative principle. It "worketh by love, and purifieth the heart, and overcometh the world." It muſt, then, operate powerfully. For the heart, which it purifieth, is full of abominable pollutions, which are not eaſily done away; and the world, which it overcometh, is a powerful and active enemy, and could never be overcome, but by a powerful and active reſiſtance. The apoſtle, finding his correſpondents labouring under a very dangerous miſtake, in one of the moſt important articles of Chriſtian doctrine, undertook to correct the error. He, therefore, laboured to convince them, that it was as neceſſary, in order to ſalvation, that their faith ſhould produce, or be accompanied with good works, as it was that they ſhould have faith. Becauſe, a faith, which is not thus operative, and attended with ſuch evidence, can do no good. "It is dead, being alone." It has not that love at bottom, by which ſaving faith *worketh*; nor thoſe fruits, which ſaving faith produces. Hence, he concludes, that, in order to juſtification, there muſt be, not merely an aſſent of the underſtanding, but a living faith, evidenced by good works. And theſe works, themſelves, juſtify, as they are *the proper evidence* of the exiſtence of that faith, on condition of which the believer is juſtified. Such evidence is neceſſary, and muſt be exhibited, or he cannot be juſtified. In a caſe, where a legal juſtification is in queſtion, if a man be accuſed of ſome offence againſt the law, perfect obedience to which is the condition of his juſtification, and there appears to be evidence againſt him, it can avail him nothing to plead his innocence, or righteouſneſs, unleſs he can make it *appear*. Unleſs he *prove* his innocence, he will be condemned. But, if he can bring forward evidence of his righteouſneſs, to deſtroy the evidence againſt him, he muſt be juſtified. So he, who puts

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in a claim to gospel justification, must substantiate it by evidence. There is abundant evidence existing, that he *has been* in unbelief; and, unless it be proved, that he *now believes*, by proper evidence, he must still be condemned. This evidence must be found in *good works*; and, if these appear, *by them* he will be justified. That this is the sense, in which the apostle speaks of being justified by works, it is thought will appear plain, if we attend to his reasoning, and illustrations. He says, "What doth it profit, my brethren, though a man say he hath faith, and hath not works? Can faith save him?" That is, can a faith, the existence of which is not proved, save him? "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which they need; what doth it profit?" Here the apostle illustrates his meaning, by bringing into view another Christian grace, viz. Charity. He supposes one, who is in very destitute circumstances, comes to a brother, and begs assistance. And this Christian brother says to the needy suppliant, "I believe you are in want, and I have those feelings which a brother ought to have for you, under these circumstances. *Depart*, therefore, *in peace; be ye warmed, and filled*. May a kind providence direct your way, where you may be sheltered from the cold, comfortably clothed, and fed to the full." But, notwithstanding all this profession of charitable feelings, he gives him nothing to relieve his wants. Now, says the apostle, "*what does* all this *profit*? What is such charity good for? Is it not evident, indeed, that there is no true charity here?" And he goes on, "*Even so faith, if it hath not works, is dead, being alone.*" It is just like this cold or lifeless charity. Again, he says, "*Thou believest there is one God; thou doest well; the devils also believe and tremble.*" This plainly implies, that there is just as much goodness in this faith of the devils, as there is, in the bare assent of any man to the truth of the same, or any other proposition. "But wilt thou know, O vain man, that faith without works is dead?" That is, Do you need any further evidence, that such a faith as the devils have, can avail you nothing, in the affair of justification? Then look at an example. "Was not Abraham, our father, justified by works, when he had offered Isaac his son upon the altar? Seest thou not how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness; and he was called the friend of God." It is thought, that we have here very full evidence of the point in question. "Was not Abraham justified by works, when he had offered Isaac his son upon the altar?" What had Abraham now done? He had given the most clear and decisive evidence,

evidence of his unſhaken confidence in God. This evidence was given by his works, in offering Iſaac upon the altar, at the commandment of the Lord. When Abraham and his wife were both far advanced in age, and had no children, God had ſaid unto him, "Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, ſo ſhall thy ſeed be. And he believed in the Lord, and he counted it to him for righteouſneſs." Gen. xv. 16. Again, God had promiſed, that, with the very Iſaac, whom he was afterwards called to offer upon the altar, he would eſtabliſh his covenant, and that in him his ſeed ſhould be called. And he believed God. Even when he was called to offer him in ſacrifice upon the altar, he ſtill retained his confidence in the faithfulneſs of God, and ſtaggered not through unbelief. As ſaith the apoſtle, "By faith Abraham, when he was tried, offered up his only begotten ſon; of whom it was ſaid, that in Iſaac ſhall thy ſeed be called: Accounting that God was able to raiſe him up even from the dead, from whence alſo he received him in a figure." Heb. xi. 17, 18, 19. Such was the faith of Abraham, on this occaſion; and his faith wrought with his works, and by them it was made evident, that he believed God, and truſted in him. In connexion with what was cited above, in the reaſoning of the apoſtle James, concerning Abraham, ſtand the words under conſideration. "Ye ſee, then, how that by works a man is juſtified, and not by faith only." And is not the concluſion obvious, that the ſenſe, in which believers are juſtified by works, is, that their good works are the proper evidence, that they are the ſubjects of ſaving faith? One or two other paſſages of ſcripture, which ſupport this idea, merit attention. Said our Lord to the Phariſees, "Either make the tree good, and his fruit good; or elſe make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit. O generation of vipers, how can ye, being evil, ſpeak good things? For, out of the abundance of the heart, the mouth ſpeaketh. A good man, out of the good treaſure of the heart, bringeth forth good things; and an evil man, out of the evil treaſure, bringeth forth evil things. But I ſay unto you, that every idle word, which men ſhall ſpeak, they ſhall give account thereof in the day of judgment. For, *by thy words* thou ſhalt be *juſtified*; and *by thy words* thou ſhalt be condemned." Matt. xiv. 33—37. Nothing can be more evident, than that Chriſt here conſiders *words* as evidence of a good, or a bad heart; and that on this account, he ſays, that *by words* we ſhall be juſtified, or condemned. In perfect agreement with this, alſo, is our Lord's [redacted] of the proceſs of the day of judgment. Here he tells [redacted]hen the King ſhall have gathered all nations before [redacted]eparated his friends from his enemies, placing one on

on his right hand, and another on his left; "Then ſhall he ſay to thoſe on his right hand, Come, ye bleſſed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirſty, and ye gave me drink; I was a ſtranger, and ye took me in; naked, and ye clothed me; I was ſick, and ye viſited me; I was in priſon, and ye came unto me." Mat. xxv. 34, 35, 36. Here, certainly, the good works of the righteous are brought forward, as the evidence of their union to Chriſt, and their intereſt in the bleſſings of his kingdom; and, by this evidence, they will be juſtified, in the view of all intelligent beings. So, on the other hand, for want of this evidence, thoſe, on the left hand, will be condemned, as enemies of God.

If the foregoing obſervations be correct, then, Chriſtians are juſtified freely by the grace of God, as it is he, who, according to his abundant mercy, pronounces the ſentence of juſtification, in their favour. They are juſtified, by the blood of Chriſt, as his atonement is the ſole ground of their juſtification. They are juſtified by faith, as this is the condition, on which juſtification and ſalvation are promiſed in the goſpel. And they are juſtified by works, as theſe are the proper evidence of the exiſtence of a juſtifying, or ſaving faith. TROPHIMUS.

EXPERIENCES OF MRS. J. B.

I THINK by what I have experienced from my youth, that I was born into the world in a ſtate of ſin and miſery. When I was quite young my mother uſed to teach me to ſay the Lord's prayer, though I did not know its meaning. If I thought on God at any time, it was in a careleſs manner; and oftentimes I took his holy name in vain. I was taught that there was a heaven and a hell, and if I was wicked I muſt go to hell. When I was eighteen years of age, my father profeſſed to meet with a change of heart, and ſet up family duties in his houſe, and uſed to talk a great deal to me, and try to convince me of the reality of religion. Sometimes I partly believed it, and thought I would never do as I had done. I thought I could be a Chriſtian at any time, but alas I did not know what a ſad condition I was in by nature. When I was a little paſt twenty, I entered into the marriage ſtate, but had not a ſenſe of my condition, till I was twenty nine years of age, at which time, as the Lord would have it, I caſt my eyes upon Mr. Whitefield's nine ſermons, which were the means under God of opening mine eyes. There ſeemed to be ſomething in them that drew my attention. I read them very carefully and compared them with the Bible; there was ſomething that told me, they were the truth; yet true as I thought them to be, I could

not bear them. I found that my heart did riſe againſt the truth, and it troubled me to think that I could do nothing towards my own ſalvation. Alas, I found, notwithſtanding all my ſeeming reformations, I was yet a ſtranger to the doctrine of free grace. I thought I ſhould be willing to do any thing that lay in my power, if I could but do ſomething towards my ſalvation. Thus my mind was like the troubled ſea, which caſteth up mire and dirt. In this condition I remained about eight months. One night I went to bed very heavy hearted, I think more ſo than uſual; I was ready to give up all hopes of ever finding mercy. I thought it was in vain to call upon God for mercy, for he would not hear me; but yet I could not help crying to God for mercy. In the mean time my ſleep went from me, and I felt in a ſad caſe; but ſuddenly I felt a calm in my breaſt, and theſe words came as if ſpoken to me, "A new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart, and give you an heart of fleſh." I felt my will ſubdued and brought into ſubjection to the will of God. I felt ſuch a love to God and man as I never felt before. I thought I could praiſe the Lord for his great goodneſs to me, a poor unworthy, hell-deſerving ſinner. I continued in a happy ſtate of mind for better than a week; it being about the middle of May, in the thirtieth year of my age; but all at once I got into the dark, in which I wandered through doubts and fears till the next fall, when it pleaſed the Lord to clear up my evidences and give me ſuch humbling views of his greatneſs and my own vileneſs, that ever ſince I have entertained a hope of the well-being of my ſoul in my darkeſt hours; and if I am deceived, the Lord have mercy upon me; but I think that I do ſometimes taſte that the Lord is gracious. J. B,

Diſtrict of Maine, Sept. 1804.

FOR THE MASSACHUSETTS M. MAGAZINE,

"WHAT IS THE CHIEF END OF MAN?"

THIS queſtion reſpects man's duty: it is the ſame as aſking, What is the great, the chief object which man ought to purſue? In this view, the anſwer which is taught our children, is very pertinent and inſtructive: "*The chief end of man is to glorify God and enjoy him forever.*" We have nothing to do which is not comprized in this ſhort ſentence. For if we conſtantly ſeek the glory of God, we ſhall perform the whole of our duty. We ſhall love him ſupremely; preſer his glory to every other object; and ſubordinate every private good to the intereſts of his everlaſting kingdom. We ſhall repent of ſin; and both hate and forſake every falſe way. We ſhall embrace

brace and delight in Jeſus Chriſt, as the brightneſs of the Father's glory, and depend entirely on his merits for acceptance with God and eternal life. We ſhall call on his name, as being the mighty GOD, and through him we ſhall addreſs the Father, and daily worſhip the THREE-ONE GOD in ſpirit and in truth. We ſhall duly attend on all divine ordinances, and ſerve and honour God in the various ways he has directed in his word. We ſhall exerciſe unconditional ſubmiſſion to his will in all things and with reſpect to all events, which do, or may take place, being humble and patient, and rejoicing that he is unchangeably the ſame, that his counſel ſhall ſtand, and that he will do all his pleaſure. We ſhall not be idle and ſlothful, but fervent in ſpirit, ſerving the Lord in ſome lawful occupation. We ſhall feel ourſelves to be God's ſervants, and be concerned to honour him by a faithful diſcharge of every duty. We ſhall love all around us impartially, and both pray and labour that they alſo may glorify and enjoy God.

If we feel and conduct as now deſcribed, we ſhall enjoy God as the only and all-ſufficient portion of our ſouls. We ſhall behold his glory all around us; and be unſpeakably delighted with all the manifeſtations of himſelf which are made. While in this world, we ſhall enjoy his favour and loving kindneſs. And at death, he will receive us, through boundleſs grace, to behold his face in righteouſneſs, to be ſatisfied with his likeneſs, and enjoy endleſs felicity in giving glory and praiſe to his NAME.

No object, but this, to glorify and enjoy God, is worthy our higheſt purſuit. We exceedingly, yea infinitely debaſe ourſelves in ſeeking any other object, as our chief end. To live to ourſelves, and to ſeek the honours, riches and pleaſures of this world, is conducting very unworthily, very wickedly: it is oppoſing the authority of the infinite God, and caſting awful contempt on his adorable perfections. It is idolatry; it exalts the creature above the glorious Creator.

It is not only a reaſonable ſervice, but alſo an unſpeakable privilege, to glorify and enjoy God. Every other purſuit leads to diſgrace, diſappointment, and miſery. But if we purſue this object, we ſhall arrive at the higheſt dignity, glory and bleſſedneſs of which we are capable. Let every one then ſeek the glory of God, and the enjoyment of his favour, which is life, and his loving kindneſs which is better than life. May our youth do this, and renounce vanity and pleaſure, which would iſſue in ſorrow, in endleſs miſery.

ORDAINED,

SEPTEMBER 27th, at the weſt pariſh in Lynn, ſucceſſor to the late Rev. Mr. Robe, Rev. William Frothingham. Introduc-

ductory prayer by Rev. Mr. Stevens of Stoneham, Sermon by Rev. Mr. Holmes of Cambridge, conſecrating prayer by Rev. Dr. Oſgood of Medford, charge by Rev. Mr. Clark of Lexington, right hand of fellowſhip by Rev. Mr. Thatcher of Lynn, concluding prayer by Rev. Mr. Tuckerman of Chelſea.

INSTALLED,

AT Reading, October 17th, 1804, the Rev. Mr. Reuben Emerſon. The ſolemnities were introduced by an anthem. Rev. Mr. Stevens of Stoneham made the firſt prayer, the Rev. Mr. Sage of Weſtminſter, V. preached from Matt. x. 27, *What I tell you in darkneſs, that ſpeak ye in light; and what ye hear in the ear, that preach ye upon the houſe-tops;* Rev. Mr. Worceſter of Salem made the conſecrating prayer; the charge by the Rev. Mr. Matty of Lynnfield; the right hand of fellowſhip by the Rev. Mr. Sanborn of Reading; the concluding prayer by the Rev. Mr. Green of Malden.

GOD AN ALL-SUFFICIENT PORTION.

(Communicated as an original Female Production.)

IN thy Almighty pow'r I riſe,
Thou *Great Supreme*, thou only wiſe.
Inſpir'd by *Thee*, my ſoul aſpires,
And glows with heav'n's celeſtial fires.
Now let the world indignant riſe,
And tempt me from my native ſkies;
Or let her try her magic art,
To break the quiet of my heart;
The faireſt objects cannot move
My ſteady affiance, or my love.
Nor can her gloomy frowning train,
Of grief, anxiety and pain,
Excite a panic, or a fear,
While my Almighty Friend is near.
Tho' health ſhould fail, tho' friends ſhould prove
Unkind and cruel for my love:
Though ev'ry ſpring of joy ſhould ceaſe,
And wrath and diſcord baniſh peace,
Though life ſhould be a ſource of pain,
And nought but miſery remain;
Yet ſtill, in *God* ſupremely bleſt,
Love, joy and peace ſhould fill my breaſt.
The ſtreams may fail, but he'll endure;
The fountain ſtill forever ſure.
And when the ſtorm of life is o'er,
He'll land me on the heav'nly ſhore:
There joys eternal ſhall repay
The tranſient ſufferings of a day.

THE

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EXTRACT

From a Sermon on the much lamented Death of Mr. EBENEZER GRANT MARSH, *Tutor, and Profeſſor elect of Languages and Eccleſiaſtical Hiſtory, in Yale College; who died November* 16, 1803, *in the* 27*th year of his age: Preached at Wethersfield, on Lord's-day, November* 20, *being the day after his funeral. By* JAMES DANA, D. D. *Paſtor of the Firſt Congregational Church in New-Haven.*

THE Father of ſpirits was pleaſed to endow him with a ſuperior genius, and a mind fitted for contemplation. Formed by the earlieſt education to ſtudious and pious habits, favoured with the beſt advantages for the culture of his talents, he increaſed in wiſdom and virtue, as in age.

His ſecret retirement and devotion, beſt known to Him who ſeeth in ſecret, were remarked by thoſe who guided his early ſteps.

Admitted a member of College, in his fifteenth year, his application to his ſtudies was aſſiduous and uniform; ſo that he always ranked with the firſt ſcholars in his claſs. The general tenor of his deportment conciliated the eſteem of his fellow ſtudents, and of the officers of the College.

He was graduated in 1795, and continued to reſide at New-Haven. In 1798 he was choſen Inſtructor in Hebrew; Tutor, in 1799; and Profeſſor of Languages and Eccleſiaſtical Hiſtory in 1802. His election to theſe various offices was a juſt tribute to literary merit.

Well acquainted with all branches of academic inſtruction, it was his delightful employment to imbue the minds of his pupils with ſcience and virtuous principles. He received in return, from each ſucceeding claſs under his inſtruction, conſtant teſtimonies of gratitude, affection and eſteem.

Appreciating his advantages to lay a good foundation for future uſefulneſs and eminence in life, he ſeparated himſelf for the ſearch of all wiſdom. Seldom is a good genius cultivated by ſo ardent a love of ſcience.

He excelled in the learned languages, general hiſtory, and ancient, eſpecially *oriental*, literature. By placing in oppoſite columns, in his manuſcripts, the hiſtory of manners and religious rites, in the eaſt and in the weſt, he endeavoured to make it *conſpicuous*, that they had the ſame origin. His diſſertations on the Moſaic hiſtory of creation, the origin of language, and the deſcent of all nations from one pair, evince his abilities and induſtry.

His laborious reſearches embraced the antiquities of our own country, in the hiſtory of which he was particularly informed.

He examined the principles and manners of the Moderns as well as the Ancients, and obſerved the paſſing affairs of the world.

Biography, eccleſiaſtical hiſtory, and the evidences of natural and revealed religion, he had much attended to.

On this great variety of ſubjects, he made judicious extracts from, and compendiums of, the ableſt authors. Theſe manuſcripts contain fifteen volumes, about two hundred pages in each.

He commenced his ſtudies, from day to day, with reading in his Hebrew Bible, and penning down occaſional obſervations on the original text.

Uniting good judgment with extenſive reading and a retentive memory; obſerving alſo ſtrict order and method in his literary purſuits, he had amaſſed, from the beſt ſources, rare treaſures of wiſdom and ſcience. Not fond of mere abſtruſe ſpeculations, he ſearched for uſeful truth, and that only. He was one of thoſe practical ſcholars, who value the dictates of *common ſenſe*.

His converſation had nothing contracted or aſſuming—nothing of the pedant or recluſe ſtudent. It was cheerful without levity—entertaining and pleaſing to the wiſe and unwiſe.

Conſidering himſelf as a ſteward—accountable to Him who maketh ſome to differ from others, his talents were conſecrated to the glory of God, and the good of mankind. The ſpirit of vital piety added a luſtre to his other accompliſhments. So far as a Chriſtian may be known by the uniform tenor of his converſation

verſation—ſo far as an irreproachable life lays a foundation to preſume goodneſs of heart—ſo far as we may know the moral and religious character of others, he *feared the Lord from his youth.* According to the ſentiments and example in the text,* he ſought his happineſs in the approbation of God thro' the Redeemer, a conformity to the divine moral perfections, and the immortality brought to light by the goſpel. No traits in his character could lead us to number him among the *men whoſe portion is in this life.*

As a candidate for the miniſtry, few come forward with his fund of ſcience, advantages to magnify the office, and proſpects of acceptance. His ſermons, full of thought, written in a pure, perſpicuous ſtyle, with judicious arrangement, and a proper degree of pathos, were applauded by the beſt judges, and edifying to all.

Known and eſteemed by the firſt characters in this State, he had many teſtimonies from learned and excellent men in neighbouring States. The Maſſachuſetts Hiſtorical Society lately elected him a member. In the official letter, informing him of the choice, their ſecretary writes, "Be aſſured, Sir, we have no ſmall reſpect for the character you maintain in the republic of letters." He was reſpected as far as known, and known far for his years.

Upon an invitation from one of the largeſt and moſt reſpectable churches in a neighbouring State, he had engaged to miniſter to them in the laſt vacation at the College: But the myſterious providence of God was pleaſed to order otherwiſe. Arreſted by a diſeaſe, which was attended with alarming ſymptoms at firſt, he languiſhed about four months, and cloſed the ſcene.

To the ſervant, who made a good improvement of his talents, the Proprietor ſaid, *Well done,—Thou haſt been faithful in a few things, I will make thee ruler over many things: Enter thou into the joy of thy Lord.*

In few inſtances is the vanity of human hopes exemplified as in the early death of this riſing character. *Verily every man, at his beſt ſtate, is altogether vanity.* While the family, kindred and acquaintance are peculiarly affected with his removal in the morning of life; it will be lamented, as a common loſs, by the ſeat of literature, the country, the church, and the republic of letters.

* *Pſalm xvii.* 15.

CONCLUDING DIALOGUE

ON THE

HALFWAY COVENANT.

Between CANDIDUS, FIDELIS, and HUMANUS.

ON a pleaſant evening in autumn FIDELIS and CANDIDUS, both journeying to a diſtant place, fortunately met at the houſe of HUMANUS. He received ſuch reſpected viſitants with great cordiality. I hope, ſaid he, ſoon after they arrived, that this favourable concurrence will furniſh me with an opportunity, which I have long and earneſtly deſired. Without waſte of time they entered on particular converſation. CANDIDUS requeſted HUMANUS to let them know what ideas of conſequence had occurred to him on the ſubject of the HALFWAY PRACTICE ſince the laſt interview. Before I adopt any fixed concluſion, continued he, I wiſh to hear every thing, which can be urged on both ſides of the queſtion. Becauſe I well know how prone we are to adhere to our own opinions, whether right or wrong, and how difficult it is, after adopting a ſentiment, to attend with candour to any thing offered againſt it.

Fid. That feature of the mind, which you now bring into view, is doubtleſs the reaſon why controverſy has generally ſo little effect upon the parties engaged. Their opinions are previouſly ſettled; and, therefore, whatever inſtruction or conviction may be conveyed to the mind of another, they are likely to remain unconvinced and uninſtructed. If, through the influence of paſſion or outward condition, a man is once enliſted as an advocate for any particular ſcheme; inſtead of impartially weighing the evidence which ſupports a contrary ſcheme, the powers of his mind are all vigorouſly exerted in ſearch of arguments to defend his own. And it is to be expected that thoſe arguments, which not only accord with his own feelings, but are the fruit of his own invention or ſtudy, will in his view be quite unanſwerable. On theſe and other accounts controverſial writers ſhould modeſtly reſign the right of deciding upon their own productions, and cheerfully ſubmit them to the deciſion of the judicious public mind.

Hum. From your remarks, may we not infer the inutility of controverſy, eſpecially on religious ſubjects?

Fid. If the diſputants were the only perſons to be taken into conſideration, perhaps we might. But we ought to conſider

ſider that all mankind are concerned in every queſtion relative to religious truth. The truth is infinitely important, and is attended with ſufficient evidence. Now the arguments, which go for nothing with a determined antagoniſt, may carry full ſatisfaction to the minds of others. A ſingle ray of light, though ſtruck out from the heat of controverſy, may enlighten millions, and reach even diſtant poſterity.

Can. Admitting ſome obſervations you have made to be true, what confidence can a man place in the opinion he has formed on any controverted ſubject?

Fid. A man's finding himſelf fully perſuaded and determined in his own mind is no ſufficient proof, that the ſentiment he embraces is right. He ought to review the ſteps, by which he came to be determined. He ought to reflect on the ſpirit, which prompted his reſearches. If his mind was free from prejudice, and open to receive light; if he felt the worth and authority of the Holy Scriptures; if he was humble, diligent, patient, and thorough in examination; if he was bold and unſhaken in his reſolution to follow evidence and embrace the truth, and is conſcious that every oppoſite paſſion and prepoſſeſſion was ſubdued; eſpecially, if he can reflect that in all his inquiries his eye was lifted up to him, who giveth wiſdom; he may rely with a degree of ſatisfaction, that the concluſion, to which he was thus conducted, is according to the truth. Theſe remarks, dear brethren, I would apply to myſelf, as well as recommend to you, in attending to the particular ſubject now before us.

Hum. To return, then, to the ſubject; I find, upon review, that an argument of ſpecial conſequence in favour of the halfway practice was omitted. Which I greatly wonder at, as I now perceive the practice reſts chiefly upon it.

Fid. We will hear it with pleaſure.

Hum. The argument in brief is, that the relation in which the children of believers ſtand to God and the church renders it proper to admit them at a ſuitable age to recognize the covenant. Nothing can better diſplay the argument, than a recurrence to the proceedings of the well know Synod of 1662. Among the propoſitions, which they undertook to defend, were the following. "The infant ſeed of confederate viſible believers are members of the ſame church with their parents, and when grown up are perſonally under the watch, diſcipline, and government of that church.—That it is the duty of ſuch infants, when grown up to years of diſcretion, though not yet fit for the Lord's Supper, to own the covenant they made with their parents by entering thereinto in their own perſons. And it is the duty of the church to call upon them for the performance thereof. And if, being called upon, they

ſhall

ſhall refuſe the performance of this great duty, or otherwiſe continue ſcandalous, they are liable to be cenſured for the ſame by the church." And further, "Church members, who were admitted in minority, underſtanding the doctrine of faith, and publicly profeſſing their aſſent thereto, not ſcandalous in life, and ſolemnly owning the covenant before the church, wherein they give up themſelves and their children to the Lord, and ſubject themſelves to the government of Chriſt in the church, their children are to be baptized." Theſe propoſitions are fully confirmed by attending to the original covenant tranſaction between God and Abraham. Gen. xvii. "I will eſtabliſh my covenant between me and thee, and thy ſeed after thee in their generations for an everlaſting covenant, to be a God unto thee and to thy ſeed after thee." This tranſaction was the foundation of the Jewiſh church. And it is abundantly evident from ſcripture, that the Chriſtian church is the continuation of the Jewiſh. The Abrahamic covenant muſt, then, be conſidered as ſtill valid, and the children of believers muſt be treated as under the bonds, and entitled to the privileges of the covenant.

Fid. The general principle now laid down is readily admitted. The children of believers, baptized in infancy, evidently ſtand in a peculiar relation to God and the church. They may properly be called the children of the covenant. They are under the bonds of the covenant, and, conditionally, entitled to its privileges. The church is under ſpecial obligation to watch over their early education, to reprove them in love when guilty of miſconduct, and to urge them by the moſt perſuaſive arguments, often repeated, to devote themſelves to the God of their fathers. The advantages of baptized children, to whom parents and the church are faithful, are indeſcribably great. Thus far our views coincide.

Hum. And why ſhould they not be required at a ſuitable age to recognize the covenant? As they are under the bonds of the covenant, why ſhould they not be required to acknowledge thoſe bonds?

Fid. They ſhould be required to do it. But they ſhould be required to do it *truly* and *uprightly*, not feignedly. "Thou ſhalt ſwear, *the Lord liveth*, in truth, in judgment, and in righteouſneſs." Now in order that perſons, baptized in infancy, may truly and uprightly covenant with God, they muſt be the ſubjects of pious affection. For the church to require them to recognize the covenant, without firſt requiring evidence of that character, which is neceſſary to every acceptable religious tranſaction, is to ſubvert the order of things which God has eſtabliſhed. *Let there firſt be a penitent believing heart, and then let it be expreſſed by ſuitable outward acts.* And let us firſt labour with children

children of the covenant with reference to that character, which their moral nature and their relation to the church both require. Let it be the prime object of the church's pious inſtructions, watchful care, exhortations, counſels, and prayers, to lead them to repentance and a godly life. When ſatisfactory ſigns of godlineſs appear, let them be encouraged to manifeſt it in every appointed way. But if all the pious and faithful endeavours of parents and the church are unavailing, and they continue obſtinate in ſin; inſtead of requiring them to enter into covenant with ſuch a character, let the church reprove their obſtinacy and impiety by a proper act of diſcipline. Thus the church of Chriſt would diſcharge its duty, would appear on the ſide of religion, would uſe its authority for the honour of God, would throw off its ſhoulders an increaſing, oppreſſive burden, and maintain its purity and glory; and all the children of the church would "hear and fear."

Hum. But as adults, baptized in infancy, are admitted to covenant on the ground of the ſtanding which they already have in the church, why is perſonal character to be taken into conſideration? They are already church members, and are to be treated as ſuch, until they are formally cut off. If they might be introduced into a covenant ſtate without any conſideration of perſonal character; why may they not, without any conſideration of perſonal character, be continued in it? With what propriety can we cenſure them, or withhold from them any privilege, for poſſeſſing the very character, which in ſubſtance they poſſeſſed, when they were introduced into the church?

Fid. They ought, indeed, to be continued in that peculiar ſtate, into which they were introduced by baptiſm, until, by manifeſt irreligion and impenitence, they exclude themſelves. But what is that peculiar ſtate? This is a queſtion, which deſerves much deliberation. One thing appears evident, that the membership of infants is very different from the membership of thoſe, who have perſonally and explicitly covenanted with God and his church. "The ſtanding of baptized children is complete in its kind, but it is a ſtanding peculiar to them." Their membership will never be diſtinct and perſonal, before they perſonally dedicate themſelves to God. Infants are members not by their own act, but conſidered as parts of their parents, who covenant for them. Now there is a great difference between children's being introduced into a covenant ſtate merely by the act of their parents, and perſons coming into a ſtate of perſonal membership by their own act. The one may be done without any conſideration of character, that is, the character of the children. Believing parents may piouſly dedicate their offspring to God, though the offspring are

perſonally

perſonally deſtitute of piety. And in conſequence of this dedication, the children may, by the gracious appointment of God, be entitled to many important advantages reſpecting their everlaſting intereſts. Theſe advantages may, in all caſes, continue for a long time, and never, in any inſtance, be withdrawn, except when forfeited by long miſimprovement and abuſe. But when we ſpeak of perſons entering into covenant with God for themſelves, we ſpeak of a very different thing. Here, according to the nature of the thing, *character* is an eſſential conſideration. Public covenanting with God is a manifeſtation of character, an expreſſion of the heart. It is a profeſſion of cordial conſent to the gracious terms of the covenant. Now although the perſonal character of children has no direct concern in their baptiſm, which is the act of the parents; perſonal character has a direct and moſt important concern in that covenanting, which is a perſonal act. As covenanting is a profeſſion of thoſe ſentiments and affections, which conſtitute a Chriſtian character; covenanting, without that character, is ſolemn mockery.

Hum. If covenanting be a profeſſion of thoſe things, which conſtitute a Chriſtian character, I acknowledge that covenanting without that character is a manifeſt impropriety. But why need it be ſuppoſed, that any thing of ſo high and ſolemn a nature is implied in recognizing the covenant?

Fid. Having lately reviewed a work of a juſtly celebrated author on the ſubject, I ſhall preſent you with a ſummary of what he has written.

When thoſe perſons, who were baptized in infancy, properly own their baptiſmal covenant, the meaning of it is, that they, being capable of acting for themſelves, do profeſſedly and explicitly make their parents' act their own, by expreſsly giving up themſelves to God. But this no perſon can do, without either being deceived, or diſſembling, unleſs he in heart conſents to be the Lord's. A child of Chriſtian parents never does that for himſelf, which his parents did for him in infancy, before he gives himſelf wholly to God. But ſurely he does not give himſelf wholly to God, who keeps back not only a part, but the chief part. He who keeps back his heart does in effect keep back all. If, therefore, he at the ſame time publicly profeſſes to give up himſelf to God, he is guilty of a moſt ſinful inconſiſtency. For perſons merely to promiſe that they will hereafter believe in Chriſt, or that they will, at a future time, comply with the duties of the covenant, is not to own the covenant. What is ſuch a profeſſion good for? What credit can be given to thoſe who make promiſes of future obedience, when at the ſame time they pretend nothing better at preſent, than to live in rebellion againſt the commands of God, which give no licence for delay? This is not owning the covenant, but a rejection of it. That outward covenanting, which is agreeable to ſcripture inſtitution, is not

only

only a promiſe of what is future, but a profeſſion of what is preſent. It is fitly illuſtrated by the marriage covenant. For a woman to promiſe that ſhe will at ſome future time renounce all other men, for the ſake of him who makes ſuit to her, and that ſhe will hereafter accept him, as her huſband, is not entering into the marriage covenant with him. She that enters into the marriage covenant with a man profeſſes now to accept him, though promiſes of ſuitable behaviour towards him in future are included in the tranſaction. The primitive converts to Chriſtianity in the profeſſion of religion which they made, in order to their being baptized and admitted by that initial ſign into the Chriſtian church, did not, it ſeems, explicitly promiſe any thing future, but only profeſſed the preſent ſentiment and habit of their minds. They profeſſed to believe in the Lord Jeſus Chriſt. Their profeſſing faith in Chriſt was viſibly owning the covenant of grace, becauſe faith in Chriſt is the grand condition of that covenant. If the faith which they profeſſed had been only a ſpeculative or hiſtorical faith, it would not have been a viſible entering into the covenant of grace; for ſuch faith is not the condition of the covenant. But if the faith which they profeſſed was the grace which unites the ſoul to Chriſt, their profeſſion was properly entering into covenant; and it implied an engagement of future obedience. For true faith includes in its nature an acceptance of Chriſt as our Lord, and unreſerved devotedneſs to his ſervice.

Hum. It is granted that a profeſſion of ſaving faith was required of men, in order to their being admitted into the Chriſtian church. But it is ſtill doubted, whether a ſimilar profeſſion was expected of the children of Iſrael, who only recognized the covenant under which they were born. Moſes and Joſhua, the authorized meſſengers of the Moſt High, made no queſtion of character, when they admitted the people to enter into covenant. They muſt be regarded, as our example and authority. The queſtion is, whom did they admit? None can imagine that the nation in general, much leſs every individual, had any degree of holineſs. God knew that they were generally rebellious. He knew that the command he gave them to enter into covenant and to keep the paſſover would reach many, who were deſtitute of godlineſs. Hence it is inferred, that godlineſs was not deemed a requiſite qualification.

Fid. God knew too that his command, in all its ſtrictneſs, would reach many, who were deſtitute of moral ſincerity, yea, many who were guilty of ſcandalous wickedneſs. Hence, according to your reaſoning, we are to infer, that neither moral ſincerity, nor freedom from ſcandalous crimes is a requiſite qualification in covenanters. The truth is, God's commands extend equally to the holy and the unholy. The command, which requires ſupreme love, reaches thoſe who are deſtitute

of love, as well as thoſe who are the ſubjects of love. We cannot aſcertain the nature of any divine command from the moral ſtate of thoſe to whom it is given; nor their moral ſtate, from the nature of the command. The juſtice and propriety of God's law depend not in the ſmalleſt degree upon the moral character or heart of his ſubjects. As to the caſe before us, we cannot determine what was required in God's covenant, from the known character of the Iſraelites. Becauſe the greater part were ungodly, we cannot conclude that the covenant did not require godlineſs. Nor can we ſay, God's covenant did not require godlineſs, becauſe he ſuffered many to enter into it in a moſt ungodly manner. For God does not in the courſe of his providence hinder men from that hypocriſy, or feigned ſervice, which his law forbids and his ſoul abhors. The ſame eminent author,* to whom I before acknowledged my obligations, remarks to this purport; *'Tis as reaſonable to ſuppoſe that the children of Iſrael, when they were at Sinai and in the plains of Moab, made a profeſſion of that reſpect to God, which they had not in their hearts, as that they did it at other times when the ſcriptures expreſsly inform us they did it. God ſays in Ezekiel, "They come unto thee as the people cometh, and ſit before me as my people;" that is, as though they were ſaints, which they profeſs to be; "for with their mouth they ſhow much love, but their heart goeth after their covetouſneſs." In the apoſtle's time alſo they profeſſed that piety to God, which they had not.* Tit. 1. 16. "*They profeſs that they know God, but in works they deny him.*" *This was nothing uncommon among that people. God calls them a hypocritical nation. 'Tis certain this was their character in the wilderneſs. The Spirit of inſpiration ſays, "they did flatter him with their mouth and lied unto him with their tongue; for their heart was not right with him, neither were they ſtedfaſt in his covenant." In owning the covenant they profeſſed that their heart was right with God; as plainly appears from this, that their wanting uprightneſs of heart is mentioned as an evidence, that they lied unto him with their mouth, or dealt falſely with him in their profeſſion. It appears from* Deut. v. *that if they had poſſeſſed ſuch a heart as they pretended to have, they would have been truly pious. After a rehearſal of their covenanting at Sinai, Moſes ſays; "And the Lord heard the voice of your words, when ye ſpake unto me. And the Lord ſaid unto me, they have well ſaid all that they have ſpoken. O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them and with their children forever." What they profeſſed was evidently ſaving religion. For we are informed, that, had they been what they profeſſed to be, it would have been well with them. But they were miſtaken about their diſpoſition and preparation of heart to*

* *Preſident* EDWARDS.

go through the work of religion. Nor is it at all incredible, that the greater part of that generation, who covenanted at Sinai, as well as of thoſe who covenanted in the plains of Moab, ſhould either wilfully diſſemble, or be deceived reſpecting their own hearts. Why ſhould it be thought any thing unuſual, or ſtrange, that they made that hypocritical profeſſion, which has been the fault of multitudes in all ages?

That the covenant, which Moſes and Joſhua adminiſtered, was of the ſame import as the covenant of grace in goſpel times is capable of abundant confirmation. It is ſufficient to ſay, the ſame things in ſubſtance were then required and the ſame bleſſings promiſed, as under the goſpel diſpenſation. They were commanded to love God with all their heart and with all their ſoul, and to keep all his commandments. Inward, cordial obedience was required, as well as outward. "Theſe words which I command thee *ſhall be in thine heart.*" When they entered into covenant, they profeſſed a cordial compliance with theſe duties of the covenant, which could be nothing leſs than a profeſſion of true piety.

Can. It is ſtill difficult for me, upon the principle which you lay down and which I feel compelled to believe, to account for it that Moſes and Joſhua adminiſtered the covenant to the thouſands of Iſrael, with ſo little evidence of their piety.

Fid. In order to remove your difficulty, I repeat what has been more than once intimated before; *they proceeded on the ground of viſibility.* The people manifeſted a readineſs and deſire to comply with the terms of the covenant. Thoſe terms were propoſed in their full extent. The people were told, that God required them to love him with all the heart, and keep all his commandments. *Now therefore,* ſaid Joſhua, *fear the Lord and ſerve him in ſincerity and in truth; and put away the gods which your fathers ſerved,—and ſerve ye the Lord.* They profeſſed a willingneſs to comply. *They ſaid, God forbid, that we ſhould forſake the Lord to ſerve other gods.—We will ſerve the Lord, for he is our God.* But from what Joſhua had ſeen, he had reaſon to ſuſpect their ſincerity. With great plainneſs, therefore, he ſaid unto them, *Ye cannot ſerve the Lord; for he is a holy God; he is a jealous God; he will not forgive your tranſgreſſions nor your ſins.—And the people ſaid, Nay, but we will ſerve the Lord.* Joſhua, deſiring ſtill further to ſolemnize the people and guard them againſt deluſion, ſaid unto them, *Ye are witneſſes againſt yourſelves, that ye have choſen the Lord, to ſerve him. And they ſaid, We are witneſſes.* Then Joſhua charged them to put away their falſe gods, and to incline their hearts unto the Lord God of Iſrael. And the people, ſtill further to confirm the covenant, ſaid unto Joſhua, *The Lord our God will we ſerve, and his voice will we obey.* This is the manner in which Joſhua made a covenant with the people. His conduct was marked with

with conſiſtency and faithfulneſs in every part. Nor could he, in thoſe circumſtances, have refuſed to admit them into covenant with God, without aſſuming the office of ſearching the heart, and anticipating the peculiar work of the judgment day. Nor is there, beſides this, any poſſible way, in which thoſe, who are ignorant of the heart, can manage the affairs of the goſpel kingdom. The apoſtles, whenever they baptized men and received them into Chriſt's church, proceeded on the ground of viſibility. They regarded that character only, which was manifeſted by outward ſigns. When ſinners profeſſed to believe in the Lord Jeſus, and behaved agreeably to their profeſſion, they were treated as believers.

Hum. But how do miniſters of the goſpel, upon your plan, proceed with reſpect to the ſame ſubject? Inſtead of permitting and encouraging men to enter into covenant, do you not forbid and hinder them?

Fid. So it ſeems to many. But how do we furniſh occaſion for ſuch a charge? Do we not, both in public and private, propoſe the covenant to our people in all its extent? Do we not inform them what God requires in his covenant; and what bleſſings he promiſes to all who cordially embrace it? Do we not imitate Joſhua thus far?

Hum. You do.

Fid. Do we not, by every poſſible argument, preſs upon them, whatever their character, the duty of complying with the terms of God's gracious covenant? Do we not endeavour to perſuade them to repent of their ſins and give up themſelves to God without any delay? Do we not labour to convince them, that there is no juſt excuſe for neglecting, a ſingle moment, thus to covenant with the Moſt High?

Hum. I cannot deny it.

Fid. And when any perſon, whatever his former character, manifeſts a deſire to give up himſelf to God in an everlaſting covenant; do we forbid him? Do we not rejoice in ſuch a manifeſtation? Do we not encourage him to avouch the Lord to be his God in the moſt public and ſolemn manner? Do we not eſteem it a moſt delightful ſervice, a refreſhment to our fainting ſpirits, to adminiſter to him God's everlaſting covenant, and receive him into our Chriſtian fellowſhip?

Hum. I have no reaſon to doubt it.

Fid. In what reſpect, then, excepting a *merely circumſtantial difference*, do we depart ſo widely, as ſome have thought, from the ſcripture examples referred to?

Hum. Is it not plain, that the peculiar manner, in which you treat the ſubject, has a great tendency to prevent people in general from taken the covenant upon them?

Fid.

Fid. If we prevent them, it is by the force of the truth. In faithfulneſs to the ſouls of men we feel ourſelves called upon to ſhow them what it is to covenant with God, to urge the importance of being in reality the ſubjects of religion, before they profeſs religion, and to tell them how the heart-ſearching God regards thoſe, who draw near to him with their mouth, and with their lips do honour him, while their hearts are removed far from him. This Joſhua did. This the prophets and apoſtles did. This did Jeſus Chriſt more plainly, than any other. Why then do we not ſtand on ſcripture ground? Upon different principles, I ſee not how we can diſcharge our duty, as miniſters. Intruſted with the care of men's ſouls, can we be accounted faithful, if we knowingly ſuffer them to think that making a profeſſion of religion, or entering into covenant, with impenitent, unrenewed hearts, is pleaſing in the ſight of God? Conſider alſo, that the very charge which you urge againſt us, lies equally againſt you. For by your manner of diſcourſing on the Lord's Supper, you in effect exclude thoſe, who are deſtitute of gracious qualifications.

Hum. Is there not a plain difference between covenanting and partaking the Lord's Supper? Where is the impropriety of making different grades in the church? Why may not perſons with propriety recognize the covenant and offer up their children in baptiſm, who are not qualified for the Lord's table? While all covenanters and all baptized perſons are conſidered as church members, what harm is there in conſidering communicants, as ruling members? Now thoſe, who rule, ought to have different qualifications from thoſe, who are ſimply members.

Fid. It is granted, that mere covenanting and partaking the Lord's Supper are different religious acts. But that they require different qualifications needs proof. To recognize the covenant is certainly a profeſſed conſent to the terms of the covenant. The terms of the covenant are the ſame, as the terms of ſalvation, which are repentance, faith, and obedience. Entering into covenant is, therefore, a profeſſion of repentance, faith, and obedience. Now what propriety is there in entering into ſuch a covenant, when the heart does not conſent to its terms? What propriety in profeſſing a cordial conſent, without conſenting in reality? But if there be in covenanters a cordial conſent to the terms of the covenant, that is, if they be the ſubjects of repentance, faith, and obedience, ſurely they are qualified for the Lord's Supper. Yea, my brethren, it is worthy of ſpecial notice, that covenanting, being an engagement to obey all the commands of God, implies an engagement, and conſequently a ſpecial obligation to come to the Lord's

Lord's table. "Do this in remembrance of me," is one of the commands, which true covenanters promiſe to obſerve.

As to offering up children in baptiſm; can *they* exerciſe faith for their children, who have never exerciſed it for themſelves? Can they, who have no heart to devote themſelves to God, truly devote their offspring? If parents do, in faith, devote themſelves and their children to God, they are qualified ſubjects of every goſpel ordinance.

Your queſtion concerning different grades in the church is, I think, eaſily ſettled. There are in the church *officers* as well as *mere members*. But with reſpect to the obligation of the Lord's Supper, there is no difference between officers and mere members. The office of rulers in the church is certainly different from mere membership. But to denominate all communicants *ruling members*, and ſo to diſtinguiſh communicants from church members appears contrary to the tenor of the New-Teſtament. The apoſtle, in all his epiſtles, addreſſes the churches as conſiſting of thoſe who were viſibly qualified for every goſpel ordinance. He conſidered the church at Rome as made up of thoſe, who were *beloved of God, and called to be ſaints*. His ſalutation at the beginning of his firſt epiſtle to the Corinthians is this; *Unto the church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be ſaints*. And when he comes, in chap. xi. to treat particularly of the Lord's Supper, it appears upon the very face of what he writes, that all the members of the church attended that ordinance. Read from verſe 18 to the end, and ſee if there be the moſt diſtant ſuggeſtion, that any church members were not communicants; ſee if any diſtinction be made between members in part and members in full. From the account in Acts, it appears that the three thouſand perſons, who were baptized, were immediately numbered among the communicants. "They continued ſtedfaſtly in the apoſtles' doctrine and fellowſhip, *and in the breaking of bread*, and in prayers." And what is there in the original inſtitution, which exempts any church members from the obligation of that command, "this do in remembrance of me?" I want evidence from the ſcriptures, that all adult members in the primitive churches were not communicants.

Hum. Has not your plan a tendency to bring a crowd of hypocrites around the Lord's table? Men, finding that they can enjoy no church privileges for themſelves or their children without coming to the Lord's Supper, will be tempted by the deſire of thoſe privileges to come to the Supper without the requiſite qualifications. Thus the affairs of the church will fall into the hands of men deſtitute of godlineſs.

Fid. Your views, *Humanus*, are ſomewhat changeable. Lately your objection to our plan was, that it tended to diſcourage

courage men from entering into covenant.—As to your preſent inquiry, I obſerve, that we do not expect a pure church on earth. But much may be done towards its purity. The clear and faithful manifeſtation of the truth is of all things the beſt ſuited to awaken men's conſciences, and make them tremble at the aſtoniſhing folly and guilt of a graceleſs profeſſion. In this way, if in any, the Lord's table muſt be preſerved from crowds of hypocrites, from the polluting touch of profane hands.

And now, brethren, as it is high time to conclude, let me thank you for your ſerious and patient attention to the ſubject. Let me alſo requeſt you to review at your leiſure what has been offered, in our preſent and former converſations, againſt the halfway practice, and in what manner your inquiries and objections have been anſwered. Let reaſon, let conſcience, let piety determine.

Hum. I acknowledge, Sir, I ſhould have leſs difficulty in embracing your ſcheme, were it not an innovation. Every thing that is new in religion is to be looked upon with a ſuſpicious eye. I would cleave to the practice of our forefathers. The good old way is the beſt.

Can. What if there is a way older, than what you call the good old way? What if the halfway practice turns out to be an innovation? Time was when this practice was unknown in our country.

Fid. And when it was introduced, many learned and pious men proteſted againſt it, as an alarming innovation. "The churches, in general, were more in oppoſition than the clergy." A conſiderable part of them have never adopted it.

The practice has undergone a thorough experiment. We have ſeen its fruits. It is now diſapproved by far the greater part of thoſe churches in New-England, which maintain uncorrupt the doctrines of grace, and the power of religion. And though it is ſtill held by ſome miniſters, who are among the moſt reſpectable for learning and piety, it has loſt ground of late. Many, once friendly to the practice, have diſcontinued it. I am not without hope, that the promiſing revivals of religion, which have recently taken place, will be the means of introducing a more unexceptionable adminiſtration of goſpel ordinances. As I believe the ſcheme, which we have been conſidering, to be altogether unſcriptural and unreaſonable, offenſive to God and hurtful to men, it would, in me, be a want of piety, not to wiſh it aboliſhed.

Hum. To wiſh it aboliſhed in preſent circumſtances is to wiſh for a revolution, which would greatly diſturb the peace of our churches.

Fid.

Fid. I wiſh for no diſturbance. Though I earneſtly wiſh for the alteration now intended in the ſtate of our churches, I do not wiſh it to take place any further, than full conviction extends, that the preſent practice is wrong. Let nothing be done with a raſh hand. Let reformation be attempted by diffuſing light, and by prudently removing that, which oppoſes the influence of the truth. Let thoſe miniſters and churches, who are ſatisfied that a reformation is deſirable and neceſſary, act accordingly. Let thoſe, who are not yet convinced of this, act according to the preſent dictate of conſcience, ſtill ſearching for further inſtruction, and holding themſelves ready to embrace the truth, whether agreeable or diſagreeable to prevailing opinion.

As for us, dear brethren, let us beware of prejudice, and the love of popularity. The love of popularity, by its maxims of unlawful accommodation, hinders our fidelity, and draws us far from the path of duty. While prejudice impedes improvement, dwarfs the underſtanding, ſinks the dignity of the freeborn ſoul, and prevents the elevated pleaſure, which an open, independent mind enjoys, in receiving the truth, and following where duty guides.

THE EXPERIENCE OF A YOUNG WOMAN AT THE AGE OF NINETEEN.

WHEN I was 14 or 15 years old, I read a ſmall book that gave an account of the converſion of ſome children. My mind became quite ſerious. I thought much about theſe children, and felt that I was wicked and ſtood in need of that good, which they had obtained. After a while I was leſs ſerious, and then again my mind would be in ſome meaſure alarmed. So it was with me, ſometimes feeling very unhappy, and ſometimes eaſy and unconcerned, till I was nearly 19 years old. My mind was ſo uneaſy at times that I wet my pillow with my tears, but I was determined that it ſhould not be known, even if I could not wear it off, which I tried hard to do. A little before I was 19, my attention was more than uſually called up; and ſometimes I could not refrain from weeping when I heard preaching. In September laſt a Mr. S— who was then preaching here, came to viſit my parents, who are profeſſors of religion. Before he went away, he aſked me ſome queſtions about religion, and urged its importance. I could not refrain from weeping. He examined me, whether I had not been previouſly ſerious.

For

For the firſt time, I confeſſed I had. This converſation made ſuch an impreſſion on my mind, that I whiſpered to my father to aſk him to pray for me. He prayed. His prayer added to my trouble. Some expreſſion touched me to the quick: but directly, I tried again to wear it off, though in vain. The ſecond Sabbath in October laſt, the ſacrament was adminiſtered here by a miſſionary.* In the forenoon I was very ſtupid; but when the text was named in the afternoon, my attention was again aroused. I felt what was ſaid very ſenſibly; it came with power. At the commencement of the communion, (which was at the cloſe of the afternoon ſervice) my parents left the pew, to take their ſeats with the church. This very deeply affected my mind. It reminded me of that ſeparating ſeaſon, when the wheat ſhould be *gathered*, and the chaff ſhould be *burned*. My lot, I feared, would be with the chaff. But to be ſeparated from thoſe in the other world, that I had ſo ſtrong an attachment to in *this*, was a very grievous thought. But I was ſo very wicked, and bent ſo ſtrongly upon deſtroying my ſoul, that ſoon after leaving the meeting-houſe, I tried to ſhake it off. But notwithſtanding all my efforts, this was an uncomfortable week to me. The next Sabbath, I aroſe with an unhappy mind, and concluded I would not go to meeting, but ſtay at home, and try to drive away my diſtreſs. I firſt attempted to do this by application to domeſtic affairs; but this failed me. I yet felt unhappy. I then had recourſe to another expedient. I went to dreſſing and powdering my hair; but after all, I was the ſame unhappy creature. Not knowing what to do, I concluded to try the Bible next. But, alas! I had no heart to read that. There was nothing comforting in it, for one in my ſituation. I found nothing but denunciations of wrath againſt me. I therefore laid it aſide, and with an unhappy mind, I ſat down and meditated. Among other thoughts theſe came very powerfully into my mind, "What if Mr. S— is now engaged in prayer for my poor ſoul! Others are more concerned about me, and feel more for my ſalvation, than I do. O wretch that I am!" And theſe words directly ſucceeded, "Behold, now is the accepted time; behold, now is the day of ſalvation." My diſtreſs was now heightened. My mother called to me, from another room, to bring the Bible and read. I obeyed, and went to reading with her accordingly. I read till I came to theſe words, "Children obey your parents in the Lord, for this is right." I then felt ſo convicted of diſobedience, and fearing my mother would diſcover my diſtreſs, I told her I could not read. She aſked me what the matter was; I told her nothing; but aroſe and

* *From the Maſſachuſetts Miſſionary Society.*

and walked the houſe, and felt like an undone creature. I was ſuch a great ſinner, it ſeemed as if there could be no hope for me. I thought the harveſt was paſt, the ſummer ended, and I paſt recovering! I could do nothing but cry, and ſay to myſelf, as I walked the houſe, Guilty, guilty, guilty! At length I went to the door, and my diſtreſs was then ſo great that I could hide it no longer. My mother overheard me cry, "What ſhall I do to be ſaved?" and again aſked what the matter was, and came to me; I replied, "It appears to me, I am ſinking into hell!" As I turned and came into the houſe, it ſeemed as if God was ſhowering down his vengeance upon me; that he had ſet me up for his mark, and his arrows were drinking up my ſpirits! Theſe words ſeemed to ring in my ears, "No peace to the wicked! No peace to the wicked!" I walked from room to room in very great anxiety, and told my mother I could not live, my diſtreſs was ſo great; it ſeemed to me it would ſoon take away my life, if it continued. I went to the window and looking out, the clouds appeared very terrible, for they looked as if they were bearing the wrath of God to pour it down upon my guilty head! Theſe words came with power to my mind; "Eſcape for thy life." I again took up the Bible and tried to read, but could not; I laid it down, and again walked the houſe. Theſe words came to my mind, which I frequently repeated, and in them breathed out ſome of the diſtreſs of my ſoul.

"Shew pity Lord, O Lord forgive,
"Let a repenting rebel live.
"Are not thy mercies large and free?
"May not a ſinner truſt in thee?"

Afterwards I went and ſat down in the door, and every thing looked gloomy on which I ſat my eyes. The appearance was ſo melancholy, that it ſeemed to me that the earth was deſerted of its inhabitants. Altho' the ſun ſhone, yet it ſeemed *to me* that the day was darkening, and the day of judgment coming on. I cannot deſcribe my views and feelings. But in the midſt of this ſcene I thought God would be juſt, if he ſhould forever caſt me off, and never grant me one favour. I ſaw my ſins were of a ſcarlet colour, and truly deſerved God's wrath. I returned into the houſe and took the Bible, and while opening it, theſe words came to my mind, "Be ſtill, and know that I am God." With theſe words I experienced ſome relief. I read the 35th Pſalm, but there was nothing in it that appeared ſpecial, till I came to the laſt verſe, "and my tongue *ſhall* ſpeak of thy righteouſneſs, and of thy praiſe all the day long," which brought calmneſs and compoſure to my mind. I then

read

read the 34th Pſalm, and every word I thought was applied to my heart. Oh, what a tranſition then took place in my mind, from diſtreſs and anguiſh, in which I thought I could not long exiſt, to a joy and ſweetneſs that I cannot deſcribe. This was enjoyment entirely new; I could not forbear calling to my mother, and telling her how eaſy it was for me now to read, and what ſweetneſs I found in this Pſalm. The face of things was now altered, and all things appeared new. And every thing ſeemed to be praiſing God. Theſe words came to my mind, "Come Lord Jeſus, come quickly." Now I felt as if I could willingly go down to the grave, leaving all things here below the ſun. Theſe words alſo followed, "Tho' I walk through the valley of the ſhadow of death, I will fear no evil, thy rod and thy ſtaff they comfort me." And then theſe, "O death, where is thy ſting? O grave, where is thy victory?" My Bible and hymn-book were now new books to me; and I cannot expreſs the ſatisfaction I found from day to day in reading. I loved every body, eſpecially good people. I loved my enemies, and longed for the ſalvation of their ſouls. I felt a deſire to invite others to come, and taſte and ſee that the Lord was gracious. I felt as if I muſt talk with all, eſpecially the youth. I could ſay, "Come, children, and I will teach you the fear of the Lord." I was unacquainted with the fear of man, for a while. If they were *old* or *many*, they appeared like *duſt*, and I was not aſhamed to own my Lord before them.

A. S.

Diſtrict of Maine, Nov. 1802.

THE PILGRIMS.

(Continued from page 71. vol. 2,)

Primus. IN our late conference the preſſing neceſſity of miſſions made to enlighten the heathens was the ſubject. If you pleaſe, my friends, we will now reſume it: for no topic can be more uſeful.

Secundus. We are all happily agreed, for previouſly to your arrival, the other Pilgrims expreſſed their deſire to purſue the ſubject.

Tertius. Pleaſe, Sir, as the ſubject embraces various and intereſting inquiries, to deſignate ſome particular one, which will at once open the field with facility.

Secundus. I wiſh to aſcertain what meaſures Americans are capable of adopting, which are beſt calculated to favour the benevolent deſign of miſſions.

Quartus,

Quartus. From my acquaintance with the temper and habit of ſavages we muſt adopt meaſures which will inconteſtably demonſtrate that we are their friends.

Primus. Surely we muſt, if ſuch meaſures have not been uſed: but have not the Americans, ever ſince their arrival, been friendly to the ſavages? Have they not been attentive to the importance of their civilization? Have they not in every generation furniſhed them with utenſils to cultivate the earth? Have they not been attentive to the education of their children? And from Father Elliot, that apoſtle of the Indians, down to the preſent time, except during the period of dangerous and deſtructive war, have not the Americans furniſhed ſome of the moſt able and faithful miſſionaries to diſplay the light of the goſpel?

Quartus. Yes, Primus, we have done all this; and yet in my humble opinion we have comparatively done nothing. For in conſequence of driving the ſavages from the ſea board, where they realized many advantages, into the weſtern wilderneſs, and not ſecuring them in the ſafe and uninterrupted poſſeſſion of a proper ſhare of the continent, they have been afraid of our miſſionaries, becauſe the Engliſh were land hunters and really coveted their ſoil.

Tertius. I believe if the Engliſh in general, from the firſt diſcovery of the continent, had come prepared only to goſpelize the ſavages, and not to acquire the poſſeſſion of their lands, that they would not ſo long have oppoſed the progreſs of the goſpel, which pious individuals were engaged to promote.

Quartus. I am not authorized to ſay that our perſecuted anceſtors had no right to ſeek an aſylum in America, or that they had no right to purchaſe territory of the Indians; but whether the royal grants made to the numerous applicants previouſly to the conſent of the ſavages and before making them any compenſation were equitable, is now a ſerious queſtion. For the continent was diſcovered and not conquered. If the ſavages had been the aggreſſors, if they had carried offenſive war into Britain, the Engliſh had a right to repel them, and to drive them home; and if not quiet after being repulſed, they had a right to puſh them from the ſhore into the diſtant wilderneſs, and to poſſeſs their lands.

Primus. You now hit the point which puzzles conſcience and incumbers all good men not a little. For the crown of England, in granting American territory to the ſeveral companies, made but little more proviſion for the ſavages of the American wilderneſs, who were the rightful poſſeſſors of it, than for the wolves and panthers!

Secundus. So it ſeems: and all that is ſaid relative to the equitable purchaſe of the continent is merely ſpecious. For the

the Engliſh crown in granting or ſelling American territory to the adventurous, enterpriſing applicants, who chòſe to croſs the Atlantic, left them to ſettle all matters of controverſy with the ſavage men and beaſts of the American foreſt. The queſtion with the crown was not this: Shall we be able to purchaſe the continent of the Indians? Shall we be able to make them an adequate compenſation? But this was the queſtion; Shall we be able to drive out the ſavages and the ravenous beaſts, and extend our dominion by taking poſſeſſion of theirs? Shall we make any valuable acquiſition to Britain by diſpoſſeſſing the ſavages of their American territory?

Primus. But did not our anceſtors purchaſe their lands of the ſavages?

Quartus. Yes: but how much did they give? As much as they aſked, no doubt. But that was not enough. They purchaſed them for much leſs than their real value, becauſe the ignorant creatures were incapable of making a proper eſtimate. They did not know how to trade.

Secundus. It then is a queſtion, whether the ſavages have not been gulled and defrauded.

Quartus. It is hardly a queſtion: but rather manifeſt that the natives have in no generation received an equivalent for their lands. They feel that they have been injured.

Primus. I will not aſſert they have in all inſtances been over-reached and cheated; but, generally ſpeaking, the articles they realized for their lands were but mere trifles compared with the demands of juſtice and equality.

Quartus. Poor creatures! While ſcattered over the weſtern foreſt they turn their wiſhful eyes toward the eaſt, and lament the loſs of the ſhore and the extenſive territory now ſtyled the Federal Union. I ſeem to hear them ſay, as they viſit our fertile country, and ſplendid towns and cities, Alas! all this valuable territory was lately the poſſeſſion of our fathers; but they were forced from it, and we muſt wander farther from the ſea into the wilderneſs, or be deſtitute of meat. Hard the lot of poor ſavages ſince the Engliſh came to this land.

Tertius. But do you ſuggeſt that the preſent generation of ſavages is not rewarded for the lands they relinquiſh to the States from time to time?

Quartus. It gives me pain as often as I read of the extinguiſhment of Indian claims. For I do not read that ſavages are annually rewarded. We acquire their territory, and of courſe impel them to reſort to the wilderneſs, comparatively poor and wretched. Thus they *have* been treated, and thus they are treated ſtill. Hence it is that the Indians have long been ſo inimical to the Engliſh. Hence it is that they are afraid of us even when we preſent them gifts. They are afraid

to truſt our goſpel, becauſe they cannot truſt us. If they had not been ſo often defrauded by us, they would not be ſo fearful of our goſpel. Poor creatures! they are generally afraid to truſt us or our miſſionaries, becauſe they have reaſon to fear that we covet their beſt lands. Having been crowded farther and farther into the wilderneſs for almoſt two hundred years, they are afraid we ſhall purſue them ſtill, and never ſuffer them to enjoy any permanent reſidence. They have no more evidence that we have acquired a ſatisfactory portion of their territory, than they had a century paſt, before we threw them upon the back ground beyond the Alleganies. That the extenſive territory of the weſt is our object, *they know* and *we* cannot *deny*. Though we poſſeſs as much land as we can defend, and much more than we can cultivate; yea, though we poſſeſs millions and millions of the beſt of uncultivated lands, yet we are not ſatisfied; and ſince we can acquire territory of the ſavages at ſo cheap a rate, we are if poſſible more greedy than ever to make great purchaſes, to join territory to territory almoſt beyond calculation.

Quartus. You are correct: and who can wonder a moment that the Aborigines are afraid of us and flee before us like the defenceleſs deer of the foreſt? For as we approach the Indians, we fright their game, which they from long habit think they muſt follow or die. While then we treat our red brethren in the manner we have done during paſt centuries, what ſucceſs can we expect from our partial attempts to enlighten them with the goſpel? For they do not know that the goſpel breathes a better ſpirit than thoſe who preach it. We profeſs by our miſſionaries to make them wiſe and good. We profeſſedly offer them the goſpel to mend and meliorate their temporal and ſpiritual condition: but their ſubtle ſachems reply to our miſſionaries; "Phyſicians, heal yourſelves. If your goſpel makes men good, why are not thoſe good who have it? Why are not the Engliſh good? And why do they wiſh to crowd us any farther upon the back ground of the wilderneſs? For we have ſold you land enough, for which you have but ſparingly rewarded us. When the goſpel makes the white people good, then the red people will embrace it and be good too. But till the goſpel make you better, we cannot receive it. For we ſhall do very well, if you will let us alone and not diſturb and drive away our game."

Primus. Theſe are facts; and we cannot diſpute them any more than we can the light of the ſun. But, after all, what muſt be done? For the ſavages will not, in their ſtate of groſs ignorance, receive the goſpel from the hands of thoſe they conſider their enemies. We muſt convince them that we are their friends, that we have goſpel hearts, and that we ſeek their beſt intereſt and happineſs before they will attend to our meſſage.

Quartus.

Quartus. Then agreeably to our united opinion at the other conference we muſt make a permanent line of diviſion between the Aborigines and the Americans, and let them know by anſwerable, correſpondent meaſures, that they ſhall, in an undiſturbed manner, enjoy their portion of the continent. For till we, in the moſt faithful and inviolable manner, ſecure and defend them in the peaceful and permanent poſſeſſion of their lands, we cannot expect ſucceſs in offering them the goſpel.

Primus. I approve with all my heart the object. They ought, eſpecially ſince the territory of the United States is very extenſive, to be made the lawful and ſole proprietors of a tract of the country adequate to their numerous exigencies as ſavages. But what adequate tract of land can be moſt advantageouſly appropriated?

Quartus. I pretend not to dictate; it belongs to the ſupreme authority of the States to mark the territory for the ſavages. But if good wiſhes and hearty deſires and prayers were effectual, the Indians would ſoon be the poſſeſſors and ſole proprietors of Louiſiana and all the lands we claim weſt of the Miſſiſippi and beyond it; and the United States would ſolemnly covenant to defend them againſt all invaders in the peaceful enjoyment of it forever. And who knows but God will put it into the hearts of our national fathers to confer the favour?

Primus. Why do you conſider it in the light of a favour?

Quartus. Becauſe the poor ſavages, though the land is now in fact their original property, cannot enjoy it, aſide from the benevolent and vigorous interpoſition of the States.

Secundus. But would ſuch a meaſure as this make the ſavages Chriſtians?

Quartus. It would in the courſe of Providence be one good ſtep towards it.

Secundus. How would you treat them? Would you make it death for Engliſhmen to croſs the river?

Quartus. I would make it death for any one to diſturb or traffic with them about their land.

Secundus. Would you forbid any intercourſe whatever?

Quartus. By no means: I would encourage all honourable and friendly intercourſe, and conduct them as faſt as poſſible to a happy ſtate of civilization; but Louiſiana ſhould be their unalienable property. There I wiſh to ſee the red people at home under the faithful guarantee and firm protection of the United States.

Secundus. But can a favour of this extenſive nature be granted to the poor undeſerving Indians?

Quartus. If God pleaſes it can: and I may add, if it were the object of the united prayers and exertions of all good people, we have reaſon to hope that God would prepare the way for it,

[illegible] the present [illegible] If we can relinquish the present [illegible] among us have enough already, and [illegible] to the importance of adopting proper measures to propitiate the favour great things might be effected.

Prima. [illegible] to make and more [illegible] the savages [illegible] partially [illegible] of the globe.

Quarta. [illegible] of our military exertions; the [illegible] to be used in a small scale. But we should [illegible] present, when the military [illegible] have [illegible] that, instead of persuading [illegible] the savages [illegible] against us, and [illegible] and [illegible] [illegible] of their [illegible] [illegible] and [illegible] the [illegible] [illegible] [illegible]

Primus. I hope ſo too; for it is peculiarly intereſting to the ſouls of thoſe poor natives deſtitute of viſion in the habitations of darkneſs and barbarity. But, my Fellow-Pilgrims, while I gratefully inform you that I have with pleaſure liſtened to your remarks relative to the conduct of the Engliſh toward the Indians from generation to generation, and have coincided with you in your opinion at large, yet I have ſome fears that we have tarniſhed the character of our excellent anceſtors by ſome unguarded expreſſions. For though the Engliſh who firſt came to America were not all good men, and had not all of them a proper concern for the ſalvation of the ſavages, yet ſome of them had, and were unwearied in their exertions to bleſs them with the goſpel.

Quartus. We have granted and muſt grant it, till the immortal names of Elliot, and ſome others equally memorable, ſhall be loſt; but it muſt alſo be granted, that our anceſtors were the ſubjects of a ſtrange impulſe and deluſion, while eager to poſſeſs and realize American territory, that they were like Joſhua and the Iſraelites authorized by Heaven to drive out the heathens. But it is not true that they had a ſimilar commiſſion to expel the ſavages and poſſeſs their lands. And it muſt be confeſſed by every candid mind, that if the Engliſh had generally been more careful to goſpellze the ſavages than to acquire their lands, that they would not have conſidered us ſo hoſtile to their intereſt and happineſs. The Indians have always hated us, becauſe we have coveted their lands. To reform them we muſt reform ourſelves.

Primus. But why, friend Quartus, do you mention Louiſiana for the permanent reſidence of the Indians?

Quartus. Becauſe it is the property of the States; becauſe the river Miſſiſippi forms an excellent boundary, and becauſe we have now a better opportunity to make the Indians a tolerable compenſation for the lands we poſſeſs than will probably ever preſent in future.

Primus. Is it not too valuable a territory to relinquiſh to the Indians?

Quartus. O! no. If it were infinitely more valuable than it is, we ought to relinquiſh it, if it can be conſiſtently and harmoniouſly effected. For I fear we ſhall never realize ſo favourable an opportunity to ſatisfy the preſſing demand of the injured ſavages. Previouſly to this period, our war with the French and our war with England prevented the opportunity which now offers to compenſate the Indians. During theſe wars the Indians were under the influence of the French and Engliſh nations: now they are by Providence

committed to us. Let us then be kind and juſt. But under God I ſubmit the whole to the deciſion and benevolence of the States: and will pray for the bleſſing.

[*To be continued.*]

LETTERS ON SOLITARY DEVOTION.

(Continued from page 186.)

FROM *PASCAL* TO *JULIA.*

LETTER XXII.

MY DEAR JULIA,

SOON after my laſt to you had gone out of my hands, it occurred to me that it might have contributed to your advantage, and eſpecially to prevent a relapſe into ſuch a diſtreſſing ſtate as that from which you have ſo happily emerged, to have made a more particular uſe of your experience, in that ſtate, to caution you againſt tampering with any forbidden indulgence. It is poſſible that your deſertion, accompanied at one time with ſtupidity, at another, with that ſenſe of guilt you have ſo pathetically deſcribed, may have come over your mind without the commiſſion of any particular known ſin of which you are conſcious. The probability however is, that you ventured upon ſome particular tranſgreſſion. At leaſt you omitted under ſome temptation a known duty. Your guilt in this inſtance ſtared you in the face, ſhook your hopes, and ſeparated you in your feelings from God. This is often the caſe with ſincere believers. They give themſelves the wounds they feel. So far as we indulge ſin, either in acts of omiſſion or commiſſion, we neceſſarily ſink our evidence of being in a regenerate ſtate. We furniſh to ourſelves an abundant ſource of doubting and diſmay. That ſweet enjoyment of God, which we previouſly had, inevitably ſubſides; and our acts of devotion become cold, ſcanty, and dreadfully embarraſſed with a bondage to fear. Whether this were fact reſpecting yourſelf I leave to your better knowledge of your own conduct to determine. God we know is of purer eyes than to behold iniquity. Every ſentiment in the Bible, and the whole language of Providence concur to impreſs the idea, that ſin is that bitter thing which his ſoul hateth. Hence that memorable declaration of Joſhua to the people of Iſrael, "Ye cannot ſerve the Lord; he is a jealous God. He will not forgive your tranſgreſſions nor your ſins." And hence Job ſays, "If I did deſpiſe the cauſe of my

my man ſervant, or of my maid ſervant, when they contended with me; what then ſhall I do when God riſeth up? And when he viſiteth, what ſhall I anſwer him?" The Pſalmiſt obſerves, "Then ſhall I not be aſhamed when I have reſpect to *all* thy commandments." He therefore reſolves, "I will waſh my hands in innocency; ſo will I compaſs thine altar, O Lord." We cannot conſiſtently, therefore, we cannot comfortably call God our Father, take the poſture, and adopt the proper language of prayer, unleſs we are conſcious that we have thoſe feelings which our language expreſſes. So far as we are conſcious of living in the practice of any ſin, a conſciouſneſs of being actuated by the holy temper muſt be diminiſhed. Though a ſenſe of guilt with reſpect to ſins committed antecedently to our entertaining a hope of being renewed, cannot reaſonably operate to bar our confidential acceſs to God, yet ſuch a ſenſe reſpecting ſins committed very recently, muſt operate in this manner; becauſe it muſt lead us to queſtion our ſincerity. And it muſt lead to this in proportion to the view we have of the purity of God, and the ſpirituality of his law. It comports as little with the nature and proper influence of the goſpel. We know that Chriſt did not come to ſave us in our ſins; but to ſave us from them; to purify to himſelf a peculiar people zealous of good works. If we are the ſubjects of this ſalvation, it is by being ſanctified. The Holy Spirit, taking up his abode in the ſoul, is the ſum of evangelic bleſſings. If we love Chriſt we ſhall keep his word. Our ſelf-denial will reſpect every worldly luſt. Enlightened perſons then cannot ſin with ſo much quietude as others. If they break one of the leaſt of the commandments of their God and Saviour, it muſt interrupt the ſpiritual repoſe of their minds. Can we crucify the Son of God afreſh, and yet cry, Abba Father, with as much confidence as we could, if we had not done it? No. Sin, juſt ſo far as it is indulged, ſeparates between God and us. "If our heart condemn us, God is greater than our heart, and knoweth all things. If our heart condemn us not, then have we confidence towards God; and whatſoever we aſk, we receive of him, becauſe we keep his commandments, and do thoſe things which are pleaſing in his ſight." Paul tells us, "Our rejoicing is this, the teſtimony of our conſcience, that in ſimplicity and godly ſincerity, not by fleſhly wiſdom, but by the grace of God, we have our converſation in the world." To live then diſincumbered of doubts, ſtupidity, conſcious guilt, and darkneſs of mind; to enjoy the ſuperior pleaſures of an habitual, confidential intercourſe with God, we muſt be vigilant. We muſt have commerce with no forbidden good. We muſt leave nothing undone, which we know that we ought to do; and do nothing, which we know we ought not to do.

According

According to the very expreſſive language of the apoſtle, we muſt "ſhun even the appearance of evil." Ever act circumſpectly, my dear Julia. Snares are laid for your feet at every ſtep. Satan is a crafty and buſy foe. His children of this world are leagued with him to invade the peace of pious minds. The Chriſtian life is an inceſſant warfare. We muſt ever be found armed, and in the poſture of defence. We muſt remember our own weakneſs, rely upon him who is able to ſave, cleave to him, and to the word of his grace, which is able to build us up, and to give us an inheritance among them that are ſanctified. Let us ever tread warily. Whatever ſacrifices we are called to make; whatever perſecutions for righteouſneſs' ſake we may be called to ſuffer; let us be ſtedfaſt. Let us bring no guilt upon our conſciences. We are addreſſed with every poſſible motive to purity and heavenly-mindedneſs. We have the blameleſs example of our Lord before us. What a lovely confidential nearneſs he appears to have enjoyed with his Father, by virtue of his perfect holineſs of heart! If we carefully and circumſpectly walk in his ſteps, we ſhall probably partake of the ſame divine fellowſhip with the Father.

I am yours, &c.

(To be continued.)

FOREIGN RELIGIOUS INTELLIGENCE.

Extract from the Report of the Directors to the Tenth General Meeting of the London Miſſionary Society, May 9, 10, and 11, 1804.

THE footſteps of Divine Providence, in the government of the world at large, are traced with devout attention by every real Chriſtian; but thoſe events, which are viſibly connected with the extenſion of the Saviour's kingdom among men, and the ſalvation of thoſe who had not heard his name, are obſerved with the moſt diligent and affectionate regard. To thoſe who are the ſubjects of the great Redeemer, the intereſts of pure and vital godlineſs are inexpreſſibly dear; and the ſmalleſt advances towards the eſtabliſhment of his gracious reign, where Satan ruled in Pagan darkneſs, muſt be pleaſing in the higheſt degree. In this view, the Directors of the Miſſionary Society indulge a hope, that the Report which they have now the honour to make, will preſent to its Members the path which they have trodden during the paſt year, ſufficiently marked with

with mercies to excite their thankfulneſs to our gracious Lord, and to invigorate their holy zeal in purſuing the grand object of the Inſtitution.

AFRICA.

The whole Society has abundant cauſe for joy and thankfulneſs, that ever their attention was directed to the wretched inhabitants of South Africa; ſo many of whom have been turned from "darkneſs to light, and from the power of Satan unto God."

In the laſt report, the Directors were only able to ſtate concerning brother Kicherer, that his labours had been attended with conſiderable ſucceſs. Since that time, information was received from Rotterdam, that he had arrived there, accompanied by three members of his Hottentot congregation. Upon due inquiry by the Society in Holland, and the ſtatement which Mr. K. offered of his reaſons and motives, the Directors could not but cordially approve of his conduct; and therefore invited him to an interview with them in London, together with the African ſtrangers.

An opportunity to behold and converſe with ſome of the firſt fruits of the Miſſionary Society's labours in Africa, and to hear them declare, with their own lips, "the wonderful works of God," afforded a new and unequalled kind of ſatisfaction and delight. It was affecting, in no common degree, to hear theſe dear people, themſelves recently delivered from the power of darkneſs, earneſtly pleading in behalf of the heathen world at large, and of their own countrymen in particular. A few ſentences to this effect will not be deemed impertinent. One of the Hottentot women thus expreſſed herſelf: "What a pity, what a ſin it is, that you (Europeans) who have for ſo many years enjoyed, in great abundance, the heavenly bread, ſhould keep it all to yourſelves, and not ſpare one little crumb to the millions of poor heathen;" adding, that "you may depend upon it, that you ſhould not have the leſs for yourſelves, by giving ſome to them; but that the Lord Jeſus would bleſs you, and give you the more!" She alſo obſerved, That could we but conceive fully of the miſerable ſituation of the Hottentots, we would certainly feel more compaſſion for them. She expreſſed her humble thanks to the Engliſh people for ſending Miſſionaries among them; but entreated them earneſtly to proceed further in this good work, the Lord having opened an effectual door, and there being yet ſo many thouſands who know not the Lord. When taking leave of the congregation, ſhe ſaid, "The laſt thing I would ſay is, O pray for poor Heathen!"

It was the earneſt wiſh of the Directors, that Mr. Kicherer and his friends might return to Africa as ſoon as poſſible, to reſume

reſume his uſeful labours, and to refreſh the hearts of his poor people, who parted with him in extreme regret, and who fully expected to ſee him in the month of March; but inſuperable difficulties, ariſing from the renewal of hoſtilities, have hitherto prevented this deſirable event: it is hoped, however, that a ſuitable conveyance in a neutral veſſel may, ere long, be provided.

The ſame cauſe has operated to interrupt their intercourſe with Dr. Vanderkemp, no direct advices having been received from him. Through the medium, however, of the Dutch Society, who have been more ſucceſsful in obtaining his letters, intelligence of a very intereſting nature has been lately received.

FRANCE.

The Directors next advert to a Miſſionary object of great magnitude, which we were once ready to hope would, ere this, have brightened more and more on our view, but which the renewal of hoſtilities has covered for the preſent with a gloomy cloud. The Society will recollect, that the New-Teſtament of our Lord and Saviour Jeſus Chriſt has been printed in France; and meaſures were adopted for diſperſing that holy book, and the Eſſay on its Authenticity, throughout every part of that country, and its dependencies. The Old Teſtament alſo was printing; and in a ſtate of forwardneſs, previous to the breaking out of the war. The Directors indulge a hope, that the former is, in ſome degree, ſilently diffuſing its ſalutary influence in that *barren land*: and although the political ſtate of the two countries has made it expedient for us to ſuſpend our intercourſe with France, yet it may be hoped, that the printing of the whole Scriptures will be effected by a Society on the Continent, actuated by views ſimilar with our own; and who are not, like us, prohibited from this good work by a ſtate of warfare with that country. This circumſtance alſo puts it out of our power to repreſent ſo particularly, as might otherwiſe be done, the real ſtate of the Proteſtant cauſe therein. We have, however, reaſon to believe that, in the courſe of the paſt year, a conſiderable number of Proteſtant congregations have been ſupplied with paſtors, in different parts of the republic; and that an increaſing bias, in favour of that cauſe, appears among the people.

NORTH AMERICA.

The Directors will now proceed briefly to mention the circumſtances of the Society's Miſſions in North America.

Mr. Bentom ſtill reſides at Quebec, where he has ſuſtained conſiderable oppoſition from perſons who bear the Chriſtian name; and who have prevailed on ſome of his leſs ſerious hearers

hearers to withdraw themſelves from his miniſtry. He has not been able to extend his labours to the Indians; but his ſervices in Quebec have, we truſt, been uſeful to many. The obloquy, however, which his adverſaries have contrived to throw upon him, appears to have brought his uſefulneſs there to a ſtand; ſo that he is deſirous of reſigning his ſtation to ſome other miniſter: a meaſure which the Directors conceive may be expedient, ſhould the Society think proper to ſend another Miſſionary there, and a ſuitable perſon could be found, who is able to preach in the French language: a qualification highly deſirable for Miſſionaries in Canada.

Mr. Mitchell, who has reſided for about three years in New Brunſwick, has been an inſtrument of ſpiritual good to ſeveral individuals in that place. He has, however, left that part of the country, in conſequence of his marriage; and removed to another ſpot, where, we hope, he will ſtill exert himſelf in the cauſe of Chriſt. The poor people, to whom he preached at New Carliſle, appear to reliſh the good word of God, and who were engaged in building a better place of worſhip, are extremely deſirous that the Society would furniſh them with another miniſter. The Directors, wiſhing to comply with their laudable requeſt, have determined on ſending the Rev. Mr. Pidgeon, one of the ſtudents at Goſport. This appointment Mr. P. has accepted with perfect readineſs; and having been ordained at Goſport, has ſailed for America.

From letters received from Mr. Mitchell, it appears that, in a journey of conſiderable extent, he viſited a great number of ſettlements inhabited by Highlanders, &c. many of whom were Catholics, and who gladly received the word.—Whole towns and diſtricts were totally deſtitute of all religious ordinances, and ſeemed in danger to loſe the very forms of Chriſtianity; many of them expreſſed ſtrong deſires for the means of religious inſtruction; and would rejoice even in the occaſional viſits of an itinerant miniſter. Among perſons of this deſcription Mr. P. is to labour as much as poſſible; and to collect as particular an account as he is able of the ſtate of religion throughout the province of New Brunſwick. Information of this kind cannot fail of being highly intereſting to Chriſtians of this country, and may ultimately lead to ſome active meaſures for the more general diffuſion of evangelical light in that dark part of the earth. As a portion of the Britiſh empire, inhabited by perſons who have emigrated from hence, or are deſcendants of Britons, they have a ſtrong claim on our compaſſion; and it may be hoped, that a juſt and accurate repreſentation of their pitiable ſtate may induce our wealthy merchants, and others, to exert their benevolent endeavours in that

that quarter, upon a larger ſcale than may ſtrictly comport with the preciſe object of the Miſſionary Society.

. Theſe obſervations are in ſome meaſure applicable to Newfoundland. Mr. Hillyard, whoſe faithful ſervices in that iſland have been formerly reported, having fulfilled the term of his engagement with the Society, returned to England early in the laſt year; but feeling an earneſt deſire for further uſefulneſs in Newfoundland, he voluntarily offered to reſume the ſcene of his former labours. The Directors readily accepted his propoſal; and he accordingly ſailed from Liverpool in the latter end of the ſummer; and they have had the pleaſure of hearing of his ſafe arrival at Carbonear.

ASIA.

The Directors would now ſolicit the attention of the Society towards the vaſt regions of the eaſtern world. Theſe have long engaged the pity and the prayers of the Society; nor have the Directors ever loſt ſight of the ſtupendous object: they have repeatedly announced their earneſt deſires to ſend to the deluded millions of Aſia the glad tidings of the glorious goſpel, whenever the good providence of God ſhould open their way, and furniſh them with Miſſionaries whoſe talents and diſpoſitions ſhould appear ſuited to ſuch important ſtations as abound in that part of the globe. The period for entering upon the intereſting ſervice has at length arrived; and there are now on their way to thoſe countries ſix brethren, two of whom are accompanied by their wives. The Rev. Mr. Vos ſuperintends the Miſſion deſigned for Ceylon. His long ſtanding in the Chriſtian miniſtry; his faithful and ſucceſsful labours therein, both in Holland and at the Cape of Good Hope, point him out as a perſon remarkably qualified to fill this ſtation. He is accompanied by the brethren Ehrhardt and Palm, natives of Germany, who received their education for Miſſionary ſervices at the Seminary at Berlin. Mrs. Vos and Mrs. Palm have alſo an important ſervice to occupy their zeal, in the inſtruction of the female natives, and in aſſiſting in the education of children.*

Thoſe who are deſigned to labour on the continent of India, are the Rev. Meſſrs. Ringeltaube, Deſgranges, and Cran. The firſt is a native of Pruſſia, who has already paſſed a ſhort time in India. The other Miſſionaries have been about two years in the Seminary at Goſport; and the whole have been ordained to the office of the Chriſtian miniſtry, and recommended to the grace of God in the diſcharge of the arduous and

* *From unavoidable circumſtances, Mr. and Mrs. Palm could not proceed with the reſt of the Miſſionaries; but wait at Copenhagen for another opportunity.*

and important ſervice to which they are called. The Society will, no doubt, bear theſe devoted ſervants of God in their affectionate remembrance; and, at the throne of grace, implore in their behalf the Divine protection, counſel, and ſupport, that they may make known among the Gentiles the unſearchable riches of Chriſt; and at length finiſh their courſe with joy!

The Directors have the ſatisfaction to make a favourable Report of the ſtate of the Seminary at Goſport. The young men, who are under a courſe of inſtruction ſuited to Miſſionary labours, purſue their ſtudies with diligence; and evince that devotedneſs of heart to the great object in view, which encourages their worthy Tutor and the Society to hope that they will one day become burning and ſhining lights in the benighted regions of the Pagan world. Two other perſons have nearly finiſhed their medical ſtudies; and, we hope, may be eminently qualified for ſituations in which the healing art may prove a happy introduction to the diſpenſation of the goſpel, particularly in the moſt highly civilized countries of the eaſt.

With cheerful confidence the Directors look forward to the continued and liberal ſupport of the Religious Public. The Society will perceive, by the foregoing ſtatement of the enlargement of the Miſſionary ſphere, that the expenditure of the Inſtitution muſt, of courſe, be exceedingly increaſed: about 2000l. will be requiſite for the conveyance of the Miſſionaries now on their way, or ready to depart; and nearly the ſame ſum may be annually neceſſary for ſeveral years to come, for the purpoſes of their ſeveral Miſſions. The viſit of the Africans to this country, and their return, together with eight additional labourers, have occaſioned an unexpected and conſiderable demand; but, we truſt, that this expenſe will not become a matter of regret, when the ſatisfaction which their viſit has afforded to the Society, and the probable advantage which the Miſſion may derive from their report in Africa, are taken into conſideration. When the large ſums, which the efforts of the laſt year have occaſioned, are paid, it will be found that the expenditure has greatly exceeded the income. Thoſe of our friends, therefore, who have ſuppoſed the retention of a large capital by the Society to be improper, will find that it will then be conſiderably reduced; and unleſs the exertions of the public, particularly in the country, ſhall keep pace with the extended operations of the Society, the reduction muſt be far greater than the Directors conceive is compatible with the permanent intereſts of the Inſtitution: but they indulge a confident expectation, that while they purſue, with ſteady zeal, the grand object propoſed,—"the ſpread of the goſpel in Heathen and other unenlightened countries;"—and while the great Head of the Church ſhall be pleaſed to ſucceed with the ſacred influences of

his Holy Spirit their feeble endeavours, their Fellow-Chriſtians, of every denomination, will cheerfully conſecrate to this ſervice a ſufficient portion of their worldly ſubſtance, to enable the Society not only to ſupport the Miſſions already eſtabliſhed, but continually to make new inroads into the kingdom of darkneſs, and to erect the ſtandard of the croſs in every country to which they may have acceſs. Much, very much indeed, remains to be done. We have but juſt begun our work. We have made a beginning, and God has proſpered it. Let us go forward. The voice of the Word is, "Go forward!" The voice of an approving Providence is, "Go forward!" Let the encouraging voice of the Public, in their prayers and in their generous contributions, alſo be, "Go forward!"

OTAHEITE.

The Directors of the London Miſſionary Society have lately received letters and journals from Otaheite, by which we have the pleaſure to hear, that the Miſſionaries continue in ſafety and health, and are diligently engaged in the inſtruction of the natives. Alſo a letter from Dr. Vanderkemp.

The Journals of the Miſſionaries at Otaheite, from October 1, 1802, to April 11, 1803, were brought to England by the *Unicorn*, and happily preſerved by a Mr. Newton, the ſupercargo, and part owner, notwithſtanding the ſhip was captured by the French in her way home. The Miſſionaries having attained the language, frequently preach to the natives, not only ſtatedly on the Lord's-day at *Matavia*, their place of reſidence, but Meſſrs. Jefferſon and Scott have made a month's tour, in October and November 1802, through a large part of the iſland, preaching ſeveral times a-day to the people they could collect. In ſome places, few could be induced to attend; in others, a conſiderable number.

Meſſrs. Bicknell and Wilſon took a journey round *Eimeo* for a month, commencing December 23, 1802, and preached to many ſouls.

The whole number of adult perſons who heard our brethren in the former tour, was about 3,700. For the greater part, they heard with much indifference, and even ſome mocked; but a few were attentive and inquiſitive. In the latter journey round Eimeo, the attention of the natives was more ſerious. They have not yet perceived any poſitive fruits of their labours in the converſion of the heathen; but they have ſown in hope; and, we truſt, will reap with joy.

The havoc made by diſeaſe and war has been deplorably great;—ſome parts of the iſland are almoſt depopulated; and, from

from the moſt accurate judgment they could form, the whole number of remaining inhabitants does not exceed ſix or ſeven thouſand at moſt.

A few days after the arrival of the above official papers, freſh intelligence of a later date was communicated to the Directors by Captain M'Lennan, of the ſhip *Dart*, juſt arrived, and which left Otaheite September 2, 1803. While he was there, an event of great importance took place. *Pomarre*, the principal chief, who had been feaſting at Attarahoo, in order to conſolidate his authority in that quarter, was about to pay a viſit to the ſhip, when he was obſerved ſuddenly to drop his paddle, and ſink down into the canoe. It appears that he was ſeized with an apoplectic fit, and expired in half an hour.

The Miſſionaries having loſt their principal protector, began to be alarmed for their ſafety; but on aſſurances received from Edea, that whatever changes might happen in the government, they ſhould be ſecure, they reſolved to continue in the iſland, and perſevere in their labours. The Captain left them all well.

DR. VANDERKEMP.

A Letter has been received by the Directors from Dr. Vanderkemp, dated Feb. 29, 1803; from which it appears, that the Miſſion at Bethel's Village goes on well; that the goſpel ſpreads more and more among the poor Hottentots; and that the progreſs of the ſcholars in reading, writing, and religious knowledge, is equally aſtoniſhing. The Miſſionary ſpirit which animates the new converts to profeſs the name of Chriſt whenever they have opportunity, is remarkably great, and will appear very extraordinary to all who know their natural languor, ſtupidity, and averſion from every kind of mental or bodily exerciſe.

Extract of a letter from Mr. Palm, dated Copenhagen, June 11, 1804.

"Our brethren left Copenhagen on the 20th of April. From Elſineur they wrote us word, that the Lord has again been pleaſed to exerciſe their faith at the firſt ſetting out of their long voyage. Their ſhip happening to lie at anchor about three Engliſh miles from the ſhore, they were obliged to join it in a boat; but when they had made about three parts of their way, the boat became leaky; and ſuch a quantity of water ruſhed in, that, all of a ſudden, they found themſelves immerſed almoſt to the middle. But Mr. Voſs having, happily, a tin veſſel with him, they made uſe of it to bail out the water as faſt as they could. By this means they kept themſelves up

till their ſhip's boat came to their aſſiſtance, and ſafely carried them on board. Mr. and Mrs. Voſs, however, caught a ſevere cold."

Extract of a letter from a Miſſionary on the Coaſt of Malabar.

[Translated from the German.]

"On the 20th of Sept. 1793, I ſet out on my journey for Tanſchaur, in company with the worthy Mr. Schwartz. The Prince of Tanſchaur, the adopted ſon of the late King Tuletchi (whom he, by the expreſs deſire of government, had brought to Madras) accompanied us, with his retinue on horſeback, for ſome miles. On the evening of the ſame day we reached Tirupalur, a great Heathen place, with two temples, eſteemed very holy by the Pagan prieſts. Here Mr. Schwartz had occaſion to ſpeak with many bramins, and other people (to whom he was already known) a word in due ſeaſon. In an animated and energetic ſpeech, he ſhewed them the abſurdity and corrupted ſtate of the Heathen religion; and their blindneſs in compariſon with the light of Chriſtianity, as a clear, pure, and rational ſyſtem, and a convincing and powerful doctrine.—I ſaw, with amazement, how willingly theſe poor creatures heard this powerful inſtruction.

"It muſt be allowed, that to keep awake the attention of theſe people, a perfect knowledge of the language, which Mr. Schwartz poſſeſſes in a very great degree, is required. He ſpoke a long time to the multitude ſtanding; and though I did not underſtand the whole diſcourſe in the Malabar tongue, yet I remarked, in the very eyes and whole deportment of this numerous aſſembly, that, to the ſeveral queſtions propoſed to them, they more than once anſwered, "Yes, it is true, it is right, it ſhould be ſo." The night ſoon came on, and Mr. Schwartz moved, as if he would depart; "O, by no means!" cried the people: we wiſh to hear you longer. "Come," ſaid they, "ſit down here; you are tired of ſtanding."—We readily complied; and ſat down on the ſteps of a ſtone ſtair-caſe, near which there ſtood a great waggon, in which, on feſtival days, their idols are drawn.

"Mr. Schwartz continued preaching for about half an hour longer. The people, on their departure, thanked us for the pains we had taken on their account. We aſked theſe people afterwards, why they did not embrace ſo excellent a doctrine, which they themſelves could neither contradict, nor allow to be any otherwiſe than good; but the anſwer was always this; —"Yes, that we would do, was it not for the world and the belly: the world would hate, deride, and deſpiſe us; nay, even your own people, who call themſelves Chriſtians,

Chriſtians, would mock us:—and the belly muſt be ſupported; —you prieſts cannot maintain us! and you are not to be blamed for it: your government will not provide for us."

AFRICA.

A Miſſionary now labouring in Africa, thus writes:

"My preſent habitation is among the Briquas, at the Kroeman River, about twelve days journey beyond the Orange River, about the latitude of 25 ſouth.

"The Briquas are more civil than any other nation in this part of the world. They do not murder, nor ſteal; and are very ſeldom at war. Their language is pleaſant, and without the claps of the tongue among the Hottentots: they do not worſhip idols, but acknowledge one Supreme Being; they circumciſe their children: they cultivate the ground; and ſow a ſort of corn, pumpkins, beans, &c.: they trade with other nations in iron, braſs, ivory, cattle, and ſkins. They are governed by kings. The name of the prince where I am labouring is Mallahabang. They make their own inſtruments and tools, — ſuch as knives, axes, &c. Wild beaſts abound here, — ſuch as elephants, buffaloes, rhinoceroſes, and gnoes, with others not mentioned in the natural hiſtories. Once in two or three weeks I ride round to the different kraals in my neighbourhood, to preach the goſpel to them by means of an interpreter. To thoſe who live nearer to me, about 150 in number, I preach every Sabbath. A few Corannas, who live with me, I inſtruct every day. I labour under great difficulties, and my ſituation has been very trying for three years paſt; but have reaſon to glory in tribulations."

MISSIONARY INTELLIGENCE.

A SEMI-ANNUAL meeting of the board of Truſtees of the M. M. Society was holden in Boſton, on the 13th inſt. After a ſolemn addreſs to the throne of grace, the buſineſs of the meeting was entered upon, and ſucceſſively gone through with very great harmony and ſatisfaction. The Rev. Mr. Smith, one of the Miſſionaries, lately employed in the ſervice of the Society, was preſent, and communicated to the Board the following intereſting Abſtract of his Miſſionary Journal.

"HAVERHILL, October 29, 1804.

"YESTERDAY I returned home from my miſſion to the new ſettlements in the North Weſtern parts of the State of New-York, having been out upwards of 17 weeks; during

which time, I rode 1320 miles; preached 88 ſermons; adminiſtered the Lord's Supper 5 times; baptized 35 children; admitted 18 perſons into the church; attended 14 conferences, and 5 church meetings; viſited 7 ſchools, and made 157 family viſits; attended 3 funerals, and viſited 9 ſick perſons.

"In moſt of the towns, churches are formed, many of which conſiſt of 70 or 80, or from 50 to 100 members; and are in a flouriſhing ſtate; but as yet, very few have obtained miniſters. In numbers of places, the people are very deſirous of obtaining candidates for ſettling.

"I found very encouraging attention to preaching in almoſt all places; and was preſſed above meaſure, by the ſolicitations and tears of many, to ſtay longer with them, or viſit them again. Indeed, it was extremely difficult and painful to leave them. Many times, after preaching in the forenoon, the afternoon and evening, the people would refuſe to go away, and ſtill hold me in religious converſation, intereſting inquiry, or ſerious conference, until midnight, and ſometimes, till one, and even two o'clock in the morning; when I have been obliged to requeſt them to retire. They often expreſſed a concern, leſt they ſhould treſpaſs on my time and ſtrength; and, in apology, ſaid, it was ſo ſeldom they had the opportunity, that when they had, it was precious to them, and they wiſhed to improve it. In many places I left numbers, and in one place 14, who had recently become the hopeful ſubjects of ſovereign grace, and were expected ſoon to join the churches;—likewiſe numbers under diſtreſſing conviction of ſin, and ſerious inquiries what they muſt do to be ſaved.

"Although, in the review, I have great reaſon for ſelf-abaſement before God; yet I have reaſon to believe, that he has been pleaſed to bleſs the labours of ſo unworthy a ſervant, for the comforting and rejoicing of numbers of his dear children, and for the conviction and hopeful converſion of numbers, who were going down to deſtruction. And forever bleſſed be his holy name.

"Great is the call for miſſionary exertions; and happy is the opportunity, for thoſe who are diſpoſed, to exerciſe and to enjoy the benevolence of their own hearts.

"It was truly and deeply affecting to obſerve the feelings of the ſerious, and the expreſſions of their ſenſe of the benevolence of the Miſſionary Societies towards them; and their deſires that the gratitude of their hearts might be made known to their pious benefactors.

"Let every benevolent heart be opened, and the wilderneſs will rejoice, and the deſert will be glad; and God will be glorified.

"Received

"Received for the Maſſachuſetts Miſſionary Society 25 dollars and 45 cents.

"DAVID SMITH,
"*Miſſionary for the Maſſachuſetts Miſſionary Society.*

In addition to this ſummary account of his miſſionary tour, Mr. Smith gave, orally, ſuch a deſcription of the field of his labours, and ſuch general and particular information, as were calculated ſtrongly to impreſs the mind with the importance of the miſſionary buſineſs, and greatly to encourage renewed and perſevering exertions.

A letter to the Preſident of the Society, from the Rev. Mr. Powers, another of our Miſſionaries, was alſo communicated, from which the following is an extract.

"Through the ſmiles of Divine Providence, I have returned from my miſſion; during the proſecution of which I experienced much of the goodneſs and mercy of God. From my houſe in Penobſcot, I travelled ſouthward upon the Iſlands; eaſtward to the St. Croix; thence northward upon Penobſcot river; thence weſtward through the Diſtrict of Main, in the back and newly ſettled towns. I have generally found a very ready diſpoſition to aſſemble, and a very engaged attention to hear. I have been fourteen weeks in the miſſionary employment; have travelled upwards of a thouſand miles, preached ninety-five ſermons, viſited one hundred and ſeventy families, adminiſtered the ſacrament of baptiſm ſeveral times, and of the ſupper once, viſited a few ſchools, attended three funerals, and viſited numbers ſick. I have ſeen great religious attention upon Iſleſborough Iſland, near Penobſcot, and at Northport; and been informed of a good work at Bath."

This is but a brief ſketch of Mr. Powers' miſſion; but we have encouragement from him of a more particular account. As the Rev. Mr. Sewall, our other Miſſionary in the eaſtern diſtrict, was appointed for the year, no particular communications were received from him at the ſemi-annual meeting. The Rev. William Riddel, Mr. Nathan Waldo, and Mr. Moulton, are appointed to a winter and ſpring miſſion in the weſtern region.

ANECDOTE.

ANECDOTE.

Chriſtian Fortitude of a Proteſtant Peaſant.

FORMERLY, moſt of the inhabitants of Kintail, in Scotland, were Roman Catholics, though now it is otherwiſe. This poor man was tenant to a Roman Catholic nobleman; and being grievouſly oppreſſed, he, in conſequence, had arrears to a conſiderable amount with his landlord. The farmer applied to his lordſhip's under-factor, or ſteward, to intercede for him, and procure him ſome redreſs. He promiſed the honeſt man to ſpeak to his lord in his favour; but he did no ſuch thing. The farmer then addreſſed the ſuperior factor, beſeeching him to petition his lord for him: he too promiſed fairly; but did not perform. The man, in deſpair, at laſt took courage, appeared before the lord himſelf, and told him his ſimple tale. The lord had pity on him, and gave him a diſcharge in full for all he owed him; and even condeſcended to accompany the peaſant through the great hall, on the walls of which hung the pictures of ſaints and martyrs. His lordſhip aſked him, if he knew whoſe pictures thoſe were. "No."—'They are the repreſentatives of ſaints, to whom I pray that they will intercede for me with the great Lord of all, to forgive me my ſins.' "But why not pray to the great Lord of all yourſelf?" 'Oh! that would be too great a preſumption;—it is far better to have ſuch mediators, as ſaints, between God and man.' "I do not think ſo, my lord; and I will prove it:—I firſt applied to *Little Sandy*, your under-factor, to intercede with you for me: he did it not. I then addreſſed *Muckle Sandy*, the other factor: he too promiſed, but did nothing neither. Then all at once I applied to yourſelf, my lord, and you have forgiven me every thing."

POETRY.

On the Death of a Pious Female.

BEAUTY, alas, muſt fade! it cannot ſave
The fair poſſeſſor from the gloomy grave!
My lovely friend, who charm'd my raptur'd eye,
Muſt charm that eye no more; my friend *muſt die!*
But virtue lives; the ſoul, adorn'd with grace,
Aſcends to God; beholds its Saviour's face.
The heart, illumin'd by a heavenly ray,
Shines, *ſhines refulgent* in eternal day.
Adieu, thou angel; *more*, thou holy *ſaint;*
Taſte, taſte celeſtial joys, without reſtraint.
With your redeemed friends ſweet anthems ſing
To the exalted Jeſus, Zion's King.
With him, in bliſs divine, may you rejoice,
Till I ſhall join you with my feeble voice.

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BIOGRAPHY.

EXTRACT FROM A LATE EUROPEAN PUBLICATION.

IN his manner of living, Mr. Hawkins carried economy to a blameable exceſs; but this extended chiefly to *ſmall* objects, as the large ſums which he gave away in his life-time, not only to public charities, but to his relations, abundantly prove. In the early circumſtances of his life, rigid economy was abſolutely requiſite; and before he acquired a fortune, his habits were confirmed. Buſineſs conſtituted the chief pleaſure of his life; and his few hours of relaxation were devoted to that friendly ſocial intercourſe, which created little or no expenſe: he was wholly exempt from a taſte for luxury, or oſtentatious parade. During his life-time, he gave away larger ſums in charity, than was known even to his moſt intimate friends. His object was *to do good*, not *to acquire fame*. His donations to public charites were princely. He contributed 40,000*l.* three *per cent.* ſtock to the fund for Proteſtant Charity-Schools in Ireland; and 10,000*l.* three *per cent.* to create a fund for Annuities to the Widows of Naval Officers; and large ſums to various other exiſting inſtitutions.

HE gave 10,000*l.* to the Society in Scotland for propagating Chriſtian Knowledge.

HAVING deſtined this ſum to promote the intereſt of religion in general, and the Proteſtant cauſe in particular, he conſulted his friend and relation, Iſaac Hawkins Browne, Eſq. M. P. as to the charitable inſtitution moſt likely to promote theſe great objects.

Mr. H. Browne was nearly connected, by marriage, with the late Thomas Earl of Kinnoull, for many years the worthy and much reſpected Preſident of the Scottiſh Society; and from his Lordſhip had acquired the knowledge of that inſtitution, which he recommended to the attention of his generous Friend.

Mr. Hawkins was led, in conſequence, to inſtitute a particular inquiry into the hiſtory and conſtitution of that Society, the extent of its funds, the ſpecific objects of their deſtination, and the manner in which the buſineſs was conducted.

A correspondence was, of conſequence, at his deſire, carried on by the Rev. John Hepworth, Rector of Egginton, near Burton, and Maſter of the Free School there, with the Secretary of the Society, reſpecting the above points. The information wanted was given in the fulleſt and moſt unreſerved manner; and the reſult, according to Mr. Hepworth's report, gave entire ſatisfaction to his Employer.

The correſpondence had all along been carried on under the immediate inſpection of the Directors, and they were encouraged, by this aſſurance of its favourable iſſue, to hope for a conſiderable donation; but their moſt ſanguine expectations were far exceeded by the munificent gift, of which they ſoon afterwards received notice. In March, 1791, the Secretary received from Mr. Hepworth a deed, *conveyed to Iſaac Hawkins Browne, Eſq. M. P. in truſt, for the Society in Scotland, for propagating Chriſtian Knowledge, the ſum of* 10,000l. *in the five* per cent. *ſtock annuities:* that truſt to continue in force for a few years, if the Society ſhould ſo incline; but with power to them to take the ſtock into their own hands, if they ſhould find it neceſſary.

The Society were perfectly willing that the truſt ſhould continue: they were conſcious of their own integrity; they had entire confidence in the uprightneſs and honour of the worthy Truſtee; and they willingly agreed to exhibit to him annually, for his own ſatisfaction, and that of the generous Donor, an account of the expenditure of the ſum beſtowed upon them. This, accordingly, was done for a ſhort period; at the expiration of which, both the Donor and the Truſtee were ſo much ſatisfied with the plan of management adopted, and ſteadily purſued by the Society, that the deed of truſt was cancelled, and the Society left to act according to their own diſcretion.

Deeply impreſſed with a ſenſe of gratitude to their generous, though unknown Benefactor, the Directors wrote, by their Secretary, to their worthy correſpondent, Mr. Hepworth (to whom the the Society were likewiſe indebted for a donation of 50*l.*), to requeſt, that if there was a portrait of his generous Friend,

Friend, a copy of it might be taken at their expenſe; and that if no ſuch portrait exiſted, he would employ his influence with him to ſit for one, that it might be ſuſpended in their Hall—a monument of gratitude, when no reaſon for concealment ſhould remain.

Mr. Hepworth returned for anſwer, that no portrait of his Friend had ever been taken, except one about ſixty years before, at the deſire of his mother; and that rather than ſit for another, he would double his benefaction.

With invincible perſeverance, Mr. Hawkins continued, during the remainder of his life, to keep himſelf concealed from the Society; and it was not till a conſiderable time after his death, that they were indebted for the knowledge of his name, to the worthy man who firſt made Mr. Hawkins acquainted with the exiſtence of their inſtitution.

Vanity has often, and not without reaſon, been aſcribed to founders of hoſpitals and other charitable inſtitutions, with a view to hand down their names and fame to poſterity, too often to the utter neglect of their needy relations. But beſides what has been already ſtated, to ſhew that no ſuch motive exiſted in the mind of Mr. Hawkins, it is to be obſerved, that to his relations he acted a generous part—much he gave to them during his life; and, at his death, bequeathed to them all, ample legacies, correſponding to the degrees of their propinquity.

To extreme old age, Mr. Hawkins retained his judgment, and a conſiderable meaſure of bodily ſtrength. The fortune which he left behind him was great. He bequeathed to his co-heirs at law, the property which he received from his elder brother; deviſed numerous legacies; and left the remainder, which probably amounted to 150,000*l.* or more, in truſt to Iſaac Hawkins Browne, Eſq. and the Rev. Thomas Giſborne, his relations and friends, to be diſpoſed of by them in charitable uſes—a truſt which they immediately reſolved to execute, agreeably to what they conceived to have been his intention. They have now nearly fulfilled the duty with which they were ſo honourably charged, as far as they have been permitted by the heirs at law, who commenced a ſuit in Chancery, to ſet aſide the will. This was terminated by a compromiſe, under the ſanction of the Lord Chancellor, by which the Executors were obliged to relinquiſh near two-thirds of the large ſum bequeathed to them.

Isaac Hawkins died at Burton upon Trent, the 8th of February 1800, in the ninety-firſt year of his age.

An eſtimate of his character may be formed from the few, but important facts above ſtated. Had he devoted the large ſums which, during his life-time, he gave away in charity, to ſplendid

ſpendid hoſpitality, his popularity would have been greater; but whether, by that means, he would have done ſo much good, is a queſtion which is left to the wiſe and reflecting part of mankind to decide. As he lived a long and laborious life, ſo it muſt be allowed, that he lived and died a friend and benefactor to human ſociety.

Ever ſince his death, the Directors of the Society have been ambitious of paying a juſt tribute to the memory of their generous and long unknown Benefactor; but it was not till now, in conſequence of recent and authentic information, that they had it in their power to diſcharge this debt of gratitude.

For the Massachusetts Missionary Magazine.

EXAMINATION OF CANDIDATES FOR THE MINISTRY.

Is it neceſſary for an Eccleſiaſtical Council to examine a Candidate previouſly to Ordination?

THE following are ſome of the reaſons, which induce me to anſwer in the affirmative.

First reaſon. *Scripture is decidedly in favour of examinations.* Paul ſays to Timothy, *Lay hands ſuddenly on no man, neither be partaker of other men's ſins.* The true meaning of this caution is undoubtedly given in the following paraphraſe of Doddridge. "As it is a matter of ſo great importance to the Chriſtian church, what perſons are admitted to miniſter in it; I charge thee, that thou lay hands ſuddenly and raſhly on no man, to ſet him apart for that ſacred truſt, before his qualifications have been fully examined and thoroughly approved. Neither make thyſelf partaker in the ſins of others; as thou wilt certainly do, if thou art the means of bringing thoſe into the miniſtry, whom thou mighteſt have diſcovered to be unworthy men." The apoſtle's caution ſhould keep miniſters not only from introducing into the ſacred office men who are not qualified, but from introducing even thoſe who are qualified without ſuitable inquiry reſpecting their qualifications. What the requiſite qualifications are we learn from the ſame apoſtle. *A biſhop muſt be blameleſs, the huſband of one wife, vigilant, ſober, of good behaviour, apt to teach, holding faſt the faithful word, &c.* This particular deſcription of a Biſhop's character is deſigned not only as a ſtandard to which every miniſter ought himſelf to conform, but as a directory for thoſe, who are concerned in ordaining others. This was the ſpecial deſign of the deſcription, as appears beyond all doubt from the connexion. *For this cauſe,* ſays Paul to Titus, *I left thee in Crete, that thou ſhouldſt ſet in order the things which are wanting, and ordain elders in every*

city,

city, as I had appointed thee. Immediately upon this he gives Titus the deſcription of a Biſhop, which is nothing leſs than giving him inſtruction what characters to ordain. And this is tacitly directing him not to ordain any man, without previouſly obtaining ſatisfactory evidence, that he poſſeſſes the character deſcribed. Now whatever private ſatisfaction miniſters may have reſpecting the character of a candidate, it is neceſſary, when they come to act as a council, that the evidence of his character be exhibited before them in their public capacity, ſo that their public act in ordaining may be attended, in public view, with the reaſons which juſtify it.

SECOND reaſon for examinations. *The general practice of enlightened men in caſes far leſs important.* A young man cannot be admitted a member of College, without a ſtrict examination, and evidence from ſubſtantial teſtimonials, that he is a ſuitable character to be admitted. A man muſt paſs through a very long and minute examination before our medical ſocieties, in order to his obtaining licence to practiſe the art of healing. A man cannot be admitted an attorney, without proof that he has made thoſe acquiſitions, which qualify him for the office. Our laws wiſely direct, that the loweſt claſs of ſchool-maſters ſhall not be employed without inquiry into their qualifications. And ſhall men be introduced into the miniſtry, an office infinitely more important than any other, with little or no attention to their qualifications! Shall the children of this world be wiſer in this reſpect too, than the children of light? Shall they guard their temporal intereſts more ſtrictly, than Chriſtians do the intereſts of God's kingdom?

THIRD reaſon. *It was the practice of the Chriſtian church in primitive times.* "In the firſt ages of Chriſtianity a ſerious examination always preceded the ordination. Before any perſon could be regularly elected to any clerical office in the church, the electors and ordainers were obliged to examine him concerning his faith, his morals, and condition in life. The perſon elected was obliged to anſwer to certain queſtions of doctrine. He was obliged to ſubſcribe to a body of articles, or confeſſion of faith at the time of his ordination. The examination of his morals was very ſtrict." See Bingham's Antiquities of the Chriſtian Church.

The ſame is true of our excellent forefathers. The ſaying of Calvin reſpecting primitive miniſters may be in a meaſure applied to the firſt paſtors of New-England Churches; "whereas they underſtood that they engaged in a moſt important matter," (when they undertook to ordain miniſters) "they durſt attempt nothing, but with great reverence and carefulneſs."

FOURTH reaſon. *The very nature of the tranſactions in which an ordaining council are engaged.* Previouſly to ordination, they commonly

monly vote their ſatisfaction with the qualifications of the candidate, and their readineſs to proceed to ordination. How can they by vote expreſs their ſatisfaction with the qualifications of the candidate, when thoſe qualifications have not been the ſubject of inquiry? How can they conſiſtently ſignify their readineſs to proceed to the ſolemn act of ordination, when they have not attended to the natural, reaſonable, and important queſtion, *Is the candidate properly qualified for ordination?* Is it not preſumption to take it for granted, that every one, who offers himſelf for ordination, is fit for the miniſtry? And as to the act of ordination, how can a council ſolemnly ſet apart to the ſacred office a man, whoſe preparation for that office has undergone no examination? How can they embrace one as a brother and fellow labourer in the vineyard of Chriſt, and recommend him as ſuch to the people, when, as a council, they have no evidence that he believes the goſpel, or loves the Redeemer? Without a ſolemn and ſtrict examination, there can be no propriety or conſiſtency in the proceedings of a council from firſt to laſt.

FIFTH reaſon. *If the practice of examining candidates be ſet aſide, the churches will be in the greateſt danger of being impoſed upon and miſguided by unqualified miniſters.* If there be no inquiry reſpecting the learning, the doctrinal belief, and the perſonal religion of candidates, thoſe, whoſe belief is extremely erroneous, and who are deſtitute of learning and religion, may without difficulty obtain ordination. As ſoon as we deny the neceſſity of examination, and give up the principle on which it ſtands, we open a door for the admiſſion of the worſt characters to the ſacred office. By ordaining even good men without examination, we in[illegible]ly engage to ordain all who apply. To omit examinati[illegible]y practically, that *character*, whether moral or literary [illegible]eſſential conſequence in goſ[illegible]iniſters.

SIXTH [illegible] *practice of thoroughly ex[illegible]ndidates previouſly [illegible] has many advantages.* [illegible]firable influence o[illegible]l, calling up their atte[illegible] to the great truth[illegible]el and the intereſts o[illegible]gdom, and thus pr[illegible] to engage with [illegible] ſuch public tran[illegible]e candidate gi[illegible] well qualifi[illegible] with cordia[illegible] ing and ha[illegible] dency with[illegible] connected[illegible] ter long[illegible] for the[illegible] fit from[illegible] for his[illegible]

ple, but in every place, where he ſhould occaſionally preach the goſpel. The effect of the practice would be ſerviceable with reference to thoſe who contemplate the miniſtry as their profeſſion; while its direct influence would be to keep unqualified men from ſeeking to be introduced into the ſacred office, it would happily excite thoſe, who are in any meaſure qualified for the miniſtry, to greater diligence and prayer in completing their preparation.

The SEVENTH reaſon for it is, *that there is no reaſon againſt it.* They who oppoſe examinations ground their oppoſition on a variety of pretences. One is, that the candidate has been publicly educated and received a degree, and that his outward conduct has been regular and reſpectable. But a collegiate education does not give every one even a tolerable acquaintance with common ſcience. College cannot impart genius. Many leave College as they entered it, "*with ſkulls that cannot teach and will not learn.*" If graduates are learned, they may be deſtitute of common morality. If their outward conduct ſhould happen to be regular and blameleſs, they may, notwithſtanding, be ignorant of Chriſtianity, erroneous in their views of religion, and at the greateſt diſtance from experimental godlineſs, and from all the moſt important miniſterial qualifications.

Another pretence is, that it is ſufficient for the candidate merely to ſay, *he believes the Holy Scriptures;* and that no further inquiry is neceſſary. But if upon examination it ſhould appear, that, although he profeſſes to believe the Bible, he rejects its contents, his profeſſion would deſerve little credit.

Another pretence is, that, as there is ſuch difference of ſentiment among miniſters, it is beſt to avoid diſputes and difficulties by keeping out of ſight every queſtion relative to ſentiment. Is ſuch a pretence ſufficiently rational and manly to deſerve conſideration? Is it any more than ſaying, *becauſe we differ in our views, let us put out our eyes, and not ſee at all? Let us act in the dark, leſt, if we ſhould come to the light, we ſhould not agree?* Let us not know each other, leſt we diſeſteem each other?

ſuſpicion. But will a candidate, who is a man of judgment and noble feeling, think himſelf injured, becauſe the council aim conſcientiouſly to diſcharge their duty? If he is conſcious of requiſite qualifications, he muſt ſurely be willing his qualifications ſhould be known. And where is the man, truly humble and godly, who is not willing that others ſhould, when it is neceſſary, ſearch for his defects as well as for his virtues?

Such are the arguments of thoſe who oppoſe the examination of candidates. What ſolidity and weight theſe arguments have, I leave to the deciſion of the candid. And whether they who uſe theſe arguments do not conceal *an objection*, which has more influence than all others, I refer to their own deciſion. Honeſty is the beſt policy for church as well as ſtate.

Here a query ariſes; *How far ſhould the examination extend?* The beſt anſwer I can give is, that it ſhould extend as far as the eſſentials of the miniſterial character. What theſe eſſentials are let the infallible pen of the apoſtle determine. He treats the ſubject amply in his epiſtles to Timothy and Titus. Is it eſſential, that a miniſter be a man of information? Then inquiry ſhould be made concerning his information. Is it eſſential, that a miniſter believe the doctrines of the Bible, or as the apoſtle expreſſes it, that he *hold faſt the faithful word?* Then inquiry ſhould be made concerning his belief. Is it eſſential, that a miniſter be a regenerate man, a penitent, a ſaint? Every proper method ſhould be taken to diſcover, whether he be ſuch a character. Is it eſſential that he be prudent, blameleſs, apt to teach, &c.? Inquiry ſhould be made concerning theſe qualifications. Is it requiſite, that he ſhould know how to deal with ſouls in various caſes, what directions to give, what remedies to adminiſter? He ſhould, then, be queſtioned as to the proper treatment of ſouls in various caſes; as they, who ſeek for licence to practiſe the healing art, are queſtioned concerning the treatment of human diſeaſe according to its various ſymptoms. What work is ſo intereſting as that of a Paſtor? And is it a matter of no conſequence who undertakes it?

CLOSING REMARKS.

1. If the neceſſity of faithfully examining candidates is ſo clear, and its importance ſo great; then whenever we are called to act in councils, we ſhould not be deterred from acting faithfully by fear of man. We ſhould not be deterred by dread of reproach, nor by love of popularity. "Neither friendſhip, nor compaſſion, nor intereſt, nor importunity," ſays Dr. Smith, "ſhould move us to bring any into the church, who is not, as we firmly

firmly believe in our conſcience, in every reſpect duly qualified for its ſervice. Friendſhip for any man, in this reſpect, is enmity to God. Compaſſion to an individual is cruelty to the community." We ſhould behave ourſelves like men, like Chriſtians, like miniſters of King Jeſus. Remembering that the intereſts of his church are infinitely important, we ſhould faithfully purſue them, willingly ſacrificing every worldly, ſelfiſh object for Chriſt's ſake; and thinking it enough to have the honour of faithful miniſters, the honour which cometh from God, whether we have the honour which cometh from man or not.

2. Thoſe miniſters who, in councils, oppoſe examinations, aſſume what does not belong to them. It is the right of every member of a council, to uſe all proper methods to obtain ſatisfaction reſpecting the candidate. It is the right, and the duty of delegates, as well as of miniſters. Now whatever private ſatisfaction miniſters may have from perſonal acquaintance with the candidate, it is rarely the caſe, that delegates have any ſuch ſatisfaction. Shall they be required to act with blind, implicit confidence in miniſters? Shall they be deprived of the ſatisfaction, which a free and thorough examination might afford? Shall they be kept from aſking, and from hearing others aſk queſtions relative to the religious views and ſentiments of him, whom they are called to ordain? This would be an imperious contempt of delegates. It would be a palpable infringement of the privilege of churches.

How great is the guilt of thoſe, who oppoſe examinations! They are remiſs and eaſy in admitting to the miniſtry ſuch, as ought to have neither lot nor part in this matter. They do much to promote error and deluſion among the people, who look up to them as guides, and have no ſuſpicion, that they will ordain men who are unqualified to preach the goſpel. They are in effect partakers of other men's ſins. They are reſponſible for all the defects, errors, and hurtful influence of thoſe, whom they remiſsly introduce. As miniſters keep the door of the ſanctuary, they muſt anſwer to God, and to the ſouls of men, for ſuch as they unwarrantably let in. Alas, how ſunk is the credit and authority of councils; how do our churches lie mourning in the duſt; how are miniſters divided, and their influence dwindled away almoſt to nothing, through the want of vigilance and fidelity in thoſe, who have the keys of Chriſt's kingdom.

Finally, there is reaſon to think the moſt faithful miniſters come ſhort of their duty in this reſpect. Who is ſufficiently affectionate, patient, laborious, diſcerning, and prayerful in examining thoſe, who are candidates for ordination? And ſhall we fall even below thoſe, who come ſhort of duty? Shall we deſert thoſe, who, in this evil day, aim to be faithful to their

truſt? Shall we go over to the ſide of thoſe, who are not only lax in principle and ſupine in the diſcharge of the paſtoral office, but are the moſt cumberſome, oppreſſive load, which lies upon the ſhoulders of the miniſtry?

NEANISKOS.

N. B. *Are not thoſe miniſters willing to examine candidates, who are willing to diſplay their own theory? And are not thoſe miniſters averſe from examining candidates, who for certain reaſons are averſe at preſent from diſplaying their own tenets? Let facts determine.*

APOSTASY IN PROFESSORS OF RELIGION.

THERE have been always many profeſſors of religion (and great ones too) deſtitute of grace. The church has been impoſed upon by ſuch perſons, in all ages: for it has admitted numbers of them to its communion. Nay, the apoſtles themſelves, though endowed with extraordinary gifts, were frequently deceived by them. They ordained Nicholas a deacon; Demas was the companion of St. Paul; Hymeneus and Alexander, Phygellus and Hermogenes were highly reſpected by him. The deception laſted, in ſome inſtances for a ſhorter, in others for a longer time; and, in many inſtances, was probably never diſcovered: from whence we may infer, That a mere profeſſor may ſpeak and act in ſuch a way as to impoſe upon the moſt judicious and diſcerning Chriſtians; he may poſſeſs great gifts, and be called perhaps to the miniſtry, and made uſeful.

I apprehend that mere profeſſors are not *always* aware of their hopocriſy. It is a ſin that lies deep, and works much in ſecret. A deſigning hypocrite is undoubtedly conſcious of hypocriſy; yet many are fatally deceived thereby, who are not at all ſuſpicious of their danger: they have ſomething like religion,—feelings which reſemble thoſe of the people of God: they have the exact counterfeit of grace; and as they have never experienced the *reality*, they are the leſs able to diſcover that it is only the counterfeit. Or they may play the hypocrite, deſignedly at firſt, till God is provoked to puniſh them with judicial blindneſs; making them fall miſerable victims to their own hypocriſy.

I think, however, there is frequently ſomething in theſe perſons, calculated to awaken a ſuſpicion of their ſincerity; yet not always. When nothing ſuſpicious appears, I believe it is commonly attributable to one or other of theſe cauſes. There is a natural amiableneſs of diſpoſition, or agreeableneſs of manners,

ners, which appears more beautiful and lovely than grace itself, when the temper is rugged and the manners coarse. There is a natural warmth of feeling and affection, which looks like love to God and zeal for his glory; and there is a designing head and a dissembling heart, which uses religion merely as an instrument to promote its personal and worldly interests. Frequently, however, there is something which marks them for doubtful characters, and, in most instances, of notorious declension or apostasy. They like to talk about doctrinal subjects much better than about experimental and practical; and when it happens that they converse upon them, it is with reference to others; seldom to themselves. Their conversation is rather dry than savoury and profitable. There is something in their manner inconsistent with the Spirit of Christ. An attentive observer may perceive, that Self is too prominent; either Self-conceit or Self-interest. Their religion seems more for shew than use. If you catch them off their guard in private, they are not the same men that they are in public; and their good qualities are partial, not universal; the offspring of some naturally amiable dispositions,—not of sanctifying grace.

There are several causes which may induce people to profess religion, and make them appear like converted persons; and, so long as these causes continue to operate, the appearance of religion is maintained; but, when they cease, declension and apostasy take place.

The children of pious parents are frequently (and ought always to be) instructed in the doctrines of grace from their infancy; and restrained from bad company and sinful practices: but when the parents die, or the children, being grown up, become their own masters and mistresses, they forsake religion; and we discover, that the pleasant appearances in their childhood and youth were the effects merely of parental authority,—not of divine grace. Men are frequently placed in situations in which they have no temptation to apostatize; but the reverse. Presently, however, the world offers something more flattering to their pride, or more tempting to their interest; and then they follow Demas. Affliction occasions many to profess religion. Severe affliction, especially if it meets with an affectionate temper, and is accompanied with convictions of sin, renders the conversation and amusements of the world tasteless and insipid. Sinners are poor comforters. They find the hearts of Christians tender and sympathizing,—their conversations soothing and comfortable; they choose, therefore, Christians for their companions, and diligently attend upon the means of instruction. But when time has taken off the edge of their grief, the sympathy of Christians becomes less needful,

truſt? Shall we go over to the ſide of thoſe, who are not only lax in principle and ſupine in the diſcharge of the paſtoral office, but are the moſt cumberſome, oppreſſive load, which lies upon the ſhoulders of the miniſtry?

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ners, which appears more beautiful and lovely than grace itself, when the temper is rugged and the manners coarse. There is a natural warmth of feeling and affection, which looks like love to God and zeal for his glory; and there is a designing head and a dissembling heart, which uses religion merely as an instrument to promote its personal and worldly interests. Frequently, however, there is something which marks them for doubtful characters, and, in most instances, of notorious declension or apostasy. They like to talk about doctrinal subjects much better than about experimental and practical; and when it happens that they converse upon them, it is with reference to others; seldom to themselves. Their conversation is rather dry than savoury and profitable. There is something in their manner inconsistent with the Spirit of Christ. An attentive observer may perceive, that Self is too prominent; either Self-conceit or Self-interest. Their religion seems more for shew than use. If you catch them off their guard in private, they are not the same men that they are in public; and their good qualities are partial, not universal; the offspring of some naturally amiable dispositions,—not of sanctifying grace.

There are several causes which may induce people to profess religion, and make them appear like converted persons; and, so long as these causes continue to operate, the appearance of religion is maintained; but, when they cease, declension and apostasy take place.

The children of pious parents are frequently (and ought always to be) instructed in the doctrines of grace from their infancy; and restrained from bad company and sinful practices: but when the parents die, or the children, being grown up, become their own masters and mistresses, they forsake religion; and we discover, that the pleasant appearances in their childhood and youth were the effects merely of parental authority,—not of divine grace. Men are frequently placed in situations in which they have no temptation to apostatize; but the reverse. Presently, however, the world offers something more flattering to their pride, or more tempting to their interest; and then they follow Demas. Affliction occasions many to profess religion. Severe affliction, especially if it meets with an affectionate temper, and is accompanied with convictions of sin, renders the conversation and amusements of the world tasteless and insipid. Sinners are poor comforters. They find the hearts of Christians tender and sympathizing,—their conversations soothing and comfortable; they choose, therefore, Christians for their companions, and diligently attend upon the means of instruction. But when time has taken off the edge of their grief, the sympathy of Christians becomes less needful,

needful, and converſation leſs agreeable; the amuſements of the world acquire a new reliſh; and preſently the reins are thrown looſe on the neck of Gaiety and Diſſipation.

The ſubject will afford us two or three uſeful remarks:—

1ſt, The apoſtaſy of profeſſors ought not to ſhake our faith in the goſpel. It ſhould make us jealous of ourſelves, and ſtimulate us to diligent ſelf-examination; it ſhould teach us our own weakneſs, and the abſolute need we have of divine grace to keep us;—but it ſhould not lower our opinion of the excellency of religion, or of the faithfulneſs of God to his promiſes. We ſhould judge of the goſpel by what it is in itſelf, and by the noble effects it produces in true believers; and not diſeſteem it becauſe pretenders to religion act like the reſt of the world.

2d, It preſſes upon us the neceſſity of ſelf-examination. Diligent ſelf-examination is attended with great advantages to all:—the ſinner diſcovers more clearly his character—and the Chriſtian his need of preſerving grace.

3d, It teaches us the neceſſity of being entirely and unreſervedly given up to God. "My ſon, give me thine heart!" The ſmalleſt reſerve will prove fatal. One ſin, and that perhaps a ſecret ſin; a ſin of the mind, a diſpoſition or affection contrary to the goſpel, has maintained the life and power of ſin in the ſoul, and led to a gradual but total apoſtaſy. "He who does not ſeek to be univerſally holy, is not ſincerely holy;" and without godly ſincerity there can be no perſeverance in religion.

W. W.

EXPERIENCE OF MISS P——.

I REMEMBER to have been under ſerious impreſſions as early as ſix or ſeven years of age. But nothing very remarkable till I was nearly ſixteen. At that time I imagined I took great ſatisfaction in reading Mrs. Row's Devout Exerciſes of the Heart. I thought I had ſimilar feelings and was making conſiderable advances in religion. About that time I heard a ſermon: the preacher in the cloſe of the diſcourſe addreſſed youth and children in a very pathetic manner. It had a very great effect upon me, (as I thought) I felt my affections raiſed to a great height in love to God and Chriſt, and contemplations on the joys of heaven. I thought I took great delight in ſecret prayer. But my ſerioufneſs did not laſt long; it was like the morning cloud and early dew, which ſoon paſſeth away. I became ſo ſtupid in a few months, as wholly to neglect ſecret prayer. When I was 17 I attended a dancing ſchool. This

nurſery of wickedneſs put an end to all my ſerioufneſs. I do not remember to have had a check of conſcience for the three months which I attended. I felt perfectly at liberty to ridicule religion, and the profeſſors of it. I can hardly forbear warning parents, and thoſe who have the care of children, to be particularly careful to keep them from ſuch places of amuſement, where the Holy Spirit ſeldom if ever comes. I believe dancing has a moſt powerful influence to diſſipate the mind and harden the heart againſt every thing of a ſerious nature. Some have ſuppoſed *dancing* to be an *innocent amuſement*. But how can any thing be innocent which the religion of the goſpel totally diſcards? When the Divine Spirit takes up his abode in the ſoul, when the heart is renewed and ſanctified by divine grace, inſtead of reſorting to an aſſembly room to mingle with the gay; the ſoul loves to retire to the cloſet, to pour forth its deſires into the boſom of its God and Saviour; or go to the houſe of God with thoſe who keep holy days; and ſay with the ſweet pſalmiſt of Iſrael, I had rather be a *door-keeper* in the houſe of my God, than to dwell in the *tents of wickedneſs*.

Some time in the courſe of a year afterwards, my former convictions were rouſed up again by hearing a ſermon, and the ſpeaker's making particular inquiry into my ſpiritual ſtate. I then realized in ſome degree, that I was a ſinner, and expoſed to puniſhment. But I had no juſt views of the nature of ſin, or of the holy law of God. I ſuppoſed I could pray myſelf into favour with God. I thought the good work was already begun, and all that was neceſſary to complete it, was to continue in prayer and avoid gay company. I often felt my heart much engaged in prayer, and thought I was pleaſed with the character of God and Chriſt. But I have reaſon to fear it was my own character, and ſuppoſed high attainments in religion that ſo much excited my complacency. Again my fears ſubſided, and I made an excuſe of this kind, "that I was in as fair a way for heaven as people in general; and if there was ſuch a thing as a change of heart, poſſibly I might experience it at ſome future time." So for ſeveral months things went on ſmoothly. But I humbly truſt God in mercy to my periſhing ſoul rouſed me from my ſtupidity by ſeveral ſermons preached by one, who I believe is a faithful ſervant of Jeſus Chriſt, from 1 Pet. i. 2. "Elect according to the fore-knowledge of God," &c. When I heard the text named, my enmity was excited to a conſiderable degree, to think the doctrine of election would be brought into view. I always felt greatly oppoſed to any who believed it; and *wholly* diſcarded it myſelf. I attended cloſely to the firſt diſcourſe, and before I aroſe from my ſeat was convinced the doctrine was true. But my heart roſe againſt it, I felt that I was a ſinner, and that it was not likely that I was one of

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the elect, and that there was no such thing as escaping out of the hands of so terrible a God! My convictions continued several months, though not so pungent all the time; till I heard another discourse upon the day of judgment. The solemnities of the scene were brought to view in a very striking manner. That, together with the 88th Hymn of the 1st Book, seemed to alarm *all* my fears. I then felt that I was not only a sinner, but a great sinner; and that my former prayers and duties were an abomination in the sight of God. I realized in some measure that I must have truth in the inward parts, and that no false guises would shelter me in the day of God's wrath. I several times had temptations to make way with myself. But the thought that I should immediately drop into hell, deterred me from it. God appeared *great* and *terrible*. In the twilight of the evening as I was walking alone, this question arose in my mind: "What would become of me, if I should be called to appear in the judgment to-night?" My conscience answered, "you must appear on the *left hand!*" Time seemed short, and eternity just approaching. I felt myself standing on the crumbling verge of eternal ruin! Then, and not till then, it seemed perfectly just in God to cast me off forever. I thought I would throw myself at the feet of sovereign mercy, and let the Lord do as seemed him meet. I then gave up all hope of being saved by any of my own endeavours, and saw it must be of the sovereign grace of God. I felt disposed to fall into the hands of God, and let him dispose of me to his own glory; not knowing what he would do with me. I immediately felt my heart go out after God. The Saviour appeared altogether lovely. I could not hold my peace, though alone. I breathed out the feelings of my heart by saying, "O thou divine Saviour, O sweet and lovely Jesus, come and take up thine abode with me." When I returned to the house, as I entered the door, I heard some person singing a *dancing tune*; it seemed so dreadful, I could not endure it. I went directly out again. I felt afraid of any thing that would take away the sweetness I felt in my soul. But I had no idea it was religion I then enjoyed. I do not recollect that I once thought it was a change of heart. My comfort did not last long, not an hour. I then thought the Holy Spirit had done striving with me, as I did not feel distressed about my own salvation. I could not feel my former distress, and so I thought by my repeated rebellion I had grieved away the Holy Spirit. To be given up of God, seemed unspeakably dreadful. Thus I continued for nearly a fortnight, at which time God was pleased, as I hope and trust, to set my soul at liberty. One evening as I was returning home from a visit, all at once the divine character appeared so glorious, and the way of salvation by a Mediator

re ſo ſuitable and proper, that the ſweet view I had of divine ings filled my heart with joy and peace that cannot be de-ribed. I thought I could ſee the divine wiſdom and good-eſs in every thing. "All things ſeemed full of God." I uld not but wonder where I had been all my days, that I had ever beheld God in the works of nature before. Every thing emed new. The Bible appeared a new book, and I took reat delight in reading it, eſpecially the Pſalms. Watts' lymns and Pſalms were peculiarly ſweet. Thoſe whom I ought bore the image of Chriſt were pleaſant objects in my view. he doctrines of the goſpel *all* ſeemed to harmonize; and the *vereignty* of God ſeemed to be my *only* prop. I could then ſee at it was the electing love of God that had ſweetly forced me . I uſed to retire to a grove of pines to pour out my deſires God a number of times in a day. I felt as if God had been gracious to my ſoul that I had nothing to aſk for ſelf, only to raiſe him for what he was *in* and *of* himſelf, and plead for oor ſinners.

"BORN OF GOD."

AS by the natural birth there is a foundation for new im-preſſions and habits, therefore, when a perſon becomes ne ſubject of holy exerciſes and habits, this change is termed a *irth*. The motto above aſſerts this birth to be of God, that it effected by God. He is the Author, the moſt powerful gent. This birth is not effected by corporeal might, nor in-llectual energy, by the caution of prudence, the meditations f philoſophy, nor the tremblings of terror; but by the power nd Spirit of God. The fire of genius, and the blaze of ſcience re inadequate to ſuch an effect. It would be ſuperfluous, they re ſo numerous, to recite texts of ſcripture, which prove the ubjects of the new birth to be born of God.

In this doctrine various ſects of Chriſtians profeſſedly unite, ough really they are as oppoſite as froſt and fire. Hopkin-ans, Arminians, Calviniſts, and Socinians build their hopes on ivine influences. Dr. Prieſtly ſays, "there is a ſenſe in which ll is effected by the influences of the Spirit." He alſo ſays, there is but one agent in the univerſe." This, when applied regeneration, may harmonize with the opinion of Calviniſts, at God is the only agent. The diſciples of Arminius encour-ge themſelves in expectation of divine influences to aſſiſt eir *morally* good endeavours for new obedience.

Of another deſcription is a ſplendid galaxy of divines, who have r generations taught that regeneration is a *phyſical* change, in hich men are *paſſive*. A word of reply to theſe opinions may be

be proper. To thoſe, who expect divine grace to aſſiſt their *morally* good endeavours for regeneration, we ſay, that till thoſe characters, which are "*only* evil and that *continually*" may at the ſame time be *good*, till eyes blind and ears deaf, can ſee and hear; till thoſe, who are dead, live and move, the doctrine of ſinners' morally good endeavours for regeneration muſt be feebly ſupported. If no ſuch endeavours exiſt, the idea of influences to aid thoſe endeavours is of courſe imaginary. More unreaſonable is it to ſuppoſe men *paſſive* in what God commands them to *do*. Wicked men are commanded to "make themſelves new hearts," to "convert," to "turn themſelves unto the Lord;" but if men are neceſſarily *paſſive* in this work, theſe commands mean nothing, or ſomewhat infinitely worſe. If men muſt unavoidably be paſſive, and yet are commanded to "awake," to "riſe," to "turn," to "work," it reminds one of him, who demanded brick without ſtraw. It may be ſaid that "the new birth is effected by Almighty power." But how does this prove that men are *paſſive?* We are alſo taught that the ſame Almighty power, which raiſed Chriſt from the dead, produces faith in believers; yet no one has inferred from this, that believers are paſſive in their faith. By his Almighty power God directs the volitions of men, yet men are not paſſive, but active in thoſe volitions. If regeneration were a *phyſical* change, there would be an addition to the natural powers. But no facts ſupport this. There is no phyſical depravity, therefore no phyſical change is needed. What phyſical power had the dwellers of Eden, not equally enjoyed by their children? A moral depravity there is, dreadful in its nature; but a phyſical change to remedy a moral depravity would be as unnatural as to apply a balſam to remove the vices of the heart, or to addreſs a moral argument to heal a broken bone. He who firſt ſuggeſted a phyſical change to relieve the moral evils of the heart might with the ſame propriety have written on the piety of a circle, and the vice of a triangle.

If it now be inquired *how* the Holy Spirit effects the work of regeneration, in what this operation is different from others, may it not be doubted whether any man can tell? "The wind bloweth where it liſteth; ye hear the ſound, but cannot tell whence it cometh or whither it goeth; ſo is every one, who is born of the Spirit."

Still may we not cautiouſly inquire, are not all hearts directed by God? Does he not turn every thought and inclination as rivers of water are turned? Did not he turn the Egyptians' hearts "to hate his people?" Does not the Pſalmiſt pray, "incline not my heart to any evil thing?" Does this imply that men are *paſſive* when directed by divine power? Does any one doubt its conſiſtency with free agency? Then may we not ſuppoſe

poſe that when God ceaſes to "incline to evil," to "lead men into temptation," to turn them to "hate his people," to "harden their hearts;" when he "puts his fear in their hearts," when he gives them a ſpirit of prayer, then are they born of God. As they have been dependent, they now continue dependent in the exerciſe of a new heart. Neither grace nor holineſs, neither the ſaint nor ſinner, is independent. Both characters are equally dependent. The ſame power, for the ſame ultimate purpoſe, and with the ſame impartial benevolence, forms one veſſel to honour and another to diſhonour. The Spirit of God with the ſame wiſdom raiſed up Pharaoh to deſtroy, and Paul to ſave immortal men. Nor need this alarm the reflecting mind. The pious readily grant that God gives them their gratitude, their love, and their devotion, yet they believe themſelves voluntary and active in thoſe duties; they believe themſelves the proper ſubjects of praiſe and reward. On the ſame ground, why may not the wicked be equally dependent and equally proper ſubjects of blame and puniſhment? In both caſes they are dependent, and active, and accountable.

A plauſible objection occurs. "If all thoughts and exerciſes are produced by the Spirit of God, as really as regeneration, then why is *this* ſo repeatedly called the work of God?" Anſwer. It is congenial with the ſtyle of Scripture, and the feelings of man, *more emphatically* to aſcribe to God events, which are ſingular and great, than thoſe, which are common and leſs affecting. Thus Scripture ſays, "the voice of the Lord breaketh the cedars of Lebanon." But this does not prove, nor *imply*, but the voice of the Lord equally bends the pliant willow of the valley; it equally breathes in the gale, and thunders in the ſtorm. It is the ſame Spirit, who divides the Jordan, and forms the ſilent ripple on its ſurface, that reſtrains Paul at one time from violating the ceremonial law, and at another holds him back from perſecuting Jeſus Chriſt; yet the laſt event may be emphatically ſtyled the work of God.

May we not then humbly inquire whether the diſtinction between *common* and *ſpecial* influences is founded in truth? If by common influences be meant thoſe, which are generally and uſually enjoyed; if by ſpecial be meant thoſe, which are great and ſingular, the diſtinction is undoubtedly juſt; but if the diſtinction ſuppoſes a difference in the *nature* and *tendency* of the cauſe operating in the two caſes, its propriety may be doubted. The nature of the cauſe is the ſame, which forms the humble willow of Spitzbergen, and the lofty pine of New-England; and is not the nature of the cauſal influence the ſame, which reſtrains the wicked man by the force of his conſcience, and the ſanctified man by the goodneſs of his heart?

One important doctrine, the universal dependence of man, is directly impressed on the mind by the above remarks. The subject shows us, that all men, at all times, and in all circumstances, are equally dependent on God. Adam in paradise was as dependent as Daniel in the den of lions. Belshazzar, surrounded by his military lords, was as dependent as the three children in the fiery furnace. Saul, breathing out slaughter on his way to Damascus, was as dependent as Peter loaded with irons, and guarded by soldiers. The sinner is as dependent for his restraints, as the Christian for his virtues. Every man is as dependent for strength to walk, as for grace to pray; for power to get wealth, as for power to make him a new heart.

EUSEBIUS.

THE CONVERSION OF A FAMILY.

ABOUT the year 1712, a worthy and industrious family, of the name of ———, was settled at C. a village nearly in the centre of ——shire. In the parents, a moral character without reproach was blended with a strict, and perhaps superstitious, regard to the forms of devotion; but they were totally strangers to the religion of the heart. Their confessions were destitute of penitential sorrow, for they knew not the evil of sin; their petitions were mingled with no ardent desires, for they knew not the need nor the value of divine mercy; their praises were not enlivened by grateful love, for they had never learned to "account all things but loss for the excellency of the knowledge of Christ." To be honest and sober, and to keep to their church, was all the religion they knew; and they were resolutely determined that they and their house would know no other; but God, who is rich in mercy, had determined otherwise.

In a few years the family became numerous; and, though several died in infancy, the parents, by the fruits of their industry, trained up six sons and four daughters. It became necessary to provide situations for the sons; and the second of them, about the year 1730, received a proposal to reside at C——, a market-town in the same county, with a person of considerable respectability, a member and a deacon of a Dissenting church. The religion of the proposed master formed the only objection to his service; this was over-ruled by other advantages, and the offer was accepted. At the youth's departure to his new situation, his father said to him, 'Son, you must now faithfully promise me never to enter the meeting-house at ——: on this condition, you go to your place.'—The son, without hesitation, accepted

accepted the condition, and made the required engagement. Fixed in his new reſidence, he ſoon reaped, in the confidence of his maſter, the juſt reward of his own diligence. The attachment was mutual; and the youth was ſurpriſed to find in a man, whoſe religion he had been taught to reprobate, virtues which commanded his eſteem. In the family too, domeſtic peace and good order were ſuſtained, and crowned by daily devotion; at which the youth was expected to be preſent. He was not, however, once aſked to attend at meeting; but regularly took his place in the pariſh-church. At this time he was wholly deſtitute of any concern reſpecting his eternal ſafety; he had no idea at all of his native depravity: ſuch was his ſpiritual blindneſs, that he could repeat the ten commandments every Sabbath, without once ſuſpecting that he had broken any of them, even in the thoughts or wiſhes of his heart; and, by a neceſſary conſequence, atonement by the blood of the Great Sin-Offering, and regeneration of heart by the Divine Spirit, appeared to him as doctrines of no value: he had, however, good natural ſenſe, and could perceive that the righteous is, in many inſtances, "more excellent than his neighbour."

Preſbyterian was then the general term with which an ignorant multitude thought fit to reproach almoſt all perſons of ſerious godlineſs. Amongſt theſe, the maſter of the youth was well known; and he ſhared largely the ſcourge of the perſecutor's tongue. His ſervant, who had often, in other inſtances, united in ſimilar revilings, was now convinced that his maſter, at leaſt, merited better treatment: he ſaw him upright, gentle, temperate, benevolent, and devout; and the youth ſaid to himſelf, 'Surely, a bad religion could not make ſo good a man.' This conviction wrought ſo powerfully on the mind of the ſervant, that he exceedingly wiſhed to know more perfectly what his maſter's religion was; but he had ſaid to his father, and he held his promiſe ſacred, 'I will never enter the meeting-houſe at ——.' This engagement held him to his church; but his deſire to attend, for once, where his maſter worſhipped, ſtill increaſed; and he believed he could, without a breach of promiſe, ſtand in the porch of the meeting-houſe. He did ſo. It was a ſummer's day,—the doors were opened,—the miniſter pleaded with earneſtneſs,—the youth's attention was caught,—and the arrow of conviction reached the deſtined mark. He ſaid, and it was the firſt time he had made the confeſſion, 'I am a loſt ſinner;' but he ſoon added, 'To me is the word of his ſalvation ſent.' The change in his character was ſudden, but deciſive. He had heard the voice of the good Shepherd, and could no longer be happy, whilſt excluded from his fold. As became a ſon, both dutiful and pious, he wrote to his father, ſaying, 'I faithfully regard my promiſe, not to enter the meeting-houſe

ing-houſe at ———, as the condition of my preſent reſidence; but I cannot any longer remain here, unleſs you remove that condition, and allow me to attend where, I believe, my duty to God and my eternal intereſt direct me.' On the receipt of this letter, the father, highly alarmed and enraged, commanded his ſon inſtantly to return home; yet he was obliged, out of regard to his maſter's intereſt, to ſend, for the preſent, a younger ſon in his room; from whom he exacted the ſame promiſe which he had received from his brother.

The converted youth, with mingled joy and ſorrow, now ſought the paternal roof, and met an angry parent with ſubmiſſion, and ardent prayer to God for direction in his new and trying ſituation. The next Lord's-day morning his father, ſeeing the ſon preparing to walk, inquired what was his deſign: the ſon replied, 'Father, I revere your authority; you know I have ever obeyed you; and, in one inſtance, I fear I carried that obedience too far, by placing your authority above that of my Heavenly Judge: my promiſe extended only to one place, and I am going this morning to the meeting-houſe at B——: it is the neareſt place in which I can unite with ſerious Chriſtians, and hear the doctrine which I think neceſſary to my eternal ſalvation. In this inſtance, I hope you will allow me to act for myſelf: in all others I am ſtill ready to obey your commands.'—To this addreſs the enraged father replied, 'If you go to *any meeting*, my houſe ſhall be no longer your home.' 'I hope it will,' the ſon replied, and reſpectfully withdrew. He avoided that day to ſee his father again; and the next day he ſilently reſumed his uſual occupation. But religion was now the pleaſure and buſineſs of every day to this pious youth. Often he would protract the evening-walk with a brother or a ſiſter on his arm, to whom he told, with heart-felt joy, the hope which glowed in his breaſt for another and a better world, where He dwells, who bore the curſe for guilty men. At home, the winter's evening was employed in religious converſe; and Dr. Watts' pſalms and hymns, which he had brought with him, agreeably allured a family fond of muſic, and baniſhed from their dwelling the vain and trifling village-ſong. This change, of courſe, became the wonder and the reproach of the whole village. Had the family become abandoned to every vice, the circumſtance would probably have excited little ſurpriſe or regret; but to hear of religion on any day but Sunday was a new thing to theſe poor villagers, and as diſagreeable as it was ſtrange;—even the children at ſchool learned to revile, as they paſſed the door, the whole of the family where the heavenly ſtranger had taken up his conſtant abode.

The work was of God, and none could hinder it. In a few months the pious youth had the happineſs to diſcover a decided change

change of character in a brother, and in two of his ſiſters; and they, determining to ſhare the reproach of the croſs, accompanied their brother to his uſual place of worſhip. Frequently, on their return, they were all four of them ſhut out of doors by an offended father; and thus would have remained without ſhelter, had not their mother (a tender parent, and now become a pious one) often crept ſilently down the ſtairs, at dead of night, to re-admit her baniſhed children. The father, poor unhappy man, would have felt far leſs ſorrow in following his children to the grave, than in ſeeing them thus take their whole delight in prayer and praiſe, and holy converſe; though it was evident to all impartial obſervers, that every moral virtue, and every tender attachment to himſelf, were by their religion abundantly heightened and enlarged.—How dreadful are the effects of a deep-rooted prejudice againſt evangelical truth!

New events increaſed the unhappy father's grief, and the joy of his pious children. The ſon, who had replaced his elder brother, now informed his father that he muſt, if he ſtayed at C***, have liberty alſo to hear what he believed to be the goſpel of ſalvation.—The father replied with anger, 'you muſt uſe your own pleaſure, for I have no other ſon whom I can truſt to replace you.' Steady perſeverance gained on the father's oppoſition; he ſaw that his children, though they were dutiful to him, had learned, that "to love father or mother more than Chriſt, is to be unworthy of him." The neighbours too became leſs violent in their reproaches, when they perceived that they were patiently endured. Truth prevailed, and oppoſition gave way. The elder children carefully inſtructed the younger; all had liberty to attend ſerious and godly preachers. Devotion and a godly life ſilenced the objections of one parent, whilſt the other, together with all her ten children, evidently partook of that grace, which bringeth ſalvation.

The writer of theſe lines ſaw the aged mother about the year 1774, ſix weeks before her death; ſhe was then eighty-one; venerable in form and countenance, her dignity was that of a ſaint juſt about to commence the ſong, "Unto him that hath loved me," &c. This old diſciple retraced, in the preceding hiſtory, the dealings of God to her and hers, in a manner which fixed an indelible impreſſion on the writer's mind, though he was then but eleven years old. A few days after this interview, ſhe was admitted into the joy of her Lord.

The father, who died ſome years before, had regularly attended the means of grace with his family. One of the ſons died in youth. The other five were eſteemed and highly uſeful Chriſtians in ſeveral of the midland counties. One of the daughters is ſtill living in the county of Glouceſter, and poſſeſſes, in advanced life, all the ardent piety of her long deceaſed parent.

parent. An immediate deſcendant of one of the younger brothers is paſtor of a Chriſtian Society within a few miles of the village of C——, and ſometimes preaches, he hopes with ſucceſs, hard by the houſe of his anceſtors, which he never views without ſaying, "Lord, I adore thy ways to bring me near to God." "Thy ways are in the great deep, and thy footſteps are not known." "Thy counſel ſhall ſtand, and thou wilt do all thy pleaſure."

The preceding narrative may lead us to reflect, 1. On the injuſtice of the charge ſo often urged againſt godly miniſters and ſerious Chriſtians, as diſturbers of the peace of ſociety. When the lamb is to be worried, the wolf wants not a pretext. Ever ſince our divine Maſter dwelt on the earth, his doctrine has excited violent oppoſition from the ignorant, the prejudiced, and the vicious; but ſhall we, on this account, cenſure Chriſtianity? As well may we blame the innocent traveller for exciting the avarice and the cruelty of the robber. In the religion of Chriſt all is meek, peaceful, and benevolent: its oppoſers render it the *occaſion* of reproach and bitter contention; but the *cauſe* of theſe evils is in themſelves; and with them will finally reſt both the blame and the puniſhment.

2. The paſtor who, in his own reſidence, or during his own life, gathers but little fruit from his labours, has often by them enriched diſtant churches and ſucceeding generations. Let miniſters recollect this in the hour of diſcouragement, nor ever decline from their Maſter's work, ſince a ſingle diſcourſe, addreſſed to an unexpected hearer, has often proved as a fountain opened to circulate the higheſt of all bleſſings through channels too numerous, complex, and extenſive, to be traced with accuracy, till knowledge ſhall be rendered complete in a better world.

3. In the commencement of a religious courſe, how neceſſary is it to unite the meekneſs of wiſdom with unbending fortitude! Had the pious ſon been deficient in meekneſs, he might have fled his father's houſe, or have violently reſented the harſh treatment which he received. On the other hand, without fortitude to ſuſtain perſecution, he would have reſigned, to preſent intereſt and eaſe, all the unſpeakable advantages and conſolations of religion; but combining theſe virtues, though the trial was hard, the reſult was happy.

4. Let it not be forgotten, that the holy life and gentle manners of a pious maſter firſt ſilenced, in his ſervant, objections to religion, and then induced him to attend a goſpel miniſtry. Too often, we fear, is this caſe reverſed; and thus the way of truth is evil ſpoken of. God will eſtabliſh the work of our hands upon us; and religion will abundantly proſper when

thoſe who avow its intereſts ſhall alſo diſplay its excellencies in their habitual conduct, and thus become "living epiſtles of Jeſus Chriſt, known and read of all men." NEPOS.

For the Massachusetts Missionary Magazine.

ON MISAPPLICATION OF SCRIPTURE.

I AM pleaſed when I hear Scriptures adduced in prayer, ſermons, or in religious converſation, according to the apparent meaning of the Holy Ghoſt. But when texts are uſed in a different ſenſe from what they bear in their connexion, it excites feelings, which tend to the injury of devotion. We readily grant, that no writer ſhould be quoted differently from his own ſenſe and meaning. Authors are not pleaſed to ſee or hear their words turned from their plain and original deſign. Is this accuracy, in juſtice, due to fellow-creatures? Then ſurely, we ought to cite the Holy Scriptures with accuracy, and due attention. *If any man ſpeak, let him ſpeak as the Oracles of God.*

As a ſpecimen of the many texts, which are often miſapplied, I will mention a few inſtances.

Many religious perſons, when conſidering themſelves near the cloſe of life, have been heard to repeat theſe words, *Why is his chariot ſo long in coming? Why tarry the wheels of his chariot?* They are found Judges v. 28. No one can read the words underſtandingly, in that excellent ſong of Deborah and Barak, and not admire their beauty. But what is their ſubject? They repreſent Siſera's mother looking out at a window impatiently waiting for the return of her ſon, loaded with the rich ſpoils of God's covenant people. The words, in their connexion, expreſs the preſumption, the vanity, and the pride of her heart. God was not in her thoughts. Is it not improper thus to miſapply the ſacred text, and uſe it in a ſenſe very different from its original meaning? Chriſtians are not reduced to the neceſſity of ſuch habitual miſapplication for the want of ſuitable portions of Scripture; for there is a great variety of other expreſſions, in God's word, peculiarly adapted to the feelings of gracious perſons, in the ſolemn circumſtances of dying.

Natural death is often perſonified by the King of Terrors; and many apparently good people are in the habit of expreſſing themſelves as though it was a revealed truth, that death is the king of terrors both to the ſaint, and to the ſinner. From repreſentations frequently made, the attentive youth receives this impreſſion, and he receives it juſtly, that even to the real Chriſtian,

tian, nothing is so terrible as death. But, is this sentiment taught in the Oracles of God? In Job xviii. 14, we read an affecting description, which the inspired Bildad gave of the wicked man; and among other things he said, *His confidence.....It shall bring him to the king of terrors.* In the same paragraph, a reason for this assertion is expressed: *His own counsel shall cast him down.* It is asked, How is the upright and godly character implied in this threatening? The words are appropriated expressly to *the wicked*, to *him that knoweth not God.* There is no doubt but that death may be the king of terrors to those on whom *the wrath of God abideth*, and who die in their sins. But it appears inaccurate and unjust to apply the words to *the faithful in Christ Jesus, who die in the Lord*, and for whom *to die is gain.* It is desirable that all those distinctions should be observed that the Holy Ghost hath made, between the righteous and the wicked.

There are religious persons who generally have these petitions in their form of prayer; "Lift thou up the light of thy reconciled countenance upon us," and "Be thou a reconciled God unto us." Are we supported by the Scriptures, in making such requests? Do these petitions agree with the feelings of a *broken Spirit and a contrite heart?* We have no doubt but that it is the desire of the sinner's heart, when concerned for his soul, that God would be reconciled to him. The self-justifying transgressor, in maintaining his controversy against the heavens, would have God come down to his terms. But, must God be reconciled to the sinner? Is God to acknowledge that his ways are unequal? Is God to recede from his holy law that the sinner may be happy? The uniform language of Divine Revelation is to this point, *Be ye reconciled to God.* And when the heart is reconciled, then there is peace, contention with God ceases, Jesus Christ is precious to the soul, and the convert has joy unspeakable. The prayer in Psalm iv. 6, *Lord, lift thou up the light of thy countenance upon us*, expresses no idea of this kind, that God would be reconciled to us. It implies, however, an heart reconciled to God, and earnestly supplicating the Divine presence. In such a frame of spirit, the disciple of Christ prays, "Manifest thyself unto us."

Isa. lxiii. 3, is often introduced as referring to the sufferings of our blessed Saviour. *I have trodden the wine press alone, and of the people there was none with me; for I will tread them in mine anger,* &c. Whoever reads these words, attentively, with the context, will see reasons to believe that it is a prophecy yet to be fulfilled. The paragraph evidently looks forward to that great and glorious period, when Jesus Christ will render vengeance to his adversaries, when he will dash them in pieces like a potter's vessel, and stain his raiment with their blood. When *the year of his Redeemed is come*, there will be such manifestations of his power

power both in the deſtruction of his enemies, and in the protection of his little flock, that He *alone* will be exalted as his people's Deliverer. Rev. xix. 13—16, furniſhes a key to this prophecy. Here the Holy Ghoſt explains what was ſaid, in the prophetic words under conſideration; and we contemplate Him, in proſpect, whoſe name is called *the Word of God*, ſmiting the nations, and heading *the wine preſs of the fierceneſs and wrath of Almighty God.*

That familiar Scripture in Hoſea iv. 17, *Ephraim is joined to idols, let him alone*, has been often miſapplied. From the connexion in which the words are commonly uſed, people receive the idea that God is here addreſſing the Holy Spirit, and directing him to let hardened ſinners alone, to ſtrive no more with them. By attending to what goes before, and what follows the text, the beſt way of acquiring a true underſtanding of God's word, we ſee reaſons for believing a different ſentiment here taught. The Lord by his prophet is ſpeaking to Judah, and warning him not to be meddling with the idolatries of Ephraim. In clear view of the abominations committed by Iſrael, the ten tribes, who are repreſented by Ephraim, God warned Judah in theſe words: *Yet let not Judah offend, and come not ye unto Gilgal, neither go ye up to Bethaven*, for there Jeroboam and his ſucceſſors ſacrificed to the golden calves. As if the Lord had ſaid, *Ephraim is joined to idols;* Judah, my word to you is this, *Let him alone.* "Be not converſant with him, in his abominations. It is your duty to tarry at Jeruſalem, to inquire in the temple, and to be ſteadfaſt in my covenant." In this text, it is conceived, the Lord ſolemnly warns all his people againſt aſſociating with the ungodly world, in their ſins, parallel with that direction in 2 Cor. vi. 17, *Come out from among them, and be ye ſeparate, ſaith the Lord.*

EXTRACT FROM A LETTER,

Dated Manchester, Vermont, Auguſt 20, 1804, *from Mr. A.* FARLEY.

"THERE has been, Sir, a very remarkable time of divine power in this quarter: a great ſhaking among the dry bones, and as we have reaſon to believe, a great ſpiritual reſurrection. Since the commencement of the late revival there have been added to the church in Fair-Haven, about twenty-five; Weybridge, twenty; Manchester, twelve; Sudbury, ten; Shoreham, fifteen; Poultney, fifteen; Hubbardſton, twenty-five; Addiſon, thirty-five; Budport, fifty; Orwell, twenty-eight; Benſon, one hundred and twenty-five; Pittsford, one

hundred and twelve; Rutland, one hundred and twenty-five; Tenmouth, fifty; Rupert, eighty-five; Dorset, ninety-three; Sandgate, fifty-six; Pawlet, fifteen; Bennington, one hundred and twelve; Hebron, about fifty. The work is still going on in Hebron, Rupert, and I hope in this town. In about eighteen months, within about seventy miles in length and twenty in breadth, about one thousand souls have become hopeful converts to the truth as it is in Jesus. Truly it is the Lord's doing, and it is marvellous in our eyes."

A WALK OF USEFULNESS,

A WEEK BEFORE THE WORLD'S END.

ONE day, musing in my little parlour, my thoughts were carried forward to the last week of the world's existence. I supposed this circumstance to be known only to myself, and that all things were in the same state they are now. I determined to walk into London, to do all the good I possibly could. On my way I overheard a drayman swearing at a neighbour who had offended him. I touched him on the shoulder, and whispered in his ear, that the Son of God would call him to account for his swearing, and for all his conduct, in the course of the week; and therefore advised him to prepare to meet his Judge. The man, at first, was remarkably struck with this uncommon and unexpected salutation. He then turned to his neighbours, saying, "What think you this man has been telling me? He says, the Judge of men is to be here in a week." Some laughed; another said, "Wo be to me if he be here so soon, for I've been a wicked fellow."—Another said, "It is all a farce; let us mind our work;" and away they went.

I walked on; but passing a public house, and hearing a number of people singing over a pot of porter, I returned, and stepped into the house. Inquiring what they were about,—with an oath, one replied, "We are making ourselves merry with a little beer, Sir." 'Now, do not count me rude,' said I, 'when I ask, Have all of you been sorry for your sins yet?—has ever that cost you a serious thought?' "Not much," replied they all, with a smile. 'It is time, high time, that every one of you think seriously upon that matter, and how your sins may be pardoned, for the Judge is at the door; and when he cometh he will bring every man to his bar, to answer for his deeds, whether good or bad.' One man, who appeared more serious than the others, requested me to inform them how a sinner could

could be ſaved; "for," ſaid he, "I was once thinking a good deal about theſe things, but people told me I was turning Methodiſt; and I did not like that, Sir; and ſo I thought no more of the matter." 'Believe,' ſaid I, 'as poor ſinners, in the Lord Jeſus Chriſt, as the Son of God and Saviour of ſinners, and ye ſhall be ſaved.' I deſired them alſo, when their work was over, to run to their Bibles, and there they would find full inſtruction about things of the laſt importance for them to know. Upon this I left them, haſtening to the chief concourſe of people, I mean the Royal Exchange. Here I found hundreds anxiouſly occupied about the affairs of this life. I ſtood upon a chair, that I might be ſeen by all; and, with a loud voice, requeſted ſilence and attention for a few minutes, which the novelty of the circumſtance ſoon obtained; when I ſpoke to the following purport:

'Gentlemen, unleſs I had a matter of the utmoſt conſequence to communicate, I could not have had the boldneſs to interrupt your buſineſs in this public way. You muſt, no doubt, be expecting that I am to convey important intelligence reſpecting the war in which we are engaged. I may ſay your conjecture, in one ſenſe, is juſt, for it certainly ſhall be finiſhed this week; but when you have heard the whole, I am ſure that the intelligence will make no impreſſion on the funds; for the funds ſhall alſo terminate with time. The end of all things is at hand! The Judge is now on his throne of grace, but he leaves it on Sunday next for a throne of judgment: wherefore I ſolemnly call upon every man preſent to conſider his ways, to turn to the Lord and he ſhall live, and welcome the Lord at his coming. But if you do not, you ſhall be thruſt from the preſence of the Lord into the priſon of perdition,—there to bewail your folly forever and ever. Now is the accepted time, now is the day of ſalvation. Hearken, ye ſtout-hearted and far from righteouſneſs, God has brought near to you the righteouſneſs of his Son; and if you receive it, his ſalvation ſhall not tarry: you ſhall inſtantly enter upon the enjoyment of it!'

This ſpeech made a powerful impreſſion upon many preſent: not that they believed the world would be ended ſo ſoon as I had predicted,—but it led their attention to events which muſt come ſome time or other.

Leaving the Exchange, I proceeded to viſit a Chriſtian family who reſided in the neighbourhood. I ſhook hands, and inquired if they had heard the good news. "No!" ſaid they, "What news?" 'The Lord is at hand; the Heavens ſhall only retain him till Sabbath morning.' One ſaid, "Charming! but I fear it is too good news to be true—ſhall I be delivered from this frail, ſinful body, on Sabbath! Come, Lord Jeſus, come quickly!"—A ſecond added, "Amen, even ſo come Lord Jeſus;

ſus; I have waited for thy ſalvation.—But how do you know the Lord is to be here ſo ſoon?" 'An angel told me ſo,' ſaid I, 'laſt night.' A third perſon preſent called out, "O Sirs, it is well with you, indeed! but it makes me tremble! O what ſhall I do to be ſaved?" 'Remember the old anſwer,' replied I, 'Believe in the Lord Jeſus, and thou ſhalt be ſaved.' Light attended this faithful ſaying, for the youth was enabled to believe in the perfect ſacrifice of Jeſus; and was immediately as happy as any of us. Then we all ſat down and ſung, "Lo, he comes, with clouds deſcending," &c. After concluding our hymn we compared our feelings on the occaſion, and found that the proſpect of Chriſt's near approach completely baniſhed from our minds all ſin; and the tempter ſeemed to have no power over us. What fools we have been, not to be daily looking for the coming of the Lord, and thus to have lived conſtantly under the powers of the world to come!

In the evening I returned home, telling every paſſenger I met on my way to prepare for the coming of the Lord. Moſt of the night I ſpent in prayer to God, beſeeching him to make quick work with thouſands,—to create nations of believers in one day.

Next day, I found the news had ſpread all over the metropolis. Anxiety ſeemed viſible in almoſt every countenance; prayers were heard from almoſt every houſe I paſſed; buſineſs ſeemed quite at a ſtand. The joy that I had on beholding theſe things I cannot expreſs; at the ſame time it was frequently damped by ſhocking ſcenes which preſented themſelves to me: many had drank to intoxication to baniſh thought. From bills paſted up, I found that the public amuſements were greatly multiplied, in order to divert the public attention from impending ruin. This reminded me of the ſtate of the old world when Noah entered the ark, who were eating and drinking, marrying and giving in marriage the very day when their deſtruction commenced.

I called at a houſe where an old Chriſtian had been confined upwards of ten years to a ſick bed. Said I, 'John, have you heard the good news?' "O yes, good news it is to me;" the day of my releaſe is at hand; long have I looked for his appearing: and ſometimes, when in great agony, have I ſaid to my deareſt Lord, "Why are thy chariot-wheels ſo long of coming?" but I find that He who ſhall come will come, and will not tarry. The moment his trumpet ſhall ſound, I ſhall ſtart up, and, aſcending to my Lord and your Lord, I ſhall leave death and the grave forever behind me.'

In this way was I employed till Sabbath morning about the dawn, when ſuddenly the Heavens were opened, and their glorious contents manifeſted. The Saviour appeared, clothed with

with light as with a garment, attended with myriads of angels, and myriads of glorified men, with palms of victory in their hands. Every eye was fixed on Jesus. Millions of ungodly men sought for hiding-places, but none could be found. Angelic knowledge found them out, and angelic powers compelled them to appear before the judgment-seat of Christ. Here they were arraigned, capitally convicted of treason against the Lord, and condemned to suffer unutterable misery forever and ever. The scene now became inconceivably awful. Two innumerable divisions of mankind on the eve of parting, to see each other no more, no, not forever and ever.

The scene closed with Christ's commanding the wicked to depart from his presence. He had no sooner said Depart, than they immediately disappeared; and the righteous, by his kind invitation, went into life eternal.

HEMAN.

To the Editors of the M. Missionary Magazine.

Gentlemen,

By inserting the following Queries in your instructive publication, you will oblige a constant reader.

DISCIPULUS.

QUERIES.

Query 1. WHAT are the two immutable things mentioned in Hebrews vi. 18.?—"*That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us.*"

Query 2. What is the meaning of the passage in 1 Kings xix. 12.?—"*And after the earthquake a fire; but the Lord was not in the fire; and after the fire a still small voice.*"

Query 3. What is the meaning of the passage in 1 Corinthians iv. 7.?—"*For who maketh thee to differ from another? and what hast thou that thou didst not receive? now, if thou didst receive it, why dost thou glory as if thou hadst not received it?*"

Query 4. What are we to understand by Judges xviii. 5, 6.?—"*And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous. And the priest said unto them, Go in peace: before the Lord is your way wherein ye go.*" Was the true God inquired of? If he was, and gave an answer of peace, did he not countenance idolatry?

Query

Query 5. Suppoſe a perſon deſires admiſſion into a church, and they all from A to Y are ſatisfied, but Z can get no evidence that the proponent has ever ſeen the plague of his own heart: What ſhall Z do?

Query 6. Suppoſe a perſon deſires to commune occaſionally with a church, and they are all willing to admit him to ſuch communion, but one member, who is diſſatisfied with him on account of ſome immorality: What courſe of conduct ought to be purſued in ſuch a caſe?

A REQUEST.

A CONSTANT reader of this uſeful work, requeſts that he may ſee in the Maſſachuſetts Miſſionary Magazine, a plain and familiar explanation of the Prophet Micaiah's words to Ahab, 1 Kings xxii. 19—23. "*And he ſaid, Hear thou therefore the word of the Lord: I ſaw the Lord ſitting on his throne, and all the hoſt of heaven ſtanding by him on his right hand and on his left. And the Lord ſaid, Who ſhall perſuade Ahab, that he may go up and fall at Ramothgilead? And one ſaid on this manner, and another ſaid on that manner. And there came forth a ſpirit, and ſtood before the Lord, and ſaid, I will perſuade him. And the Lord ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſuade him, and prevail alſo: go forth, and do ſo. Now therefore, behold, the Lord hath put a lying ſpirit in the mouth of all theſe thy prophets, and the Lord hath ſpoken evil concerning thee.*"

IN the Memoir of C. Townſend, Eſq. we have the following ſentence:—"He had formerly tried his fortune repeatedly in the lottery, in expectation of a large prize; but he made it the conſtant matter of his prayer that he might never have one, without a heart to uſe it to the glory of God." Your correſpondent will feel highly obliged by a reply to the following queries:—"Is it lawful for Chriſtians to adventure in lotteries?—Is it a commendable practice?—Is it what a Chriſtian miniſter ſhould countenance or blame? or ſhould he leave it as a matter wholly indifferent?"

AS it is the unavoidable lot of ſome tradeſmen, eſpecially in travelling on buſineſs, to be obliged to aſſociate with ungodly men, it is an inquiry of much importance,—*How may a profeſſing Chriſtian beſt defend himſelf againſt the danger of evil company?* An anſwer to this, by ſome of your judicious Correſpondents, eſpecially by one who knows the danger by *experience*, will be highly acceptable to A TRAVELLER.

DISPLAY OF GOD's GOODNESS,

IN ANSWER TO PRAYER.

"What various hind'rances we meet
"In coming to a mercy seat!
"Yet who that knows the worth of prayer,
"But wishes to be often there!" COWPER.

To ——

SIR,

I WAS lately ſpending an evening at the houſe of a particular friend, where a circumſtance was related by an old lady, who was one of the company, which I thought worthy of particular attention, and which, if your ſentiments concur with mine, you will perhaps conſider as deſerving a place in your uſeful Miſcellany. It is a fact, which is not perhaps generally known, that Dr. Joſeph Stennet, the father of the late Dr. Samuel Stennet, though he received an excellent education by the care of his father, from his ignorance of trade, and the diffidence he felt on entering on the public miniſtry, was, in the early part of life, engaged as a clerk in ſome manufactory at Abergavenny (I think in the iron trade). During his reſidence at this place, a poor man, whoſe buſineſs it was to prepare charcoal for the manufactory, was, by a heavy fall of ſnow (a circumſtance very common in that mountainous country) prevented from purſuing his uſual occupation, and reduced to a ſtate of the utmoſt diſtreſs. His ſtock of proviſions was entirely expended; the ſnow rendered it impoſſible for him to repair to the neighbouring village; and his children were crying for bread. In this dreadful exigency he acted the part of a Chriſtian: he retired to his chamber, and poured out his heart to God, earneſtly entreating, either that he would remove the craving appetites of his children, or afford him the means of ſatisfying their wants. Soon after his return from prayer, the children went quietly to bed; and about three o'clock in the morning he was rouſed from his repoſe by a knocking at his door: upon opening which he found a perſon on horſeback, who ſaid he was ſent by a Mr. Jones, who reſided in the neighbourhood, with a ſack of proviſions. The good man was not curious to inquire into circumſtances, but conſidered the event as a peculiar interpoſition of Providence in anſwer to prayer. He recollected, however, having occaſionally converſed with a gentleman of that name (a Preſbyterian) whom he had ſometimes met with as he was going to meeting. Mr. Stennet, knowing that the man was in low circumſtances, when he had

an opportunity of ſeeing him again at the manufactory, inquired how he had fared during the ſeverity of the ſeaſon; when the good man informed him of the circumſtances which I have now related.

Some time after, as Mr. Stennet was ſtanding by an inn, in the town, a gentleman rode up to the door, whom the landlord accoſted by the name of Jones. He was immediately ſtruck with the idea, that this was the perſon who had been the inſtrument of ſupplying the wants of the poor man; and, upon inquiry, found his conjecture verified. He retired with the gentleman into the inn; and was there informed of the peculiar circumſtances which led to the above tranſaction. Mr. Jones told him that he had been meditating on the goodneſs of God towards himſelf, till he felt his gratitude riſe to a higher pitch than uſual, and immediately reſolved to do what he could to promote the end of his creation, the glory of God. He retired to bed, fell aſleep, and dreamed that the poor man, whom I have juſt mentioned, was in diſtreſſed circumſtances, and his children in want of bread. At the ſame time a voice ſeemed to ſay, "Help the poor collier." He therefore determined to ſend him aſſiſtance on the morrow. He went to ſleep again; and again the dream, as well as the admonition, was repeated; and he again formed the ſame reſolution. The ſame circumſtances were reiterated a third time: upon which he aroſe from his bed, took a ſack, filled it with whatever eatables he could find, and diſpatched a ſervant on horſeback with them to the poor man's houſe. Thus did God anſwer the prayer of the deſtitute, and appeared a preſent help in time of need. From the knowledge I have of the relator of the above circumſtance, I have no reaſon to doubt the authenticity of the tale; and hope it may be the means of encouraging the afflicted amongſt the Lord's people to truſt in him at all times, and pour out their hearts before him. I am, dear Sir,

Yours in the bonds of the goſpel,

J. D.

EXPERIENCE OF P. R.

WHEN I was young, the death of my father ſeriouſly impreſſed my mind. It appeared to be a call that came exceedingly cloſe to me, to be prepared for death! But I was afraid to think of it; the language of my trembling heart was, "Go thy way for this time; when I have a more convenient ſeaſon I will attend to the one thing needful, but at preſent it is too gloomy;" and I began to make an excuſe. This paſſage

of

mre would often occur to my mind, "be ye alſo ready;" l all the reſolution in my power I ſtrove to baniſh the from me. I tho't I would meditate on divine things pare myſelf for death when old. I had ſeveral checks ience, but ſtill I reſiſted every ſoft invitation; and my uld ſay, "what have I to do with thee? I beſeech thee me not."

ſome time I loſt thoſe ſerious reflections, and truſted in ſtrength, and reſted ſecure. On being alarmed at a lden death of a young perſon, it convinced me *I* muſt found I never before believed, *I* ſhould die *myſelf*. l at the tho't, I looked to the right hand and to the left ay to eſcape, but, alas! a dreadful ſound was in my "You muſt die—you are not prepared—you are not and yet you muſt die;" nor could I get free from theſe l ideas. Surpriſed at a heart full of enmity to God; ık at a ſenſe of my guilt, in this diſtreſs of mind, I ot what to do. Yet in compliance with my promiſe ould attend, and as I was yet ſpared alive, and taking ncouragement from theſe words, "aſk and ye ſhall re- I tho't I could do ſomething acceptable; but in the , I found I could do nothing. All my righteouſneſs as filthy rags; ſtript naked, I had nothing to offer to or my ſins. My heart was in direct rebellion againſt ker, and I began to accuſe him of being a hard Maſter, ıg where he had not ſown, and gathering where he had wed!" In this agitation of mind I could not ſee myſelf lamed. That the Lord was no reſpecter of perſons, had elected ſome to everlaſting life, was quite myſte- ıd dark; nor could I ſee the conſiſtency of God's deal- wards mankind, and yet be ſtyled a juſt God. Not the Lord ſhould know the awful language of my heart, xtreme anguiſh of my mind, I could not endure the all eye of my Judge. Although held bound in his hands, h the ſtrongeſt efforts imaginable I ſtrove to get out of ıds, and ſcreen myſelf from his preſence! Not willing rd ſhould rule, fain would I have dethroned him, and ıken the reins of government in my own hands; ſay- I will not have this man to reign over me." In this out- s oppoſition of heart, a ſecret ſomething, beyond moſt faculty to deſcribe or conceive, broke in on my ſoft as the gentle breath of zephyrs, it whiſpered peace ſoul. I was huſhed—my eyes were opened—I found *I myſelf* that was in the fault. That which was *once*

dark, was then opened plain to my view. Struck dumb—I could not open my mouth, in my own defence. I saw that I was justly condemned, nor could I expect mercy. It cannot be just in God, thought I, to pardon so great a sinner! If I was cast into misery, I tho't I could praise him forever. I could not speak, for it appeard to me I was a child. Helpless as an infant, weary and heavy laden, I sunk in the arms of Christ to be entirely at his disposal. If I was lost, I tho't it would be more for the glory of God, therefore I could acquiesce in it with entire resignation, "even so Father, for so it seemeth good in thy sight." Here I found I rested sweetly, as babes sleep in the arms of parents. These words came to my mind, "The Lord reigns, let the earth rejoice, let the multitude of the isles be glad thereof." They were words of consolation to me. I wondered at the serenity of my mind, and thought I was left to myself because I had grieved the heavenly Dove. Sometimes I had a faint hope that my peace was made with God, but when I considered the tree was known by its fruits, and the heart was deceitful, I tho't I had no grounds for hope. Since that, I have cherished a thought that the Lord has been pleased to enlighten my soul, and I hope and trust I have had consolation and joy unspeakable. In view of professing religion, these words came to my mind, "He that is ashamed of me, of him will the Son of man be ashamed"—"He that knoweth his Master's will, and doth it not, shall be beaten with many stripes"—"Now also the ax is laid unto the root of the tree."

I ardently desire to be enabled to do whatever appears to be duty. Weak and frail as I am, fain would I beg to be reckoned as one of the hired servants, not worthy to be considered as one of the children. While I live may I enjoy your prayers.

R. P.

District of Maine, Sept. 1804.

NEW

NEW YEAR's DAY REFLECTIONS.

HAVING obtained help of God, I continue to this day. The year paſt I have had clearer views of the wonderful condeſcenſion of the Lamb of God, in his incarnation, and in the aſſumption of a human ſoul, our holy brother, into union with the uncreated, eternal Word, the ſecond perſon of the adorable Trinity. A moſt venerable myſtery!

I have, this day, been reviewing the ſeries of the divine goodneſs to me, ever ſince my birth. How graciouſly hath my heavenly Father dealt with me! Bleſs the Lord, O my ſoul! and forget not all his benefits. God hath ſo ordered, that I have ſpent my life, from my earlieſt youth, among books; but the moſt valuable knowledge, which I have obtained, is not the mathematical and philoſophical ſciences; not the ancient learned languages; not eccleſiaſtical hiſtory, and the hiſtory of nations and empires; not the knowledge of law, and the political conſtitutions of Europe:—but that, in which I have found the greateſt entertainment and ſatisfaction, is, the knowledge of Jeſus Chriſt, and the redemption of the croſs. The ſacred oracles open the moſt wonderful diſcoveries, and enlarged views, of the auguſt councils of infinite wiſdom and grace. Through the blood of the croſs, Jeſus has laid the foundation of our reconciliation, and union alſo, to the Divinity. Glorious ſalvation this! God manifeſt in the fleſh, ſeen of angels, taken up to glory. Of the bleſſed Jeſus I am an unworthy miniſter. O that I could ſerve him equal to his deſerts from man! But, alas! what little fervour have I, in the ſervice of ſo glorious a Maſter! When I review my miniſtry, it has been ſo poor and mean, ſo ſelfiſh, ſo unfaithful, ſo little animated with the ſpirit and great cauſe of Chriſt, ſo filled with neglect, ill conduct, and imperfection, that I bluſh to think of a reward from a Maſter, to whom I owe my all; and can think of nothing but of going to receive (if I can eſcape rebuke) mercy and forgiveneſs only, if poſſible, for doing his work ſo poorly. The good Lord pardon me for Jeſus' ſake; and lay not iniquity to my charge. O that I may be quickened by his grace, and enlivened in ſo glorious a work, as teſtifying the grace of God to a ſinful world, the remaining moments of my life! I rejoice that God ſo ordered it in his providence, that I was put into the miniſtry:

miniſtry: I delight in the ſervice—But ſhudder at the thoughts of the reckoning. This accounting for the blood of ſouls, laid to the charge of an ungracious, an unfaithful miniſtry, is awful and tremendous. In the view of this, O Jeſus! I fly to thy holy ſacrifice, thy all-atoning blood. May I be reſolved, more and more, to ſtand in the lot aſſigned, not in my own weakneſs, but in the ſtrength of thy grace, without which I am, and ſhall be, nothing. Direct my miniſtrations, and give efficacy to them; that, teſtifying repentance toward God, and faith in our Lord Jeſus Chriſt, I may perſuade at leaſt ſome few of this world of millions of rebels to be reconciled to God.

When I review my life, from my earlieſt years to this day, I find it filled with the care, protection and goodneſs of Heaven—filled with infirmities of body and mind—filled with imperfection and ſin. My ſins are ſo numerous, ſo conſtant, ſo prevailing, and ſo uncontrollable, that I am covered with remorſe and confuſion. I know that the atonement and merits of my Redeemer are all-ſufficient; and ſo they are for all the miſerable in hell. But, the imperfections, follies, and iniquities of my life, and of my very heart, excite in me great doubts and fears, leſt I ſhall prove a caſt-away. I keep up, indeed, a conſtant, daily, and unremitted courſe of prayer, reading of the Scriptures, meditation, and mental devotion; and am habitually ſeeking God's grace, and energetic influence, to enlighten and ſanctify me. But, alas! how little progreſs do I make in religion!

INTERESTING INCIDENT.

ON the evening that the Hottentots were in the Scots Church, in Swallow Street, a negro boy, about fifteen years old, anxious to ſee the converts to Chriſtianity from his quarter of the world, of whom every body was ſpeaking, preſſed through the crowd, and, at length, reached the veſtry-door. The ſervice had cloſed; and the Hottentots were taking a little wine with the miniſter and friends, who were ſtanding around them. The moment that Mary's eye caught the face of the boy, ſhe flew to him, took him eagerly to her arms, fondled over him with much maternal affection; and Martha having now come forward, they put ſome queſtions to him in Dutch, repeated them again and again with great earneſtneſs of manner, and ſeemed

ſeemed much diſappointed at his giving them no anſwer. Recollecting, at laſt, that the lad did not underſtand Dutch, Mary haſtened to her miniſter, Mr. Kicherer, brought him to the boy, requeſting him to put the queſtion to him in Engliſh. He did ſo. The queſtion which they had, with ſo much concern, been addreſſing to the negro boy, was, "Do you love the Lord Jeſus Chriſt? Do you love the Lord Jeſus Chriſt?"—The poor boy who, may be, had heard little of Jeſus Chriſt, ſave in the blaſphemies of nominal profeſſors, looked blank, confuſed, and gave no anſwer. Their mortification was extreme; their countenances fell; they were grieved to find a native of Africa, who had enjoyed the privileges of this country, unacquainted with the Redeemer.—Reader, thou haſt long enjoyed theſe ſpiritual privileges! How ſtands thy heart affected to the Son of God?—Liſten to the following awful words, as if ſeven thunders uttered their voices:—"If any man love not the Lord Jeſus Chriſt, let him be *anathema maranatha.*"

WORLDLY ATTACHMENTS UNNECESSARY.

IT is reported by the Rabbinical writers, that Melchiſedec, being warned of God to build a houſe for himſelf, for that he had yet 500 years to live,—anſwered, That for ſo ſhort a time it was not worth the labour.

Whether this ſtory be true or falſe, we may learn from it the exceſſive folly of modern worldlings, who muſt calculate their lives, not by hundreds of years,—but by the day, by the ſpan, by the inch, and yet are as ſolicitous about worldly matters, as if they were ſure of ages to come!

"Lord! make me to know mine end, and the meaſure of my days, what it is, that I may know how frail I am!"

ANECDOTE.

THE Goſpel having been ſent, by Lady Huntingdon's influence, to a place of public reſort, it pleaſed God to bring nearly all the domeſtic ſervants of a noble perſonage under ſerious

ſerious impreſſions. Their converſion was not merely to opinions; they lived under the influence of the goſpel, and became diſtinguiſhed for their exemplary conduct and zealous endeavours to promote the ſalvation of their neighbours. Their noble maſter was jeered by ſome of the company, upon the revolution which had taken place among his ſervants by a change of their religion. His Lordſhip replied, "As to the change of their religion, or what their religious ſentiments are, I cannot tell; but one thing I know, that ſince they have changed their religion, they have been much better ſervants, and ſhall meet with no oppoſition from me."—How happy is it for hearers and profeſſors of the goſpel, when their good conduct puts to ſilence the ignorance of fooliſh ſpeakers!

BLASPHEMOUS ABUSE OF SCRIPTURE.

A REPROOF to thoſe who lightly and irreverently make uſe of Scripture-phraſes in common converſation may be of uſe. This ſhould be reſtrained in time, or perſons may go as far as a wretch in the iſland of Jerſey did. He was a notorious drunkard,—he would often drink half a pint of neat Holland's at a time, and with theſe words in his mouth:—"Be not drunk with wine, wherein is exceſs, but be filled with the *Spirit*." On other occaſions, when drinking off a ſmall glaſs, he would profanely quote theſe words: "Take heed that ye deſpiſe not one of theſe *little* ones." I mention this ſad inſtance, to warn others againſt perverting and abuſing that ſacred book, which is able to make us wiſe unto ſalvation.

The Inattentive Worſhipper.

"MYRTILLA does, 'tis true, repair
Each Sabbath to the houſe of pray'r:
So far we may commend.
But to be ſeen is all her care;
Myrtilla may the trouble ſpare,—
Her portrait let her ſend.

POETRY.

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THE HIDING PLACE.

"The Hiding Place, I am informed, was occaſioned by an incident in our revolutionary war. A Britiſh officer, in the time of an engagement, ſecreted himſelf under a bridge to avoid the danger to which he was expoſed; and when in that ſituation, or ſoon afterwards, found our bleſſed Redeemer as his ſure HIDING PLACE. *Theſe lines were written by a poor, unfortunate, but pious man, of but a common education, who, after this event, became acquainted with the officer. I know the writer, he is ſtill living, and an object of charity. His parents I well knew. They were poor, but pious; his mother eminently ſo. She died like a Chriſtian in the full hope of eternal glory."*

Extract of a Letter from a worthy Correspondent.

I.

HAIL ſovereign love, which firſt began
A ſcheme to reſcue fallen man!
Hail matchleſs, free, eternal grace,
Which gave my ſoul a Hiding Place!

II.

Againſt the *God*, who rules the ſky,
I fought with hands uplifted high:
Deſpis'd the manſions of his grace,
Too proud to ſeek a Hiding Place.

III.

Enwrapt in dark Egyptian night,
And fond of darkneſs more than light,
Madly I ran the ſinful race,
Secure without a Hiding Place.

IV.

When, lo! the eternal counſels ran,
Almighty grace, arreſt *that* man:
I felt the arrows of diſtreſs,
And found I had no Hiding Place.

Vindictive

v.

Vindictive juſtice ſtood in view;
To Sinai's fiery mount I flew;
But juſtice cry'd, with frowning face,
This mountain is no Hiding Place.

vi.

Then, lo! a heav'nly voice I heard,
And mercy's Angel ſoon appear'd,
Who led me, on a pleaſing pace,
To *Jeſus* as my Hiding Place.

vii.

On him eternal vengeance fell,
Which muſt have ſunk a world to hell;
He bore it for the choſen race;
And thus became their Hiding Place.

viii.

Should ſeven-fold ſtorms and thunders roll,
And ſhake the globe from pole to pole;
No thunder bolts can daunt my face;
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ix.

A few more rolling ſeas, at moſt,
Will land me on fair Canaan's coaſt:
There I ſhall ſing redeeming grace,
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THE

Massachusetts

MISSIONARY MAGAZINE.

No. 8.] JANUARY, 1805. [Vol. II.

To the Editors of the M. Missionary Magazine.

Gentlemen,

If you think the following extract from a letter, written by a youth, worthy of a place in your Magazine, you have liberty to publish it.

Dear Friend,

MANY of our youthful companions, who were united to us by the moſt endearing ties of friendſhip, have been ſeparated from us by the gloomy veil of death. We ſaw them laid in the dreary tomb, wept, departed, and among the living forgot the dead. But muſt we die alſo? Yes; the ſentence is paſt, and cannot be reverſed. We muſt feel the agonizing pangs. But a few more revolving days and nights, and the places, which now know us, will know us no "more again forever." Theſe bodies, which now engroſs ſo much of our care, will ſoon become breathleſs corpſes; our eyes dim; our tongues ſilent in death! The cold clods of the valley muſt conceal our diſſolving frames from the view of a thoughtleſs world.

Thus time is wafting us ſwiftly through our probationary ſtate, and our characters are forming for eternity. Can we let our fleeting moments paſs unimproved, and treat the great things of another life with coldneſs and indifference? Be it remembered, that "without holineſs no one ſhall ſee the Lord." Religion is a vital, active principle in the heart. It deſpiſes the gratifications of time and ſenſe. It harmonizes the paſſions, exalts the affections to Heaven, and engages the whole ſoul in the ſervice of God. This is the religion, which we muſt embrace and inculcate. Without this, little will the dull forms of morality or the moſt extenſive knowledge of

God ſhould do with me, as ſhall be moſt for his honour and glory—to reſign all into his hands—give up all my own righteouſneſs, which I have been making many years, entirely for the righteouſneſs of Chriſt. I hope my will is ſwallowed up in the divine will. At ſome times, I fear I am not right—that my heart deceives me, and that I am ſtill in the gall of bitterneſs and bond of iniquity. At other times I can go to God and ſay, "Father, not my will be done, but thine." At times my comfort has been great. I have been greatly aſſiſted in my duty in my family, and could truly ſay, that one day ſpent in the ſervice of God, is better than a thouſand in the pleaſures of ſin. Some doctrinal points in religion I cannot ſee with the ſame eyes that do others; but thanks be to God, I feel no diſpoſition to contend with God or man. But rather to pray to God that I might know the Scriptures as they are revealed. What I cannot underſtand, I will paſs over in humble ſilence, believing that God will enlighten me in the knowledge of his Son, our great Redeemer, as will be moſt for his honour and glory. I hope I know him in whom I have believed, and that I ſhall let my light ſo ſhine before others, that they may ſee my good works, and glorify their Father which is in heaven. When I heard of your intended viſit to this place, I had propoſed to go to C— at that time. At firſt thought, I felt pleaſed that I had an excuſe to get away from a cloſe examination. But as I dwelt upon the important errand for which you were ſent, I felt as though I wanted to hear you preach. I concluded to tarry at home, little thinking at that time, how wonderful the effect would be! Perhaps if I ſhould give you a ſhort ſketch of the wonderful workings of God's Spirit with me, it would not be diſagreeable. About fifteen years ſince, I had great and ſtrong convictions on my mind, that I was a loſt creature—that I had ſinned away the day of grace. It ſeemed as if God aſked me what more he could have done to his vineyard, that he had not done? Wherefore when he looked that it ſhould bring forth grapes, brought it forth wild grapes? I viewed myſelf trodden down and laid waſte. Briars and thorns had filled my heart—God had withdrawn his holy and bleſſed Spirit from me, as I thought—He commanded the clouds to rain no more upon me. In that diſtreſs I remained for ſome little time, and then took comfort from God's promiſe in the xliid chap. of Iſaiah 3d verſe A bruiſed reed ſhall he not break, and the ſmoking flax ſhall he not quench. I thought he would kindle it into a flame. Before theſe convictions, I had ever entertained an opinion that I had lived well, and ſhould be rewarded for it. But now I ſaw myſelf a ſinner juſtly condemned by God: therefore I went about to work out a righteouſneſs of my own to atone for my ſins.

Sometimes

THE

Massachusetts

MISSIONARY MAGAZINE.

No. 8.] JANUARY, 1805. [Vol. II.

To the Editors of the M. Missionary Magazine.

Gentlemen,

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Dear Friend,

MANY of our youthful companions, who were united to us by the moſt endearing ties of friendſhip, have been ſeparated from us by the gloomy veil of death. We ſaw them laid in the dreary tomb, wept, departed, and among the living forgot the dead. But muſt we die alſo? Yes; the ſentence is paſt, and cannot be reverſed. We muſt feel the agonizing pangs. But a few more revolving days and nights, and the places, which now know us, will know us no "more again forever." Theſe bodies, which now engroſs ſo much of our care, will ſoon become breathleſs corpſes; our eyes dim; our tongues ſilent in death! The cold clods of the valley muſt conceal our diſſolving frames from the view of a thoughtleſs world. Thus time is wafting us ſwiftly through our probationary ſtate, and our characters are forming for eternity. Can we let our fleeting moments paſs unimproved, and treat the great things of another life with coldneſs and indifference? Be it remembered, that "without holineſs no one ſhall ſee the Lord." Religion is a vital, active principle in the heart. It [illegible] gratifications of time and ſenſe. It harmonizes [illegible] exalts the affections to Heaven, and engages the [illegible] the ſervice of God. This is the religion, which [illegible] and inculcate. Without this, little will the [illegible] or the moſt extenſive knowledge of [illegible] divinity

for the plainneſs with which you dealt with my dear huſband at C— and here. But I would not forget the thanks I owe to the Supreme Diſpoſer of all events, that you were thereby diſpoſed to come this way; and with a full determination to tarry with us, notwithſtanding ſolicitations from others to tarry with them. And for why was it thus? Was it not with ardent prayers that my huſband might deal kindly and truly with *your Maſter*, that you might turn to the right hand or to the left? Your prayers, dear Sir, reſpecting him I truſt are anſwered. May God have all the glory! It is by the purchaſe of the richeſt blood, the dreadful debt is cancelled. How renewed are my obligations to be the Lord's, on account of Miſſionary aid! When the Rev. Mr. McLean was here in the ſummer, my mind was almoſt ſhrouded in darkneſs; but he as an inſtrument in the divine hand, was the means of diſperſing the clouds in a good meaſure; ſo that I had much comfort in having my child baptized. And now, dear Sir, you, aſſiſted by the ſame good Spirit, have been the means of having the neareſt friend I have on earth baptized into newneſs of life! The diſcord when you were here was painful; but happy to relate, not one jarring diſcord now. When he reads, or ſings, he acquieſces, and ſays he believes it. I feel it, (ſays he) I never read before. He ſays, never any ſound was ſo melodious as free, ſovereign grace! I ſuppoſe you think, if this be true, my mind is in raptures, the grace appears ſo great! At times I think my ſoul doth magnify the Lord, and rejoice in God my Saviour. And at other times, when I am ſo loath to take up the croſs, I think all is not right. If ſo, why am I thus? My only reſource in this caſe is, that God knows my heart better than I do; and will, if rightly applied to, rectify the diſorders of my mind. The Doctor's wife, who was quarrelling with the ſovereignty of God, ſaid you ſtruck her at the heart. I hope her will is bowed to be willing that God ſhould reign. Many others expreſs great ſatisfaction. Some of the careleſs are more thoughtful. Our Society Meeting the next Sabbath after you left us, was ſolemn. Dear Sir, it is impoſſible for the Miſſionary Society to know what a debt of gratitude we owe them, unleſs they were to be caſt into our deſtitute ſituation. I hope we ſhall ſee you here again. Pray for me, and accept the gratitude of

——— ———.

BIOGRAPHY.

Extracts from the Diary of Mr. MOSES ABBOT, *by the Rev.* WILLIAM COOPER, *of Boſton, and from the Funeral Sermon.*

No. I.

WHILE attending to the lovely conformity of Chriſtians to their Saviour, Mr. Cooper adds, (p. 19.) "In this prepared ſtate, we have good reaſon to think, was found that gracious youth, Mr. Moses Abbot, whoſe deceaſe, in the *twenty-third* year of his age, has occaſioned this diſcourſe.—I confeſs I have no great fondneſs for funeral characters; yet where the grace of God has remarkably appeared in any, the mention of ſuch things in them as were lovely and of good report, imitable and praiſeworthy, makes for the honour of God, and the advantage of the living. To do this on a proper occaſion needs to excuſe or apology; the ſcriptures warrant it, a great part of which is taken up in relating the holy lives and deaths of the ſaints; and the thing carries its own juſtification with it. It was the earneſt deſire of the deceaſed to me, to recommend Christ to Young People, to invite them into his ways, and to perſuade them to devote themſelves to him betimes. He liked his Maſter ſo well, that he could not but commend him and his ſervice to others. This ſhewed both his love to Chriſt, and to the ſouls of his brethren. So when *Philip* had found Chriſt, he was very deſirous to bring *Nathaniel* into a happy acquaintance with him too. He ſaith unto him, *Come and ſee.* John i. 46. And I know not how I can do this better than by giving a brief account of his own example and experiences, the manner of his living and dying, which I hope will carry a ſecret and powerful efficacy to make impreſſions on others. — He had the honour and happineſs, we muſt needs think, of being an early convert. The Spirit of God moved him betimes, and his grace made him an improved Chriſtian before he was a grown man. When he was about *fourteen years of age*, he began to keep a written record of his frames and carriages towards God, *to the end* (as he writes) *that he might become more fully acquainted with his ſpiritual condition, and how things ſtood between God and him.* And it evidently ſhews that he had a ſolid acquaintance with divine things, and a high reliſh of them; that he was much in prayer, meditation, and ſelf-examination;

and maintained a ſtrict watch over his heart, words, and actions. An evil thought, the omiſſion of any duty, or a paſſionate haſty expreſſion, is not ſuffered to paſs away without a ſorrowful remark. He ſets down his frames and employment, often on *Week-days*, very conſtantly on *Sabbath* and *Sacrament days*, on *Faſt-days*, on *New-year's days*, and on the return of his *Birth-day*. This method he uſed till within a week or two of his death. If I had taken up this hour in reciting to you paſſages out of his *Diary*, I doubt not but you would have thought it an edifying Sermon; and indeed ſeveral hours might be ſo taken up. I ſhall ſelect but one or two paſſages out of many like them, and give them to you exactly in his own words.

December 21, 1733. He writes thus, "When I look back on my temper and conduct for this two months paſt, I find abundant reaſon to give glory unto God, and to take ſhame unto myſelf.

"The things that I would be *aſhamed of*, and *humbled for*, are my vain thoughts, pride, ſelf-love, vain glory, paſſion, peeviſhneſs, and impatience under afflictions; unthankfulneſs; my backwardneſs to, dullneſs and wanderings in holy duties; the unſtableneſs of my ſoul when I ſet myſelf to meditate on ſpiritual things, that then my thoughts are diverted by every trifle, ſo that I can rarely ſay, *O God, my heart is fixed.* My inordinate love to and delight in creatures, and earthly enjoyments; my miſpence of time, idle and unprofitable words; my impenitency, unbelief, hardneſs of heart, want of love to God, delight in his ways, &c. Theſe things are, I truſt, the greateſt grief and burden to me of any thing in the world; and I know of nothing I ſo earneſtly deſire as a freedom from them. *I am oppreſſed, undertake for me! O Lord, I beſeech thee, deliver my ſoul.* I come to the *fountain opened for ſin and for uncleanneſs*, for pardon and for cleanſing. *O waſh me, and I ſhall be whiter than ſnow!*

"And now let *my ſoul magnify the Lord, and my ſpirit rejoice in God my Saviour*, for what the bleſſed Spirit has wrought in me, and done for me. Haſt not thou, O Holy Spirit of God, made this breach bteween ſin and my ſoul; ſo that though ſin ſtill remains in me, yet it is not indulged, but in ſome degree prayed, watched, ſtriven againſt? Haſt thou not alſo implanted in my ſoul a ſincere, earneſt deſire after holineſs? Haſt thou not enabled me at ſome times to mourn for ſin, becauſe it is an offence to God, and the blackeſt ingratitude to my bountiful Benefactor? Haſt thou not diſcovered to me my wretched and undone condition by nature, and the need I have of a Saviour, that I am altogether unable to help my ſoul; that a glorious CHRIST is both able and willing to help

help me? Yea, haſt thou not made me willing to be ſaved by Chriſt on goſpel terms (which are moſt juſt and reaſonable) to accept of him in all his offices, with all his benefits; to be as willing to be ruled by his law, as to be ſaved by his merits; to be conformed to his holy image and bleſſed example?

"Haſt thou not wrought in my ſoul a ſincere love to the *ſacred Three?* ſo that I chooſe the great Jehovah, FATHER, SON, and SPIRIT, to be my God and portion forever; and would rejoice in thee as ſuch, and would caſt all my care upon thee, and would live to the honour and glory of God in the world. Am I not afraid of offending God, and do I not reverence and adore thee in my ſoul? Lord, is it not thy grace that has made me ſo deſirous to have my heart ſubjected to the diſpenſations of thy holy providence, and to have communion with thee in them all?

"Lord! how ſweet are thine ordinances, when accompanied with the influences of thy bleſſed Spirit! What light, life, joy, comfort do they afford my ſoul! Bleſſed be God, that Sabbaths have been ſo agreeable, and ſacraments ſo ſweet to me. Lord, haſt thou not manifeſted thyſelf to me, ſo as not to the world?—Bleſſed be God for Jeſus Chriſt, and for the ſweet influences of his Holy Spirit, whereby he applies to the ſouls of believers all the benefits which Chriſt has purchaſed; and eſpecially for the application of them that I hope he has made to my ſoul. O that the evidences of my good eſtate may be more and more cleared up unto me, that I might lead a life of praiſe to, and joy in God, and in ſo doing begin the work of heaven upon earth. Amen and Amen."

And on the 29th of the ſame month, being Saturday Evening, he writes thus: "I have enjoyed the ſweet influences of the Spirit in the exerciſes of this evening. The word of God read, came with warmth, life and power to my ſoul. I was in an uncommon manner aſſiſted and enlarged in family prayer, and enjoyed refreſhing communion with God therein. My communion roſe higher in ſecret prayer, wherein I had a moſt realizing view of the preſence of my moſt gracious God; that my dear Saviour was looking down in mercy upon me; that the Holy Spirit was enditing my poor prayers and praiſes; and that the good angels were rejoicing over me. My ſoul was in an extraordinary manner enlivened and elevated. I was enabled, in the exerciſe of a lively faith, to commit my precious ſoul into the hands of my great Saviour, to be by him kept from ſin, quickened to duty, to be guided by counſel, till he brings me to glory; and my body to be kept from uſing any of its members as inſtruments of ſin, and to be employed for God; to have it ſleep in Jeſus, and remain united to him till the reſurrection, and then to awake complete

complete in his likeneſs. I committed all my concerns into his glorious hands, to be ordered by him as he pleaſes, deſiring humbly to acquieſce in all his diſpenſations. And having done thus, I did in a lower degree triumph with the apoſtle, *I know whom I have believed, and am* fully *perſuaded that he can* and will *keep that which I have committed to him againſt that day.* O ſweet evening, more to be deſired than a thouſand; could it always be thus with me, I ſhould enjoy a mere heaven upon earth; but this I cannot expect, for even now while I am writing, I feel ſome alteration. Nevertheleſs, bleſſed be God for any ſuch reviving hours, that give a little glimpſe of the glory of the heavenly world. Lord, favour poor unworthy me with more and more of them, and I will give thy grace all the glory. And O bring me to ſee greater things than theſe, to ſpend an eternity in perfect and uninterrupted communion with thee in thy kingdom, to be with my dear Saviour, where he is, to behold his glory. Amen and Amen."

The laſt Sabbath he was able to attend the public worſhip was on the 17th of March; then he writes thus: "This Sabbath alſo was one of my beſt days. I think I can truly ſay, no days, however ſpent, are ſo ſweet and agreeable to me as the Lord's days. O how agreeable then will an eternal Sabbath of reſt in heaven be!"

On our laſt *Sacrament day*, April 7th, which was the firſt on which he was confined, he writes thus, "Detained ſtill from the public worſhip, but not deprived altogether of the God of ordinances. I deſired to be humbled for miſimprovement of paſt Sabbaths and means, and yet would bleſs God for the many ſweet hours I have enjoyed at his houſe and table.—But, O my ſoul, truſt not to any of thy performances, but away to thy Saviour!"

In theſe paſſages you ſee ſome of the ſecret breathings, and vital acts of that life of God which was implanted and growing in his young ſoul: And his end was agreeable to ſuch a life of devotion to God and communion with him.

He had been for many months under the languiſhments of a *conſumption*, but was not confined to his chamber till about a fortnight before his death; when, having walked about in the day time, and performed family duties in the evening, he had a little after his going into his bed a very ſudden ill turn, which put nature into a mighty ſtruggle, and made him think himſelf a going, as they about him thought him to be. In the beginning of the *paroxiſm*, he ſeemed to be *much in the dark*, and to have *no ſmall conflict* in his ſoul. He thought himſelf dying without the light of God's contenance ſhining upon him; and when thoſe about him went to ſpeak [illegible] words to him, he could not receive them; *I muſt*, ſays

ſays he, *ſee my own way clear.* At this time I was ſent for to him, but before I came the darkneſs was all ſcattered, and a *marvellous light* had broken in upon him. I found him in a tranſport and ecſtaſy of joy, in which it ſeemed as if his ſoul would have at once broke looſe from his body. 'O,' ſaid he, 'now I ſee my Saviour; he ſtands ready to receive me. I am going to my dear Jeſus, to ſee him as he is! O it is what I have deſired and prayed for, to die thus. I begged it of God this morning on my knees. — O free grace, free grace! that ſweet word, FREE GRACE! Let God be exalted, and man depreſſed. O that God ſhould ſet his everlaſting love upon me! O that heaven gates ſhould be ſet open to ſuch a one as I am! Lord," ſaid he, "thou knoweſt I never deſired a long life in this world, only that the days I loſe on earth may be gained in heaven." When he was deſired to ceaſe ſpeaking ſo much and ſo loud, becauſe of ſpending himſelf, "You muſt not interrupt me," ſaid he, "I muſt glorify my Saviour with my laſt breath. He has done infinitely more for me, than I can do for him. I am in heaven already. And, O ye ſtanders by, did you feel what I feel, and ſee what I ſee; how would ye long to be gone! How would ye long to be gone!——You mortal fleſh cannot expreſs nor conceive; no, nor you hoſts above cannot expreſs nor conceive neither, the glories of your Maker!"——And now we heard the voice, which before was faint and low, ſhouting, and making the room ring with, "*Hallelujah! Hallelujah! Hallelujah! for the Lord God omnipotent reigneth.*"

At ſuch a rate as this, we that ſtood round his bed heard him triumph for an hour and an half together. Though he was not now dying, as he thought himſelf to be, yet he changed for death; and after this grew lower and lower, the frame of his mind continuing much the ſame to his end. Two days after this, when in a faint turn he ſeemed to be juſt expiring, his good mother aſked him if he was ſtill willing to die. His anſwer to her was, "Are you willing to put off your old clothes?" And when he was aſked, a few minutes before he died, how he did now; his anſwer was, "I feel the glories of the upper world, and deſire to depart, and to be with Chriſt, which is by far the beſt of all." And with theſe words he gave up the ghoſt.

Thus was our young MOSES in the mount, even while he walked through the dark valley; and his face ſhone while it was covered with the ſhadow of death.

Thus God deals by ſome of his people, when they are going to the heavenly Canaan, as he did by his ſervant Moſes at the border of the earthly. He ſets them as it were on the top of Piſgah, and bids them look, and behold the land which he would give them; but with this happy difference, that where-

as

as he only beheld it with his eyes, they are to go over and poſſeſs it.

So an *Abel*, or a *Moſes*, *being dead, yet ſpeak*, in their lovely example, in the dying teſtimony they gave for God and his ways, and in what others ſay of them for the benefit of the living.

Here is another inſtance of one, through grace, "willing rather to be abſent from the body, and to be preſent with the Lord." He was prepared and helped to be thus willing, we may well ſuppoſe, by the courſe of Sermons he lately heard from thoſe words, in this place, by our Elder Paſtor.* I remember he ſpoke of them to me with pleaſure the firſt time I viſited him in his languiſhment, being ſorry that he was detained from hearing the laſt of them.

Bleſſed be God, that he is pleaſed to give us any ſuch inſtances of his grace, in this degenerate age! They teach us the *reality*, the *power*, and *excellency* of that religion, the religion of Jesus, which is now ſo much deſpiſed and neglected. How divine is that religion, which ſo carries above the fears of death, and cauſes to triumph over it! That gives ſuch living comforts in dying moments! O what a difference is there between the death of a *Chriſtian*, and of an *Infidel!*

Let this ſerve for the *conviction* and *ſilencing* thoſe that hate the power of godlineſs, that ſpeak of the experiences of Chriſtians, their communion with God and joy in him, as a mere fancy. Theſe *ſpeak evil of the things which they know not*; but they that have the *witneſs within themſelves* know how to pity them for their ignorance, folly, and unbelief.

How ſhould ſuch an example as this *ſhame* many of us who are *elder*, for our low attainments and ſmall experiences, and make us aim higher in religion than we commonly do! So our Saviour, to reprove and ſhame his own diſciples, once *took a child, and ſet him in the midſt of them*, Mar. ix. 26.

And how ſhould this *recommend religion to young People!* You ſee there is peace and pleaſantneſs in the way of it, and joy in the end of it. Are you not convinced now of the great difference between the death of the holy and the profane, the righteous and the ſinner? Surely this wiſh has been raiſed in you, by what you have heard, *Let me die the death of the righteous, and my laſt end be like his!* But then you muſt live their life, if you would die their death.

And now, O that God, *the God of the ſpirits of all fleſh, the God*

* The Rev. Dr. Colman; preached on occaſion of the deaths of ſome gracious handmaids of the Lord, belonging to this communion, who were enabled to die in this happy frame; viz. Mrs. Lydia Mather, Mrs. Mary Mico, and Mrs. Elizabeth Foſter; whoſe names I thus record with pleaſure.

God of all grace, would bleſs the example that has now been ſet before you, for the forming more ſuch among our Youth to the praiſe of the glory of his grace!

I ſhall conclude with one word of admonition, to the great aſſembly of young People here preſent; You muſt account for it another day, what uſe you make of ſuch examples; and if you don't improve them now for your imitation, God will improve them then for your condemnation. The goodneſs of ſome will aggravate the badneſs of others, who had equal helps and advantages for their ſouls, but did not improve them.

(To be continued.)

ON CASTING LOTS.

WHATEVER opinion or practice has been handed down from one nation to another, or from one generation to another, poſſeſſes the ſanction of antiquity, which creates veneration and reſpect. It is extremely difficult to convince men of any errors, which they have derived from thoſe whom they highly eſteemed, and implicitly believed. They feel a ſtrong reluctance to hearing any thing ſaid againſt a practice or an opinion, in which their fathers, and their fathers' fathers have lived and died. It is probably owing to this, more than to any other cauſe, that the practice of caſting lots has not, long before now, been univerſally condemned and diſcarded by Chriſtians. But ſince men in all ages have been liable to err, we ought to govern every inſtance of our conduct by a more infallible rule, than that of long and immemorial tradition. Let us, therefore, examine this ſubject with candour and impartiality, in the light of divine truth.

The firſt thing to be conſidered is the nature and deſign of caſting lots. This implies more than is generally ſuppoſed. For, in the firſt place, the primary deſign of caſting lots is, to take a caſe out of the hand of man, and refer it wholly to the divine diſpoſal. "The lot is caſt into the lap; but the whole diſpoſing thereof is of the Lord." Though there are many modes of drawing lots, yet every mode is deſigned to elude all human ſkill and ſagacity in drawing. A lottery is never ſuppoſed to be fairly conducted, unleſs it take the caſe to be decided entirely out of the hand of man, and put it entirely into the hand of God. If the managers ſhould fail to do this, their conduct would be univerſally diſapproved and condemned. It is the very nature and deſign of caſting lots in all caſes, to refer a matter ſolely to the divine deciſion. Nor is this all that is implied in a lottery.

For, in the ſecond place, it carries in it a ſolemn appeal to God as a righteous and infallible Judge. "The lot cauſeth contentions to ceaſe, and parteth between the mighty." Why? Becauſe both parties having ſubmitted their cauſe to a ſupreme and impartial Judge, and he having judged infallibly right, they ought to be entirely ſatisfied with his judgment, and ſacredly abide by it. When Saul and Jonathan caſt lots in a very ſerious and important caſe, they made an explicit appeal to God in the character of a righteous Judge. "Saul ſaid unto the Lord God of Iſrael, *Give a perfect lot.*" Accordingly God was pleaſed to give a juſt and deciſive judgment upon the ſolemn cauſe referred to him, by an act of devotion. And the apoſtles conſidered a lottery in the ſame light, and conducted it in the ſame ſolemn manner. They deſired God to determine, whether Joſeph, or Matthias, ſhould be the ſucceſſor of Judas in the apoſtleſhip; and the manner in which they committed this weighty matter to the divine deciſion was perfectly proper. They prayed, and ſaid, "Thou Lord, who knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen. Then they gave forth their lots; and the lot fell upon Matthias." Both theſe inſtances ſhow, that caſting lots is an immediate appeal to God in the character of a righteous Judge. It is an implicit or explicit calling upon God, to go out of the courſe of his common providence, and, by ſome ſpecial interpoſition, determine the cauſe referred to his deciſion.

It now remains to inquire, whether this practice be right at the preſent day. It is readily granted, that God did allow men to caſt lots under the Old Teſtament; but the queſtion is, whether he ſtill allows us to adopt this mode of deciſion under the goſpel. In order to determine this caſe of conſcience, the following things ought to be duly conſidered.

1. We enjoy ſufficient means of knowing our duty, without any ſpecial interpoſition of Providence to diſcover it. The Moſaic diſpenſation was attended with great obſcurity; and thoſe who lived in the time of it were deſtitute of many advantages of knowing their duty, which we enjoy. For this reaſon, God vouchſafed to inſtruct them in a more immediate manner, by dreams, viſions, Urim and Thummim, and the caſting of lots. But all theſe methods of inſtruction, except the laſt, every one knows have long ſince ceaſed; and why not the laſt? We have no more need of diſcovering our duty at this day, by lot, than by Urim and Thummim, or by dreams and viſions. The apoſtle expreſsly tells us, that the Bible is a complete rule of faith and practice. "All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, *for inſtruction in righteouſneſs*: that the man of God may be perfect, thoroughly furniſhed unto *all* good works."

works." If the Bible then points out the whole of our duty, we have no need in any caſe to caſt lots, in order to determine our conduct. And if we have no occaſion of appealing to God, for his ſpecial direction, what reaſon have we to imagine, that our appeals will meet his approbation?

2. We have no right to caſt lots at this day, becauſe we have no divine direction nor permiſſion to do it. Under the legal diſpenſation, God frequently directed particular perſons to decide certain caſes by lot. He ordered the land of Canaan to be divided by lot among the twelve tribes of Iſrael. "And the Lord ſpake unto Moſes, ſaying, the land ſhall be divided by lot: according to the lot, ſhall the poſſeſſion thereof be divided, between many and few." It was alſo by lot, that the daily courſes of the prieſts were determined, and many other matters reſpecting the temple worſhip. But in theſe, and all other caſes, in which good men caſt lots, they acted by divine direction, which they received either by a divine command, or a divine impulſe. There is not the leaſt ground to ſuppoſe, that any true Iſraelites ever caſt lots, unleſs they were divinely commanded, or divinely inſpired, to take that method to diſcover the divine will. For, if they might have lawfully caſt lots whenever they pleaſed, there is no doubt but they would have done it much oftener, than we have any account of in their hiſtory. It was a ſhort, eaſy, and infallible way of deciding the moſt important and the moſt difficult cauſes; and ſuch they would have been very deſirous of referring to God, if they had been left to their own choice. But this was not the caſe. They had no right to appeal to God for the deciſion of any cauſe whatever, without his expreſs and particular direction. And nothing ſhort of the ſame authority can juſtify us in caſting lots at the preſent day. But who will pretend, that God has commanded or inſpired any to caſt lots, ſince the canon of ſcripture was completed? The days of inſpiration are paſt, and God has ceaſed to govern his people by a ſpecial providence. We have no right even to aſk God for permiſſion to caſt lots, and much leſs to do it, without his permiſſion.

3. To caſt lots is really tempting God, and practically ſaying, that he *ſhall* determine ſuch and ſuch caſes as we refer to him, by a ſpecial providence, which we know he does not mean to exerciſe under the goſpel diſpenſation. This is acting in the ſame preſumptuous manner, in which Satan would have had Chriſt acted. He urged our Saviour to caſt himſelf down from the pinnacle of the temple, and to confide in God for his ſpecial and immediate protection; but Chriſt told him this would be an act of preſumption or tempting God, becauſe he had given him no ground to expect his immediate interpoſition in his favour in ſuch a caſe. There is preciſely the ſame preſumption

in casting lots at this day; because it is calling upon God to go out of the course of his common providence, and act as a Judge, which we have no more right to expect, than any other miracle. This may be illustrated by the practice of the Christian church in the ninth century. They made use of various modes of appealing to God, to discover the innocence or guilt of accused persons. One way was, to tie the right foot and left hand of the accused person together, and in that posture cast him into the water. If he sunk, he was acquitted as innocent; but if he floated upon the surface, he was condemned as guilty. Another mode of trial was the fire ordeal. They placed a number of red hot plough-shares in a row, at a certain distance from each other, and ordered the accused person to walk upon them bare-foot. If he did this, without receiving any harm, he was acquitted as innocent; otherwise he was condemned as guilty. These modes of deciding criminal causes have long since been discarded as absurd and impious. But it is easy to see, that they were exactly of the same nature as of casting lots, or appealing to God in character of Judge; which ought to be equally exploded, as a vain and fruitless, as well as criminal practice. Since God will not be tempted to go out of the course of his common providence to determine cases of equity, there is no safety in deciding any matter by lot, at the present day. Of this, there appears to be an universal conviction. Where can a man be found who believes, that it is safe for a people to choose either their teachers, or rulers, by lot? Who, that has a just and important cause pending in a court of justice, would be willing to have it taken out of the hands of wise and upright Judges, and decided by lot? But if it be not safe to determine such weighty and interesting cases by lot, as were thus determined under the Old Testament; how shall we know what cases we may safely determine in this way, at this day? If we may not safely appeal to God in cases of life and death, and in cases where the interest and prosperity of a whole nation lie at stake; how does it appear that we may safely appeal to God in smaller matters? Supposing A and B should claim the whole of a certain piece of land lying between them, and they should cast lots to determine to whom it belongs, and the lot should fall in favour of A. Would this afford any certain evidence to the parties, or to the world, that B had no right to the land? There is the same folly and presumption in men's casting lots at this day, as there would be in their neglecting to plough and sow, and leaving it to God whether they should have a crop.

But to evade the force of these arguments, some may say, that it does not appear, that good men under the legal dispensation always waited for divine direction, before they cast lots. We do

do not read, for inſtance, that God directed Saul to caſt lots to diſcover who had diſobeyed his orders. It is true, we have no account of his being divinely directed to take that mode of diſcovery. But there is good reaſon to ſuppoſe, that he was either commanded, or inſpired, to caſt lots in ſuch an intereſting caſe. God had frequently inſpired him before, which is a preſumptive evidence, that he cauſed him to act under a divine impulſe on an occaſion which required ſuch a ſpecial divine influence. Beſides, we can hardly ſuppoſe, that he would have preſumed to pray for a perfect lot, or that God would have heard his prayer, unleſs the lot had been caſt according to his expreſs direction. But even ſuppoſing, that Saul neglected to ſeek divine permiſſion, it only proves that *he* acted preſumptuouſly, and that God treated him better than he deſerved, or had any reaſon to expect.

It may be further ſaid, that the mariners, who were with Jonah in the ſtorm, caſt lots without any permiſſion from the true God; and yet he cauſed the lot to fall upon the proper perſon. To this it is eaſy to reply, that though the God of Iſrael was under no obligation to give a perfect lot, yet he had a right to do it. He acted as a Sovereign, and governed the lot as well as the winds and the waves, to puniſh Jonah, and to preſerve Nineveh. All, therefore, that can fairly be inferred from the conduct of God in this inſtance is, that though *men* have no right to caſt lots without his expreſs permiſſion; yet *he* has a right to order the event ſo, as beſt to promote his own glory.

But ſome may ſtill urge, that there is no force in any of the arguments which have been offered againſt lotteries, becauſe they do not apply to the preſent practice of caſting lots. We grant, ſay they, that good men under the Old Teſtament never did caſt lots without the permiſſion of God, nor without appealing to his *ſpecial* providence to give a perfect lot. And we further grant, that we have no right to caſt lots in the ſame manner they did, nor to expect the ſame infallible deciſion. But we have a right to caſt lots, and refer the event to the direction of the *common* providence of God, in which we ought always to confide.

Thoſe who reaſon in this manner, are deſired to conſider ſeriouſly the following obſervations.

1. That God does not mean to determine what is right, or what is wrong, in the courſe of his common providence. This, Solomon ſaw, and repreſented in a ſtriking light. "I returned and ſaw under the ſun, that the race is not to the ſwift, nor the battle to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to the men of ſkill; but time and chance happen to them all." And he alſo obſerved, that, in the common diſpenſations of his provi-

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dence, God paid no more regard to the *moral characters*, than to the natural abilities and outward circumſtances of mankind. "All things come alike to all: there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that ſacrificeth, and to him that ſacrificeth not; as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an oath." It is too plain from theſe paſſages to need any further proof, that God does not mean, in the courſe of his common providence, to diſtinguiſh the righteous from the wicked, nor to determine the juſtice or injuſtice of their conduct, in any of their concerns, or diſputes with each other. And if this be true, they certainly have no right to put any caſe out of their own hands, and refer it to his common providence. To caſt lots, therefore, in order to refer any matter to the deciſion of common providence, is both folly and preſumption.

2. It is to be conſidered, that God requires men to determine their duty, in all caſes, by the exerciſe of thoſe rational and moral powers, which he has given them for that very purpoſe. Since God has made us wiſer than the beaſts of the field, he forbids us to be like the horſe or the mule without underſtanding. Since the inſpiration of the Almighty has endowed us with natural and moral diſcernment, he commands us to ſhow ourſelves men, and judge righteous judgment. Upon this ground our Saviour requires us, even of ourſelves, to judge what is right. And wherefore, ſays the apoſtle, be ye not unwiſe, but underſtanding what the will of the Lord is. Theſe prohibitions and injunctions are clothed with divine authority, and lay all men under the higheſt obligation to judge for themſelves what is right, and to act accordingly. But whenever they caſt lots, they neglect to uſe their intellectual faculties, and voluntarily put it out of their power to judge righteous judgment. For there is no caſe that can be decided by lot, but what might be decided by reaſon. So that there is no ſuppoſable caſe in which men can caſt lots, without violating the plain dictates of both reaſon and ſcripture.

3. It is ſtill further to be conſidered, that men have no right to truſt Providence, without doing their duty. So long as they do their duty, it becomes them to leave the event to God, and cheerfully ſubmit to his diſpoſing providence. This ſentiment Joab inculcated upon the minds of his ſoldiers, with great propriety, juſt as they were going into battle againſt their enemies. "Be of good courage, and let us play the man for our people; and for the cities of our God: and the Lord do that which ſeemeth him good." It was in their power to fight courageouſly, but not to command ſucceſs. In the diſcharge of their duty, they had a right to truſt providence for the event,

and

and they were succeeded in their bold and benevolent exertions. While men exert their best abilities to discover their duty, or to decide their disputes, or to promote the public good, they may safely leave all consequences to God. But when they cast lots, they bury their talents, neglect their duty, and refer that to God, which belongs to them to do. This is not *trusting*, but *tempting* providence. Supposing the Treasurer of the State should be suspected of embezzling the public money, and the General Court should appoint two of their number, who were expert in figures, and well furnished with proper documents, to look into the matter and determine whether there were any just ground of complaint. Would that committee have a right, without exhibiting their documents, or examining the Treasurer's books, to cast lots, and refer it to the decision of providence, whether the Treasurer had been delinquent or not? Common sense says, that casting lots in such a case, would not be trusting providence, but tempting God. And since this holds true in every species of lottery, it is always both unwise and criminal to cast lots.

Now, if the foregoing observations have fully established the point, that there is an *intrinsic evil* in casting lots, then we may fairly conclude, that no good ends proposed can ever justify the practice. There are many modes of conduct, which are in their own nature indifferent, and which become either right or wrong according to existing circumstances; but whatever has an intrinsic evil in it can never become right. It is always wrong to do evil, that good may come. Could it be demonstrated, that lotteries in all cases have a natural tendency to promote both public and private good, this would not take away their intrinsic evil, and render them innocent and laudable. But it can hardly be doubted, whether it is not their natural and general tendency, to corrupt the morals, disturb the peace, and injure the interests of every human society. A late writer, who has spent much time and pains in investigating the sources of moral corruption in the city of London, assures us, that lotteries have been one of the principal causes of spreading vice and misery in that great metropolis. And this representation is confirmed by general observation and experience. But notwithstanding all this, we find that politicians, moralists, and divines, will maintain, that lotteries may sometimes serve very useful and important purposes, and in such cases, they may be permitted by civil authority, and countenanced by all classes of people. A few years ago, the associate Presbytery of Pennsylvania publicly condemned lotteries, and agreed to debar from their Christian communion such as should be concerned in them; yet they allowed, that casting lots is a divine ordinance, and may be practised in a serious manner, for the sake of answering

ſwering ſerious and important purpoſes. But, if caſting lots be not a divine ordinance under the goſpel, and cannot be practiſed without tempting Divine Providence, then it ought to be totally condemned and diſcarded, both by private individuals and public bodies. No conſiderations can make it right to tempt God, and commit a moral evil. Allowing that lotteries may, in ſome inſtances, repair the loſſes of the unfortunate, ſupply the wants of the poor, and promote the great intereſts of learning and religion; yet theſe benevolent ends will not ſanctify unlawful means. A legiſlature would as really tempt providence, by granting a lottery for the purpoſe of building a houſe for the public worſhip of God, as by granting a lottery for the purpoſe of building a theatre for the purpoſe of public amuſement. As it would be wrong for a people to caſt lots, in order to determine whether they ſhould build a meeting-houſe or not, or in order to determine the place upon which to erect it; ſo it would be equally wrong to make a lottery for the purpoſe of raiſing money to finiſh it. In a word, ſince there is an inherent moral evil in lotteries, it is certain to a demonſtration, that it never can be right to employ them to promote either the temporal or eternal good of mankind.

Secondly, It may be fairly inferred from the principle which has been eſtabliſhed, that no conſiderations can juſtify the practice of Duelling. This mode of ſettling controverſies partakes of the nature of a lottery, and derives its origin from it. The practice was approved in the ſame dark ages, in which other methods were employed to refer important criminal cauſes to the immediate deciſion of God. Moſheim ſays, "The trial by *Duel*, or ſingle combat, was introduced by a king of the Burgundians; that the ſucceſsful combatant was ſuppoſed to be in the right; and that this barbarous teſt of truth and juſtice was, in ſpite of humanity and common ſenſe, adopted by the Lombards, French and Germans, and derived from them to other nations." Though the modes and forms of duelling may have varied, from time to time, yet the explicit or implicit deſign of it has always been the ſame. Each combatant profeſſes to rely more upon the juſtice of his cauſe, than upon his own ſtrength and dexterity, for ſucceſs; which is a practical appeal to God, in the character of a juſt and impartial judge. But this is an awful act of preſumption; and while the combatants are contending with each other, they are, at the very ſame time, contending with their Maker, and muſt ſooner or later anſwer it to him, who will not be mocked.

Thirdly, In the light of this ſubject we may clearly diſcover the criminal nature of all Games of Chance. Theſe are eſſentially different from thoſe amuſements, which are mere trials of ſkill, and which may, at proper times and for proper purpoſes, be

be innocently and even uſefully practiſed. But all Games of Chance partake of the nature of a lottery, and carry in them an implicit appeal to God, which is a profane trifling with the Supreme Diſpoſer of all events. In cards and dice, and in every Game of Chance, there is always a lottery, which gives an advantage to one, and takes an advantage from another, ſo that ſucceſs does not entirely depend upon any human art or ſagacity. Thoſe, therefore, who join in games of this kind, whether they realize it or not, do actually tempt God, and provoke him to ſend them a curſe, inſtead of a bleſſing. There are ſeaſons and circumſtances, in which good men may find it neceſſary to relax their minds by innocent diverſions; but no one, who means to do every thing heartily as unto the Lord, and not unto men, can conſiſtently countenance cards, or dice, or any Games of Chance, either as a party, or a willing ſpectator. Theſe are ſinful amuſements, which ought to be univerſally condemned and laid aſide.

On the whole, it is devoutly to be wiſhed, that all characters and deſcriptions of men would ſeriouſly attend to the criminal nature and deſtructive tendency of caſting Lots, and unite their voices and exertions in putting a final ſtop to this dreadful ſource of impiety, immorality, poverty and deſtruction. Thouſands and thouſands have been ruined in their perſonal peace, domeſtic comfort, temporal intereſt and eternal happineſs, by this faſhionable mode of tempting God. Let all, to whom it belongs, uſe every proper method to ſuppreſs lotteries of every kind. It nearly concerns parents and guardians, public and private teachers, informing and executive officers, and, above all, the makers of our laws, to exert their authority and influence in aboliſhing this great and growing evil, and in ſnatching multitudes of amiable and promiſing youths from the gulf of ruin.

PHILONOUS.

ARDENT SPIRITS.

Look not thou on the liquor when it ſparkles, when it giveth its colour in the cup, when it moveth itſelf aright: at the laſt it biteth like a ſerpent, and ſtingeth like an adder. SOLOMON.

THERE is no prevailing evil that in ſuch a degree debauches the morals, poiſons the happineſs and threatens to deſtroy the liberties, of the people of this country, as the exceſſive and increaſing uſe of ardent ſpirits. The extreme danger

danger to the public, as well as the ruin to individuals and to their families, reſulting from this peſtilent ſource, ought to be made the ſubject of frequent animadverſion. In vain have the ſages of this country formed republican inſtitutions, in vain has the blood of its patriots and heroes been ſhed, and in vain may we boaſt (indeed not long can we boaſt) of civil freedom, if the fatal practice of uſing ardent ſpirits as a common and daily beverage ſhould continue and increaſe. The duties on ſpirits and on wines imported to this country, amount to more than ſix millions of dollars a year—a ſum more than ſufficient to give a conſtant ſupport to good ſchools for all the children of the country between the ages of ſeven and fourteen. You will obſerve that merely the duties on liquors imported to the United States amount yearly to the aforeſaid ſum, exceeding ſix millions of dollars; and how enormous then muſt be the whole retail coſt of theſe liquors!—A large proportion of them, it is granted, is exported from hence to other countries; but meanwhile vaſt quantities of various kinds of ardent ſpirits are diſtilled at home; and this kind of manufacture rapidly increaſes every year. There were according to the returns for the year 1800, more than twenty thouſand *Stills* in this country, and their number ſince has probably increaſed to ten thouſand more. Our land, exceeding in one reſpect, the goodly land of old, that flowed with milk and honey, flows with all the neceſſaries of life, but moſt abundantly with rum, gin, brandy and whiſky; and thoſe ſtreams are eagerly abſorbed by its infatuated and ever thirſty inhabitants, who "ſpend their money for that which is not bread, and their labour for that which ſatisfieth not." The ſums which in this country are yearly laviſhed in the purchaſe and *unneceſſary* uſe of ardent ſpirits, are of aſtoniſhing magnitude: they probably exceed the taxes for the ſupport of all our governments, added to a ſum ſufficient to ſupport a decent ſchool in every conſiderable village throughout the union.

The immenſe waſte of property is, however, the leaſt part of the evil: an exceſſive uſe of ardent ſpirits becoming general, is an inlet to almoſt every evil that can infeſt and debaſe ſociety.—It weakens and poiſons the body, and impairs the intellect, curdles the temper and corrupts the whole mind; it makes churliſh as well as ſilly huſbands, unnatural fathers, rebellious ſons, idle and ſeditious citizens: it degrades man, in ſome reſpects below the beaſts that periſh, but which never periſh in the ignominious manner that many human creatures do—by intoxication.

QUESTIONS

QUESTIONS ANSWERED.

QUESTION. "*Suppoſe a perſon deſires admiſſion into a church, and they all, from* A *to* Y, *are ſatisfied, but* Z *can get no evidence that the proponent has ever ſeen the plague of his own heart: What ſhall* Z *do?*

[See p. 278, Que. 5.

ANSWER. Z has a right, no doubt, and it is even his duty, faithfully to examine the proponent, ingenuouſly to expreſs his apprehenſions reſpecting his ſtate, and in a Chriſtian manner to uſe his endeavours to convince, both the proponent and the brethren, of what he apprehends to be the truth of the caſe. But if, after all, the reſt of the brethren are ſatisfied, tender as certainly they ought to be in reſpect to the feelings of Z, they have an unqueſtionable right to admit the proponent; and Z, though on the queſtion of admiſſion he vote in the negative, muſt quietly acquieſce in their act, and treat the newly received member with all the Chriſtian faithfulneſs and tenderneſs of a brother. SILVANUS.

QUESTION. "*Suppoſe a perſon deſires to commune occaſionally with a church, and they are all willing to admit him to ſuch communion, but one member, who is diſſatisfied with him on account of ſome immorality: What courſe of conduct ought to be purſued in ſuch a caſe?*

[Page 278, Que. 6.

ANSWER. If Z can adduce competent witneſſes to prove the "immorality," of which A is ſuppoſed to be guilty, the Chriſtian law is open; and a courſe muſt be adopted and purſued, agreeably to the direction in the xviiith of Matthew. If the caſe be not brought to a favourable iſſue, in the private ſteps, it muſt be told to the church, of which A is a member.

But, perhaps, this regular Chriſtian courſe has been omitted, until the queſtion, reſpecting A's communion, have come before the church. If ſo, and the queſtion come, not at a communion ſeaſon, but at a regular church meeting, Z may propoſe a poſtponement of it, informing the church, that he has a particular reaſon for his propoſal; and the church may, in ordinary caſes, with great propriety, concur. If the church con-

cur in a poſtponement of the caſe, the way of duty is clear; and if not, it is equally clear. Z muſt act the faithful and Chriſtian part. He muſt go and tell A his fault between themſelves alone; and afterwards proceed, as the caſe may require, according to the goſpel rule. But if it be at communion ſeaſon, whether the queſtion come in regular form before the church, or A only offer himſelf on the ground of a general invitation; Z has nothing to do, but ſilently and devoutly to commune with his Lord, and his brethren. For this is neither the time nor the place to tell either A, or the church, of his fault.

If the "immorality," in queſtion, be known only to Z, and therefore not capable of competent proof, whether it be at a communion ſeaſon, or at a regular church meeting, that the queſtion of A's occaſional communion comes forward, Z can do no more than give a *ſilent* negative vote. For in no caſe whatever is a Chriſtian brother to divulge an immorality, or fault of another, of which he has no proof.

"But," aſks the tender, conſcientious brother, "muſt I ſit down at the table of my Lord with a perſon, whom I know to be guilty of groſs wickedneſs? If he is to ſit down, ought I not rather to withdraw?" By no means. If you have previouſly done your duty with reſpect to the guilty perſon, your conſcience is acquitted; and he who ſearches the heart knows, that, though you ſit with that perſon at the holy ſupper, you have no communion with him in his wickedneſs. Your conſcience is not defiled, and your communion with your Lord ſhould not be interrupted. If you have neglected your duty, with reſpect to this perſon, it behoves you to humble yourſelf deeply before God, and, reſolving in the ſtrength of his grace, that wherein you have been faulty, you will be ſo no more, penitently to apply to the blood of the croſs for pardon and for cleanſing. But even in this caſe, as well as in the former, you would undoubtedly do wrong, were you to withdraw. Will you refuſe to commune with your Lord and his people, becauſe an unworthy perſon is preſent? Or will you withdraw, and wound him afreſh in the houſe of his friends, becauſe you have neglected a duty?

SILVANUS.

REMARKS

For the Massachusetts M. Magazine.

REMARKS ON ROMANS VI. 3, 4.

Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Therefore we are buried with him by baptiſm into death; that, like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.

IN order to a right underſtanding of the goſpel way of ſalvation, clear and correct ideas of the nature of that union, which believers have with Chriſt, is of primary importance.

In the preceding chapters of this epiſtle to the Romans, the apoſtle had been treating, at large, on the doctrine of condemnation by the law, and juſtification by the goſpel. Having ſhown that all mankind, both Jews and Gentiles, are by nature ſinners, under the curſe of God's righteous law, and liable to everlaſting indignation and wrath, tribulation and anguiſh; he proceeded to the momentous concluſion, that none of mankind, either Jew or Gentile, can ever be juſtified and ſaved by the deeds of the law, but only by the faith of Chriſt. This doctrine eſtabliſhed, the apoſtle gives a moſt animated deſcription of the privileges and bleſſings, accruing to believers in virtue, or in conſequence, of their gracious juſtification.

But to this important and glorious doctrine of juſtification, by the faith of Chriſt, without the deeds of the law, our apoſtle thought it proper to anticipate an objection: *What ſhall we ſay then? Shall we continue in ſin that grace may abound? God forbid. How ſhall we, that are dead to ſin, live any longer therein?* The objection ſeems to ſuppoſe, that, if we be juſtified, not by the deeds of the law, but freely by divine grace, through Jeſus Chriſt; then, the more we ſin, the greater will be the manifeſtation of grace; and therefore it may be well, and we have really encouragement, to continue in ſin. This objection is repelled in the moſt ſolemn and deciſive manner. God forbid! *How ſhall we, that are dead to ſin, live any longer therein?* In order to our being juſtified by grace, we muſt become dead to ſin; and if we be dead to ſin, how can we live any longer therein? Or what foundation can there be for the objection? This ſummary anſwer to the objection, the apoſtle proceeds more fully to explain and illuſtrate. Know ye not, that ſo many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death; that, like as Christ

CHRIST WAS RAISED UP FROM THE DEAD, BY THE GLORY OF THE FATHER, EVEN SO WE ALSO SHOULD WALK IN NEWNESS OF LIFE.

My intention is to give a diſtinct and connected explication of the ſeveral parts of this intereſting paſſage, and conclude with ſome inferences and remarks.

Know ye not, that ſo many of us as were baptized into Jeſus Chriſt, were baptized into his death? Upon this part of the text two queſtions ariſe. What is it to be baptized into Jeſus Chriſt? and, What is it to be baptized into his death?

Baptiſm is either internal or external; ſpiritual or ſymbolical. By internal baptiſm, we mean the baptiſm of the Holy Ghoſt; or the influences of the Holy Ghoſt, renovating the heart. *I, indeed, have baptized you with water*, ſaid John the Baptiſt to the multitudes who reſorted to him; *but he ſhall baptize you with the Holy Ghoſt. For by* ONE SPIRIT, ſays the apoſtle to the Corinthians, *For by* ONE SPIRIT *are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.** By external, or ſymbolical baptiſm, we mean that ſacred rite, appointed to be obſerved in the Chriſtian church, by which internal baptiſm, or the renovating influences of the Holy Spirit are ſymbolically repreſented.

When a perſon becomes a ſubject of the renovating influences of the Holy Spirit, he then becomes a ſubject of ſpiritual baptiſm, or is ſpiritually baptized. This is what is meant when it is ſaid in prophetic language: *Then will I* SPRINKLE *clean water upon you, and ye ſhall be clean; from all your filthineſs and from all your idols will I cleanſe you. A new heart alſo will I give you, and a new ſpirit will I put within you; and I will take away the ſtony heart out of your fleſh, and I will give you an heart of fleſh. So ſhall he* SPRINKLE *many nations.*§ The ſame alſo is imported by the apoſtolic language: *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration and renewing of the Holy Ghoſt, which he ſhed on us abundantly through Jeſus Chriſt our Saviour.—Elect, according to the foreknowledge of God the Father, through ſanctification of the Spirit, unto obedience and* SPRINKLING OF THE BLOOD OF JESUS CHRIST.¶

The perſon, who is thus ſpiritually baptized, *is baptized into Chriſt.* For by the renovating influences of the Spirit, he is brought to a cordial acceptance of the goſpel, and to the exerciſe of that faith, by which he becomes ſo united to Chriſt, as to be in Chriſt, and Chriſt in him; and it is in this way only that any of mankind are brought into Chriſt, or into a ſaving union with him and his kingdom. Accordingly the apoſtle

* Mark i. 8. 1 Cor. xii. 13. § Ezek. xxxvi. 25, 26. Iſa. lii. 15.
¶ Titus iii. 5, 6. 1 Peter i. 2.

tle ſays; *If any man be in Chriſt, he is a new creature. For in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.**

To be *baptized* INTO CHRIST, then, is to baptized, or brought by the renovating influences of the Spirit of grace, into a ſpiritual and ſaving union with Chriſt and his kingdom. That this is the ſenſe of the apoſtle is evident from the immediate connexion.

In anſwer to the objection, againſt the doctrine of juſtification by faith, as if it encouraged a continuance in ſin, the apoſtle ſays, *How ſhall we, that are dead to ſin, live any longer therein?* Then he immediately adds the words before us: *Know ye not, that ſo many of us, as were baptized into Chriſt, were baptized into his death?* In thus reminding his Chriſtian brethren of their having *been baptized into Chriſt*, his manifeſt deſign was to confirm what he had immediately before intimated, that they were *dead to ſin*. It is only by the renovating influences of the Spirit, that any become dead to ſin; and it is by the ſame gracious influences, only, that they are baptized into Chriſt. This is clearly the ſpirit of the apoſtle's argument. *How ſhall we that are dead to ſin live any longer therein? For know ye not, that ſo many of us, as were baptized into Chriſt, were baptized into his death?*

But what, then, are we to underſtand by being *baptized* INTO CHRIST'S DEATH? To be baptized into Chriſt's death may mean, either to be baptized into a participation of the benefits of his death, or into a *likeneſs*, or *conformity*, to his death.

It was by his death that Chriſt completed the atonement for ſin; that atonement, which is the foundation of all the bleſſings of the goſpel. *And for this cauſe he is the Mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſors that were under the firſt teſtament, they which are called might receive the promiſe of eternal life.*§ As it was by his death that Chriſt completed the atonement, and procured for his people all the benefits of eternal redemption; ſo thoſe, who *are baptized into Chriſt*, are in ſuch a ſenſe *baptized into his death*, as to have all the *benefits* of his death ſecured to them.

They are, alſo, baptized into a *likeneſs* or *conformity* to his death. *I have a baptiſm*, ſaid Chriſt, *to be baptized with; and how am I ſtraitened, till it be accompliſhed.*¶ This he ſaid with evident reference to his ſufferings, and particularly his ſufferings upon the croſs. His ſufferings unto death, which he endured for ſinners, he calls a baptiſm; and by that baptiſm, *he finiſhed tranſgreſſion, and made an end of ſin, or condemned ſin in the fleſh.*** So by their ſpiritual baptiſm, or by the renovating influences of the

* 2 Cor. v. 17. Gal. vi. 15.

§ Heb. ix. 15. ¶ Luke xii. 50. ** Dan. ix. 24. Rom. viii. 3.

the Holy Ghost, the power of sin in his people is abolished. Thus the man crucified with him, whether body of sin might be destroyed, that henceforth they should not serve sin. Thus, as in the baptism of his sufferings Christ died for sin, so in the baptism of the Spirit his people become dead to sin: and thus are they planted together in the likeness of his death: &c. as it is elsewhere expressed by the apostle, we made to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.*

Whether being baptized into Christ's death be understood to mean, being baptized into a participation of the benefits of his death, or into a likeness or conformity to it, it amounts to the same thing. For one principal benefit procured by Christ's death for his people, and that, indeed, which virtually includes all others, is the death, or destruction, in them of sin, that they may live unto God.

To be *baptized* INTO THE DEATH OF CHRIST, then, is to be baptized by the renovating influences of the Spirit of grace into a participation of the benefits of his death, or into a conformity to it; either of which imports becoming dead to sin, and being made alive unto righteousness. All who are baptized into Christ, are baptized into his death; for none are united to Christ, who have not become dead to sin. Hence the argument of the apostle is clear. *How shall we that are dead to sin, live any longer therein?* And that we are dead to sin, if indeed we be the subjects of a gracious initiation, is not to be disputed. *For know ye not, that so many of us as were baptized into Christ, were baptized* INTO HIS DEATH? But the apostle proceeds:

Therefore we are buried with him by baptism into death.

This member of the text, let it be observed, is an inference, or conclusion, from the preceding members: and, as such, is introduced by the particle, therefore. *Therefore we are buried with him by baptism into death.* The argument is this. If it be so, that, having been baptized into Christ, we have been baptized into his death; then we conclude, that by the same *baptism, we are buried with him into death,* or as it is in Colossians, *are buried with him.*

When Christ died for sin, he was *buried.* His burial constituted, in reality, no part of his sufferings, and therefore no part of the atonement. Connectively, however, it was an important circumstance. It was important, in order to make clear the certainty of his death, and of his resurrection. Had he not been buried, and lain some time in the sepulchre, there might have been room for a doubt, whether he did really die, and rise from the dead. It might have been supposed, that he was only *apparently* dead, and afterwards revived,

* Phil. iii. 10.

vived, as the caſe has been with others, who have been capitally executed. But in order, at once, to lay a ſure foundation for the faith of his people, and carry conviction to the minds of his enemies, it was of high importance that this matter ſhould be placed beyond all doubt. Hence his burial, and continuance till the third day in the tomb. By this, ancient prophecy reſpecting him was fulfilled; and it was made evident and certain, that he really died, and really roſe from the dead.

As the burial of Chriſt was thus neceſſary, to eſtabliſh the certainty of his death and reſurrection; ſo ſomething analogous to this, is evidently important, as it reſpects his people, to eſtabliſh a degree of certainty, that they have really become dead to ſin, that they might live unto righteouſneſs. If only for a moment, or a ſhort ſeaſon, they ſhould be dead to ſin, and then ſhould be alive to it as before, and continue in it; there could be no ſatisfactory evidence, either to themſelves or to others, that they really had died to ſin, and been made alive in Chriſt. There could be no ſatisfactory evidence, that their ſuppoſed death to ſin, and quickening to righteouſneſs, were not altogether a deluſion. In order to make it certain, therefore, or to give ſatisfactory evidence, that they really have died to ſin and been made alive in Chriſt; it is neceſſary, not only that their *old man ſhould be crucified with Chriſt*, and thus the *body of ſin put off* for a ſeaſon; but alſo, that it ſhould *be buried with him*, and conſigned, as it were, to the tomb of perpetual ſilence and death.

Accordingly the apoſtle, in the words now before us, gives aſſurance, that with reſpect to believers, this is, and ever will be, in a greater or leſs degree, the caſe. *Therefore, we are buried with him, by baptiſm, into death.* If we have really been baptized into Chriſt, and into his death, and thus have become dead to ſin; then, in reſpect to our old man, or the body of ſin, we are alſo, by the ſame baptiſm, by the ſame gracious influences, buried with him into death: that is, into the certainty and perpetuity of death. We are ſo buried, that we cannot, as before, live in ſin. And hence the objection to the doctrine of juſtification by grace, as if it gave encouragement to continue in ſin, is altogether groundleſs and abſurd. For it is further to be obſerved, that we are thus by baptiſm, or by the influences of the Spirit graciouſly ſhed down upon us, buried with Chriſt into death; THAT, *like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life.* It is important that we ſhould be and continue to be thus buried with Chriſt into death, in order that we may be quickened in him, and perſevere in a life of new obedience. It is by the ſame baptiſm, the ſame gracious influences, by which our old man is crucified and buried, that we are quickened to ſpiritual life.

life, and made to *put on the new man, which, after God, is created in righteouſneſs and true holineſs.*

Of all the gracious operations now deſcribed are we certainly the ſubjects, if we be really the ſubjects of a gracious juſtification, through faith in Jeſus Chriſt. For, to exhibit the whole in one connected view: If we have been really *baptized into Chriſt*, we have been *baptized into his death*; and, if we have been baptized into his death, then *we are buried with him, by* the ſame gracious *baptiſm, into death; that like as he was raiſed from the dead by the glory of the Father, even ſo we alſo ſhould walk in newneſs of life. For*, adds the apoſtle, *if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection.* If, in conformity to his death, by which he finiſhed tranſgreſſion, and made an end of ſin, we have alſo become dead to ſin; then, in conformity to his reſurrection, in which he roſe to a new and glorious life, we certainly are, and ſhall continue to be quickened to a life of holineſs, and new obedience, which ſhall iſſue in celeſtial immortality and glory. For *our old man is crucified with him, that the body of ſin might be deſtroyed, that henceforth we ſhould not ſerve ſin.*

In this connected view of this intereſting paſſage, it is hoped that the meaning of each part of it is plain. This reaſoning of the apoſtle, at the ſame time that it ſhows the fallacy and abſurdity of the noted objection to the doctrine of juſtification by free grace, which it was intended to obviate; preſents alſo, in a moſt animating and glorious light, the lively union between Chriſt and his people, and the rich and immortal benefits accruing to them from him. The ſame train of rich ſentiment is exhibited by the ſame apoſtle, in the ſecond chapter of his epiſtle to the Coloſſians; which the attentive reader will peruſe and compare at his leiſure.

INFERENCES AND REMARKS.

1. The cauſe and the certainty of the final perſeverance of the ſaints, are clearly diſcernible.

The whole of the apoſtle's argument, in the paſſage now before us, evidently proceeds on the aſſumption, that where God has begun a good work, *he will perform it until the day of Jeſus Chriſt.* He aſſures us, that if we *have been baptized into Chriſt*, we *have been baptized into his death.* If we have really been waſhed with *the waſhing of regeneration, and the renewing of the Holy Ghoſt*, then we are brought into ſuch an union with Chriſt, that all the benefits and bleſſings, purchaſed by his death, are certainly ſecured to us. Hence, as one of the bleſſings thus purchaſed, and that which combines and crowns the whole, is the Holy Spirit, in his quickening and ſanctifying influences, to dwell

dwell in us, and *to abide with us forever*;* ſo theſe gracious influences are, from time to time, in ſuch meaſure imparted, as to mortify and deſtroy the body of ſin, and maintain and advance the divine life in the ſoul.

It is particularly obſervable, that the apoſtle does not ſay, we *were* buried, or we *have been* buried; but, we ARE buried, with Chriſt by baptiſm into death. He ſpeaks of it as a certainty, that, if we have really been baptized into Chriſt, if we have really been renewed by the Holy Spirit, then we ARE NOW buried with him, by the ſame baptiſm, by the ſame gracious influences, into death. On this point the whole force of his argument depends. For if it could, at any time, be ſaid, with reſpect to any believer, that he is not now, in a greater or leſs degree, thus buried with Chriſt by baptiſm, the apoſtle's argument muſt fail; and there would have been no propriety in his adding, with ſo much aſſurance, that *if we have been planted together in the likeneſs of his death, we ſhall be alſo in the likeneſs of his reſurrection; that our old man is crucified with him, that the body of ſin might be deſtroyed,* THAT HENCEFORTH WE SHOULD NOT SERVE SIN.

But if it be ſo, that believers ARE, and WILL EVER CONTINUE TO BE, thus *buried with Chriſt by baptiſm into death, that like as Chriſt was raiſed up from the dead by the glory of the Father, even ſo they alſo ſhould walk in newneſs of life;* then their perſeverance in holineſs unto immortality and glory is certain. They may have ſeaſons, indeed, of great ſpiritual darkneſs, languor, and declenſion; but *their ſeed remaineth in them;* and the Spirit of grace, which is given unto them to abide with them forever, will revive their languiſhing graces, will keep them from finally falling away, will build them up, and make them meet for the inheritance of the ſaints in light.

2. Thoſe only, who are ſubjects of the waſhing of regeneration, and of the renewing of the Holy Ghoſt, are juſtified and ſaved, by grace in Chriſt Jeſus.

The apoſtle ſeems to ſuppoſe, that ſome might take encouragement, from the doctrine of juſtification by free grace, to continue in ſin; to remain impenitent; and yet hope for ſalvation. Hence he ſtates the queſtion, *Shall we continue in ſin, that grace may abound?* His reply to this queſtion cannot be too ſeriouſly conſidered. It proceeds on this ſure ground, that all who are juſtified by grace, through Chriſt's redemption, have become dead to ſin; have been baptized by one Spirit into Chriſt, and into his death; and, therefore, are buried with him, by this gracious baptiſm, into the perpetuity of death to ſin, that they may walk in newneſs of life. Thus, at one ſtroke, he cuts off

* John xiv. 16.

dwell in us, and *to abide with us forever*;* ſo theſe gracious influences are, from time to time, in ſuch meaſure imparted, as to mortify and deſtroy the body of ſin, and maintain and advance the divine life in the ſoul.

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* John xiv. 16.

all hope of ſalvation, by Chriſt, without being born of the Spirit.

3. Have all thoſe, who are in a ſtate of juſtification, been really born of God, and baptized by the Spirit of grace into Chriſt and his death? And are all, who have been thus baptized, buried with Chriſt, by the ſame baptiſm, into death, that they may walk in newneſs of life? Then, have not all, who are conſcious to themſelves, that they are not thus buried, and have no ſpiritual life, the greateſt reaſon to tremble for their ſtate? The reader will be entreated to let the ſubject come home to his own breaſt; and to give diligent heed to the apoſtolic exhortation; *Examine yourſelves, whether ye be in the faith: prove your own ſelves. Know ye not your own ſelves how that Jeſus Chriſt is in you, except ye be reprobates?**

4. Chriſtians have ſtrong inducements to watchfulneſs, and fidelity in the Chriſtian courſe. If it be the caſe, that all who are really in Chriſt, are buried with him by baptiſm into death, that they may walk in newneſs of life; then Chriſtians can enjoy the comforts of a lively hope, only when they feel in ſome good degree ſpiritually alive. At ſeaſons when their ſpiritual life declines, they muſt be more or leſs interrupted with doubts and fears, and their Chriſtian conſolation muſt be low. But this is not all; it is not, indeed, the moſt perſuaſive conſideration. Chriſtians have all been baptized into Chriſt and his death, their whole debt is forgiven them for Chriſt's ſake; the Comforter, the Holy Ghoſt, is ſent down to dwell in them, and to abide with them forever; and they have the ſure promiſe of an immortal inheritance in the celeſtial kingdom of holineſs and glory. And what other conſiderations can you want, Chriſtians, to awaken all the ingenuous feelings of your hearts, and to prompt you to the moſt ſacred and perſevering vigilance and faithfulneſs? Will you not *work out your own ſalvation with fear and trembling, while God is working in you, both to will and to do of his good pleaſure?*§

5. It can ſcarcely be needful to remark, that there is nothing in the paſſage before us, or its kindred paſſage in the ſecond of Coloſſians, which in the ſlighteſt degree indicates any particular mode of external baptiſm. Under the notion of baptiſm, the apoſtle is here reaſoning on that gracious work of the Holy Spirit, of which external baptiſm is only an emblem; and of which all true believers, whether externally baptized or not, are the happy ſubjects. In the courſe of this reaſoning, he brings into view the crucifixion, the death, the burial, and the reſurrection of Chriſt; to each of which there is ſome analogy, or

* 2 Cor. xiii. 5.
§ Phil. ii. 12, 13.

or reference, in what is wrought upon the ſoul, by the Holy Spirit, in this gracious work. And ſurely we might as well conclude, that external baptiſm ſhould be adminiſtered in a mode, repreſenting the crucifixion and death of Chriſt, as in a mode, repreſenting his burial. His burial, indeed, was the leaſt important circumſtance of the whole; and not to mention, that there is no analogy between laying Chriſt into a ſepulchre hewn out of a rock, and immerſing a perſon in water, it is to be particularly obſerved, as noticed before, that the apoſtle does not ſay, we *were* buried with Chriſt, at the time we received outward baptiſm. He uſes the preſent tenſe. *Therefore we* ARE *buried with him, by baptiſm,* INTO DEATH. And upon this point, namely, the abſolute certainty *that all true believers are, at all times,* thus buried with Chriſt, the whole force of the apoſtle's argument, as was before obſerved, depends. So many of us as have been baptized into Chriſt, by the gracious influences of his Spirit, have been baptized into his death; and if we have been baptized into his death, then, according to the apoſtle's argument, it is a matter of certainty, that we are now, and ſhall ever continue to be, buried with him, by the ſame gracious baptiſm, into death; and therefore cannot continue in ſin. *By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free.*

The outward rite of baptiſm is undoubtedly deſigned ſymbolically to repreſent, not the crucifixion, nor the death, nor the burial, nor the reſurrection of Chriſt; but that waſhing of regeneration and renewing of the Holy Ghoſt, without which we can have no part in the ſpecial benefits of his redemption. And although, under this gracious work, our old man is crucified and buried with Chriſt, and we riſe with him to walk in newneſs of life; yet the influences of the Spirit, by which this work is wrought, are uniformly in the ſcriptures repreſented, as coming down like rain, being ſhed forth, poured, or ſprinkled.

To conclude; let Chriſtians rejoice, with the moſt devout gratitude, in contemplation of their preſent union to Chriſt, the certainty of its perpetual continuance, the rich bleſſings reſulting from it in time, and the glorious immortality with which it will be crowned in eternity. And let unbelievers remember, that unleſs they become thus vitally united to Chriſt, they muſt inevitably ſink down, under the curſe of the divine law, into everlaſting deſpair and wo.

SILVANUS.

ON

For the *Maſſachuſetts Miſſionary Magazine.*

ON THE DOCTRINE OF MEANS.

A Scrap.

WHEN Moſes lifted up the ſerpent in the wilderneſs, as a remedy for thoſe who were bitten by the fiery flying ſerpents, he doubtleſs ſent meſſengers, at leaſt we may ſuppoſe that he did, into all the camp of Iſrael, to proclaim, or to preach, the good tidings. But what could be the object of their miſſion and preaching? Preciſely this, no doubt; to perſuade the people, when bitten, to look to the brazen ſerpent for life. How much ſoever the people might attend upon thoſe meſſengers, hearing the arguments and motives, by which they were preſſed to a compliance; how deeply ſoever they might be convinced of their danger, and affected with their ſituation; ſtill, as long as they refuſed, or neglected to look as required, to the ſerpent of braſs, they were in no degree better, but continually growing worſe. It is thus in reſpect to ſinners under the goſpel. They ought certainly to attend to the means of grace, as the Iſraelites did to the gracious meſſengers, ſent to them by Moſes. But how much ſoever they attend to theſe means; how much ſoever affected they be under them; ſtill, as long as they refuſe, or neglect to repent, and believe on the Lord Jeſus Chriſt, there is nothing done of any availment to their ſalvation. But by a continued reſiſtance of the means uſed, and rejection of the grace offered, their hearts are hardened, and their guilt is augmented. And as well might the Iſraelites have hoped to be cured, merely becauſe they attended upon the meſſengers, and heard them declare the way, in which a cure might be obtained, though they refuſed to look as directed; as ſinners, under the goſpel, can hope to be ſaved, becauſe they attend upon the means of grace, while yet they refuſe to repent, and look to Chriſt, as the goſpel requires.

SILVANUS.

ANECDOTE.

THE CAVILLER REPROVED.

A CERTAIN man went to a Derviſe, and propoſed three queſtions:—Firſt, Why do they ſay that God is omnipreſent? I do not ſee him in any place; ſhew me where he

he is. 2dly, Why is man puniſhed for crimes, ſince whatever he does proceeds from God? Man has no free-will, for he cannot do any thing contrary to the will of God; and if he had power, he would do every thing for his own good.—3dly, How can God puniſh Satan in hell-fire, ſince he is formed of that element? and what impreſſion can fire make on itſelf?

The Derviſe took up a large clod of earth, and ſtruck him on the head with it. The man went to the Cadi, and ſaid, "I propoſed three queſtions to ſuch a Derviſe, who flung ſuch a clod of earth at me, as has made my head ache." The Cadi having ſent for the Derviſe, aſked, "Why did you throw a clod of earth at his head, inſtead of anſwering his queſtions?" The Derviſe replied, "The clod of earth was an anſwer to his ſpeech; he ſays, he has a pain in his head; let him ſhew me where it is, and I will make God viſible to him:—And why does he exhibit a complaint to you againſt me? whatever I did was the act of God; I did not ſtrike him without the will of God; and what power do I poſſeſs?—And as he is compounded of earth, how can he ſuffer pain from that element?"—The man was confounded, and the Cadi highly pleaſed with the Derviſe's anſwer.

POETRY.

LINES

Addreſſed to a Perſon who employed himſelf every Sunday in reading News-Papers.

O! throw away that ill tim'd page,
Nor ſacred hours abuſe;
Religion ſhould thy thoughts engage,
And not ſuch grov'ling news.

Will not ſix days ſuffice to fill
Thy ſenſual, worldly mind?
Muſt thou employ thy Sabbaths ſtill,
Such vagrant bliſs to find?

Haſt

Haſt thou no work to do for God
On this his ſacred day?
Why idly rove thy thoughts abroad,
When thou ſhouldſt watch and pray?

Canſt thou Devotion's pleaſure ſhare
While pleas'd with Folly's toys?
Will earth's low ſcenes thy ſoul prepare
For Heaven's eternal joys?

Make [illegible] away the ſinful duſt
That on thy Bible lies!
And [illegible] as a treaſure prize.

Behold the law, on Sinai given,
And feel thy deep-rate guilt!
Believe in Chriſt, the Gift of Heav'n,
His Blood, on Calv'ry ſpilt!

Read thy own ſentence, "Thou ſhalt die,"
And wilt thou trifle more?
Behold the Judge, thy ſoul to try,
Now ſtandeth at the door.

Wilt thou be judg'd in this thy ſtate,
And by thy practice too?
Reaſon will ſoon pronounce thy fate,
And Scripture prove it true.

To God belong theſe ſacred days,
He fix'd their bleſt employ:
Wo to the man that ſpurns his grace,
And doth his works deſtroy!

His agonizing ſoul will feel
For life and mercies paſt;
When dread eternity ſhall ſeal
Woes that will ever laſt!

W. S.

WINTER

WINTER NIGHT.

HAIL Winter! ſullen monarch! dark with clouds;
Thron'd on bleak waſtes, and fierce and cold with ſtorms;
Welcome thy blaſting cold and treaſur'd ſnow!
Thy raving, rending winds do but compoſe
My ſoul; and midſt thy gloom, my heart
Smiles like the opening ſpring. Thy long drear nights,
Winter, I hail. The cold receding ſun
I love to follow to the cloudy weſt,
And ſee thy twilight deepen into gloom
Of thickeſt darkneſs. Round my cheering fire,
How I enjoy the gliſtening eye, and ſmile,
And burning cheek, and prattle innocent,
Of my dear little ones; and when *they* ſink
With heavy eyes into the arms of ſleep,
Peaceful, and ſmiling ſtill, and breathing ſoft;
How pleaſant glide the hours in converſe pure
With her whom firſt I lov'd; who long has crown'd
My joys, and ſooth'd me with her gentle voice,
Under a load of ſorrows; who has felt
The power of truth divine; and from whoſe lips
I catch the peace and love of Saints in Heaven.
Vain world! We envy not your joys. We hear
Your rattling chariot wheels, and weep for you;
We weep that ſouls immortal can find joy
In forcing laughter, diſſipating thought,
In the looſe ſtage, the friſking dance, the pomp,
And forms and ornaments of poliſh'd life,
In heartleſs hypocritic ſhow of love,
In giddy nonſenſe, in contempt of truth,
Which elevates the ſoul, and ſwells the heart
With hope of holy bliſs. We mourn your waſte
Of mind, of ſtrength, of wealth. Think, thoughtleſs world,
How many fatherleſs and widows pine
In want; how many ſhiver in the ſtorm.
Over a dying flame, how many cower
In ſome poor hovel, preſſing to their breaſts
Their little ones, to ſave them from the cold.
Oh think, what aching hearts ye might relieve!
What brooding ſorrows ye might cheer! What tears
Of friendleſs, naked, moaning poverty

Ye

Ye might wipe off with kindest sympathy.
Oh winter, I can bear thy howling storms.
Rise but a few more suns, and all thy blasts
Will soften. Your waste fields will smile in green;
The branches swell with infant buds; the groves
Resound with nature's melody. But man,
My soul, lies desolate. A wintry blast
Has chill'd his heart, frozen the circling blood
Of sympathy, and blighted the sweet fruits
Of love. How bleak and waste! In vain the Sun
Of Righteousness sheds bright and healing beams.
In vain does He, who died on Calvary,
Extend his hands, bleeding with wounds of love.
Man still is cold and wintry; still is hard,
And melts not into mercy.—This vain world
Is colder than the northern skies. But Faith
Looks o'er the icy mountains, looks beyond
The wintry clouds, and sees unfading bloom
Of paradise, sees peaceful streams of joy,
And warm effulgence of the God of Love.
And hark! a gentle voice now calls, * "Arise,
And come away. The winter's past and gone,
The flowers appear; the birds with transport hail
The spring. The turtle's plaintive voice is heard;
The fig-tree bends with figs. The fragrant vine
Presents the tender grape. Arise, and see
Millennial happiness, the reign of peace and love."

* Canticles ii. 10.

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BIOGRAPHY.

EXTRACTS FROM MR. ABBOT'S DIARY.

(Continued from p. 303.)

No. II.

THE paſſages out of his Diary, which were given as a ſpecimen in the Sermon, were ſo pleaſing to the hearers, that many have deſired more of them might be inſerted in the publication. I have therefore given myſelf the *pleaſure*, rather than the *pains*, to tranſcribe theſe which follow. I muſt acknowledge they have been affecting to myſelf in the reading and writing of them; and I cannot but hope they will be profitable to others, to help them to diſtinguiſh between the vital power of religion, and the dead image of it, which many are apt to take up with; and to learn them, after the ſame example, more frequently to retire into their hearts, and to reflect upon their lives; which would be a good means to make us all holier and better than we are.

Some of his Remarks reſpecting his Devotions, Frame of Mind, and outward Carriage on Week Days.

1727, *Oct.* 4, *Wedneſday.* In the morning of but a poor frame. At even, O, of what a ſweet frame of ſoul. Like Ephraim bemoaning myſelf; humbly confeſſing and bewailing

mine iniquities, and earneſtly begging of the glorious God to pardon all my ſins. A lovely poſture! O Lord, grant that I may alway be of ſuch a frame; that I may alway have a broken and contrite ſpirit, which thou, O Lord, wilt not deſpiſe.

30, *Monday.* In the morning I hope hearty. At noon, I poured out my ſoul to the Lord, and ſeemed ſomething refreſhed. At even, I hope ſincere, though not affectionate.

Nov. 3, *Friday.* In the morning but little life. O Lord, quicken me for Chriſt's ſake!

1728. *Nov.* 18, *Monday.* Of a ſweet frame of ſoul in the time of ſecret and private duties. And in the intervals of duty my thoughts were ſweetly employed in meditation on God, and in getting ſomething ſpiritual out of the various objects my eyes beheld.

1729. *July* 30. *Wedneſday.* Hearty I hope in prayer in the morning and at noon. But I have been and am very barren in divine meditation; ſo that when I go to meditate, I often break off abruptly, and bring nothing to paſs. The Lord pardon me, and help me to delight to enlarge in my meditations on him, and on things agreeable to his will.

1730. *Feb.* 9. *Monday.* Too much indiſpoſed to duties, and dull in them. O Lord, humble me herefor, and pardon me through Chriſt, and let thy ſtrength be made perfect in my weakneſs. Keep me from ſpiritual ſloth; and, O, make me fervent in ſpirit, ſerving the Lord! And, O! graciouſly keep me from ſpiritual pride! and make me ſenſible of my own vileneſs, and that I have nothing in me good or deſirable, but what I have received from God, and therefore have nothing whereof to glory in myſelf before God. And, O! keep me from that ſoul deſtroying ſin of *truſting in my duties*, and ſo *putting them in the room of Chriſt*. And, O! let the Lord alone be exalted in me. Help me to ſay, *In the Lord have I righteouſneſs and ſtrength.* And, O! let me worſhip God in the ſpirit, and rejoice in Chriſt Jeſus, and have no confidence in myſelf; and in this way obtain ſalvation.

May 7, *Thurſday.* After charging himſelf with much that he thought amiſs in his own heart and life, he goes on to write: —O, that I could ſay, it is no more I, but ſin that dwelleth in me. O, gracious and merciful God! humble me to the duſt for my ſins. Lead me to a glorious Chriſt, by a deep and ſound repentance, for pardon and forgiveneſs in his blood. And, O my dear Saviour! ſave me from my ſins, and bleſs me by turning me from mine iniquities. O, let not the world, nor the devil, nor my own heart's luſts, prove too hard for me. But grant that ſin may not have dominion over me, and that I may overcome the world: and bruiſe Satan under my feet,

and,

and, O Lord, do it ſhortly! And now my ſoul cleaves to the duſt, O! quicken me after thy word, to all duties, and eſpecially to and in thoſe duties that I find it moſt hard to perform; and make me a pure, humble, holy, heavenly, ſerious, watchful, prayerful, ſelf-denying, thankful, patient, charitable, lively, exemplary, ſincere, fruitful, and perſevering Chriſtian, and that unto the death. O Lord, grant theſe things to me for Chriſt's ſake; that ſo I may not live in any the leaſt ſin, nor in the neglect or careleſs performance of any the leaſt duty; and that I may eſpecially mind the great and comprehenſive duties of *love to God*, and to *my neighbour*; and may be moſt afraid of the greateſt and moſt heinous ſins; and may always live ſo as to keep a conſcience void of offence both towards God and man, and may adorn the holy profeſſion that I make, that others, ſeeing my pure and holy converſation, and pious example and behaviour, in ſome good meaſure like to the bleſſed Jeſus, may glorify thee, my heavenly Father. O Lord, ſay Amen to theſe and ſuch like requeſts, I humbly beſeech thee, and let me herein find, that thou art a merciful God and Father in Jeſus Chriſt, and a God that heareſt prayers. Amen.

July 15, *Wedneſday*. I have a great deal of leiſure time,—O, that I could ſpend my time well! Lord, keep me lawfully and religiouſly employed the whole of my time, and let me not ſquander away my precious hours in idleneſs, but ſo let me improve them in diſcharging faithfully and uprightly all the duties I owe to God and man, as that I may be able to give up my account at laſt with joy, and may receive the reward of rich grace.

(To be continued.)

PLAIN QUESTIONS TO A NEIGHBOUR,

ON A COLD SABBATH MORNING,

RESPECTING PUBLIC WORSHIP.

A MAN, on his way to public worſhip, called at the houſe of a neighbour to enjoy, for a few ſeaſonable minutes, the benefit of his fire. The neighbour being aſked, whether he were going to meeting, anſwered, with deciſion, *that he was not.*

not. When the reaſon was inquired, he mentioned the coldneſs of the weather, and the uncomfortable taſk of ſitting ſo long in the meeting-houſe. If it were allowable, ſaid his plain hearted friend, would you not attend to your worldly buſineſs? Should you be afraid of the cold, were it any other day of the week? Did you not yeſterday endure more of the ſeverity of cold, than you would be under the neceſſity of enduring by attending public worſhip to-day? And if to-morrow prove as cold as to-day, ſhall you neglect your worldly concerns? The neighbour's looks ſhowed ſurpriſe mingled with ſcorn, when he anſwered, *I ſhall not neglect my worldly intereſts.* Is it not evident, then, ſaid the devout worſhipper, that you think your worldly intereſts more important, than the intereſts of Chriſt's kingdom, and the eternal welfare of your own ſoul?—After a ſhort pauſe, the pious viſitant proceeded. Is not public worſhip an ordinance of God? Are we not warned by the apoſtle, *not to forſake the aſſembling of ourſelves together, as the manner of ſome is?* Have not the ſaints always manifeſted a ſtrong attachment to public worſhip, and eſteemed it one of their greateſt calamities to be deprived of it? Have they not, in the houſe of prayer, enjoyed the gracious preſence of God, and the pure, elevated comforts of religion? Has not public worſhip been a bleſſed means alſo of convincing and converting ſinners? The neighbour's reply was prompted by a ſpirit of awful indifference. *What is that to me?*—With an earneſt, but tender voice, the man ſaid; it is much to you, and to me, and to every one who has a ſoul. Can you expect ever to enjoy the pleaſures of religion in the neglect of public worſhip? Can you expect any ſpiritual bleſſing, while you trample on the inſtitutions of Heaven?

What will you do, Sir, to-day, during the exerciſes of public worſhip? Can it be a pleaſant day to you, while your guilty ſoul is alarmed with the voice of the inward monitor, telling you that you ought to be in the houſe of prayer, and that, by the neglect of ſo plain a duty, you are treaſuring up wrath againſt the day of wrath? Will you pray to God in private? Can you pray? Can you enjoy one moment's communion with the Holy One of Iſrael, while your conſcience charges you with allowed ſin? Will you read the Bible? Alas, muſt it not be painful reading, when every page is full of reproof, alarm, and terror? Will you meditate on divine things? Alas, my friend, while you have nothing more comfortable to think upon, than a carnal heart, waſted opportunity, a ruined ſoul, a diſhonoured Saviour, an angry God, a loſt heaven, a miſerable eternity, your meditations muſt ſurely be without much delight. You may, indeed, ſhun theſe meditations, and turn your

your thoughts upon worldly concerns; and if your heart is ſet upon the world, you may enjoy a kind of pleaſure in worldly thoughts. But is this the proper buſineſs of the Lord's day? In the ſight of the heart ſearching God, what is the difference between labouring in your ſhop or on your farm, and having your thoughts there?

Beloved neighbour, I feel concerned for you. I wiſh for you happineſs. As it is time to proceed to the houſe of God, I ſhall uſe the freedom to leave with you a few ſerious queſtions, which I deſire you to conſider, and anſwer within yourſelf.

1ſt. Would you ſpend this Sabbath as you now do, if you expected it would be your laſt Sabbath? If you knew that your probation would end this week, and your ſoul go into eternity to appear before God, ſhould you think it wiſe and proper to abſent yourſelf from the habitation of God's houſe, the place where his honour dwells? Should you wiſh to ſpend your laſt ſabbath in this manner? And are you able to ſay, this Sabbath will not be your laſt?

2d. What will be your reflections on the bed of languiſhing and dying? When all hope of your recovery is given up, and your weeping relatives ſtand round, with tearful eyes, waiting for the ſolemn hour of parting; if a faithful friend ſhould aſk you, what you thought of the Sabbaths which you had ſpent, as you now ſpend this, would not your anſwer be full of anguiſh?

3d. We muſt all ſtand before the judgment ſeat of Chriſt. How will theſe things appear on that ſolemn occaſion? When all mankind are aſſembled before the great, omniſcient, and holy Judge, the day of mercy paſt, the eternal ſentence ready to be pronounced; what will you think then of the Sabbaths, which you ſpent in idleneſs and ſin?

Theſe queſtions were plain and ſolemn. But they were ſo rational, and uttered with an air of ſuch ſincerity and tenderneſs, that no offence was taken. The neighbour felt their weight. His conſcience was rouſed. His peace of mind was interrupted. Nor could it afterwards be ſaid, that any man was a more conſtant, and ſerious attendant on public worſhip.

NEANISKOS.

REFLECTIONS ON AMBITION.

[Extracted from a late Publication.]

To the Editor.

IF it ſhould conſiſt with the deſign of your publication, to inſert reflections on ſubjects of morality and religion, I hope that the following obſervations on an extenſive principle of human action will prove acceptable. It is important that our moral ſentiments be clear and juſt. By miſtaking the character of the principles by which we are influenced, we debaſe conſcience into the inſtrument of vice; the light within us becomes darkneſs; we ſeal our own deſtruction.

If any one paſſion has brought all men into bondage, if any one principle of action can ſerve as a clue to all the varieties of the human character, it is AMBITION, or devotion to our own individual glory. By this ſin fell the angels. This ſin men have even exalted into virtue, and the worſt we hear of it is this, that it is "the infirmity of noble minds." This principle aſſumes many forms, but under all it propoſes ſelf exaltation as its great laſt end. In this point all the deſires and purſuits of the ambitious centre.

It muſt eaſily be ſeen that this devotion to our own glory is directly the reverſe of the great law of benevolence. God is *love*, and in this character alone we reflect the glory of our Creator. Benevolence carries us out of ourſelves, and diffuſes our exiſtence by giving us an intereſt in other beings. But ambition is narrow and debaſing. It leads us to conſider all beings as ſubſervient to *our* greatneſs, and formed to behold and proclaim *our* glory. Nothing is benevolent, which does not proceed from a ſincere diſpoſition to do good, from a ſingle view to the production of happineſs. To ſerve our country or mankind, that we may acquire the reputation of patriotiſm or of benevolence, expreſſes ſimply a regard for the rewards of thoſe virtues, none for the virtues themſelves. Ambition is the moſt refined form of ſelfiſhneſs, but it is ſelfiſhneſs ſtill, and neceſſarily excludes from that kingdom of heaven, whoſe only law is love.

The purſuit of human applauſe, from the very nature of man, has a tendency to increaſe miſery and deluſion. Men are depraved in their moral ſentiments. They are more impreſſed with vaſt power and ſavage energy, than with the mildneſs of benevolence. Accordingly we find characters, diſtinguiſhed by barbarous

barbarous valour, inflexible obſtinacy and inhuman fortitude, the objects of general admiration. In all ages men have deified the monſters of the human race, who have convulſed empires in ſport to diſplay their ſpirit and power. From this principle of admiring vaſt power and exertion, men prefer extravagance of imagination and ſubtlety of ſophiſtry, to the ſimplicity of unaſſuming truth. Thus from the very nature of man, ambition in purſuit of its end has filled the earth with ruin and error. The limits of this paper will not permit to record the wars, oppreſſions, devaſtations, and cruelties into which the ambitious have been driven. But theſe clearly prove the oppoſition of ambition to the great principle of benevolence.

Ambition is a perverſion and proſtitution of the higheſt powers of human nature. If we poſſeſs reaſon and moral ſentiment, we ought to make them our guides and pillars. Thus endowed, does it become us to bend to the ſtandard of an evil world? Adherence to principle in oppoſition to pain and contempt, conſtitutes the true dignity of man. The conſciouſneſs of integrity, of conducting as children of God, of acting from virtuous motives in a virtuous cauſe, is a conſolation and reward ſuperior to the applauſe of worlds. More ſervile dependence cannot be conceived than is the lot of him, who lives only in the mouths of other men. The ambitious frequently diſcover great power. But moral excellence conſiſts in the right direction of power. A giant building houſes of cards, preſents as glorious a ſpectacle, as an intellectual being formed for immortal progreſſion, and capacitated to enjoy his God, enſlaving himſelf to the earth, converting his preſent greatneſs into an idol, feigning an immortality in the remembrance of periſhing men, and exhauſting himſelf for a monument, which with himſelf will ſoon crumble into duſt.

There is a baſe hypocriſy in ambition, which an honeſt mind muſt deſpiſe and abhor. If we wiſh the world to notice us, if we act in the view of men, that we may draw their attention and applauſe, let us tell them frankly what we deſire. It is vile to pretend that our views are liberal, that we wiſh to promote the cauſe of truth, or the civil and religious intereſts of mankind. It is deteſtable fraud thus to cheat men out of applauſe. The cant of ambition is knavery baſer than the tricks of a pick-pocket. It is enough that our ſouls are narrow, that we are incapable of acting from generous affection. Let us not add to this the meanneſs of falſehood.

This devotion to our own glory is the greateſt weakneſs and folly. Let each of us conſider himſelf in compariſon with the whole human race, and of how little conſequence are we! We are loſt in the general crowd and tumult. Millions have never heard

heard and will never pronounce our names. The rapid ſtream of time, which overwhelms high and low, muſt ſoon ſweep us away. Others will fill our places, the buſineſs of the world, the ſong and the dance be continued, and like paſt generations we ſhall be leſs regarded than the turf which covers us. And does it become ſuch beings to ſwell with their own importance, and to elevate themſelves for the admiration of the world? But let us extend our views and conſider man in relation to the univerſe. How do we dwindle and ſhrink into nothing, when brought into compariſon with the majeſty of nature! How ſublime the ſtyle, how glorious the order of this temple of the Deity! There is a prodigality in the works of nature, which ſeems deſigned to humble the pride and mock the dwarfiſhneſs of man; and in this profuſion of exiſtence, beauty and majeſty, ſhall we exalt ourſelves to the ſummit of creation, conſider ourſelves peculiarly deſerving notice, and challenge the admiration of mankind? If from the material ſyſtem we aſcend to thoſe intelligent orders which ſurround the throne of God, and from all derived and dependent exiſtence, riſe to the uncreated Parent of heaven and earth, on whom the higheſt ranks of angels depend, and by whom the minuteſt beings are ſupported, in whoſe fulneſs and perfection all worlds and ſyſtems are leſs than nothing and vanity, what ſhall we think of ourſelves, or what terms can we uſe, ſufficiently diminutive to expreſs our littleneſs and unimportance? All creation cries, Give glory to God. For this end all things exiſt. To propoſe our own glory as our end, is to ſtrive to counteract the deſign and agency of the Deity. By ſeeking to fix attention on our own petty attainments, we call beings to turn from the ſun to idolize a glow-worm, to neglect immenſity for a point too ſmall for perception. How contemptible is ambition! How low the greateſt heights of human glory! In the eyes of ſuperior beings, how idle muſt appear our contentions for eminence and power! That worms of the duſt and children of yeſterday ſhould ſwell themſelves into God, dwell on their narrow powers with rapture, ape the airs of greatneſs, affect importance, and propoſe themſelves as objects worthy the applauſe and homage of the world, this is ſuch folly and abſurdity, that we feel diſpoſed to ſmile at ſo ludicrous a ſpectacle, inſtead of pitying ſuch debaſement and depravity.

It is a ſolemn conſideration, which profeſſors of the goſpel ſeem to have overlooked, that this devotion to our own glory is irreconcileable with the whole ſpirit of Chriſtianity. We find much of this temper in the diſciples. With them it was a queſtion of debate and diſpute, "who ſhould be the greateſt in the kingdom of heaven." But hear the anſwer of Chriſt; "Unleſs ye be converted and become as little children, ye ſhall not enter the

the kingdom of heaven." Chriſtianity is a humiliating ſyſtem. It beats down the ſtrong holds of human pride. It teaches us, that our place is in the duſt. It is founded in the ruin and corruption of our race: It is a medicine for a diſordered and dying world. A ſenſe of guilt and entire unworthineſs is neceſſary to the cordial reception of the goſpel. "Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven." The Chriſtian hero does not dazzle the world with his arms and exploits. You muſt look for him on the loweſt ſeat, and there you will behold him ſmiting his breaſt, acknowledging his unworthineſs, and oppoſing nothing to injury and inſult, but the panoply of meekneſs and love. You diſcover no high pretenſions, no overbearing pride, no inſulting ſuperiority, no anxiety to draw the gaze of mankind. "He walks by faith and not by ſight;" and, as he travels towards heaven, emits a gentle light, to teach the way to others, and guide them to the God of glory.

Thus it appears that ambition is a principle inconſiſtent with true religion and benevolence, and expreſſes the greateſt blindneſs and debaſement of the ſoul. It may indeed give us the appearance of many virtues. It may whiten the ſepulchre; but within are dead men's bones. By condemning ambition, we pronounce ſentence on the greateſt part of mankind. But it is not a new ſuggeſtion, that the whole world lieth in wickedneſs. This truth it is important to enforce. Until we feel it, we can never be recovered to moral excellence. Let us not "film over the ſore and ulcerous place," but purify and invigorate the ſoul, by the infuſion and exerciſe of new and generous affection, even by that love which is the ſum of excellence and the fulfilment of the law.

THE PROFLIGATE.

IT *is all a tale*, ſaid WILL to one of his female couſins, who ſpoke of going to church next day; my brother and I are to have a ride into the country. The Lady was ſhocked at the rudeneſs of the declaration, and inſtead of an approving ſmile, Will was rewarded with a *frown*. For my own part, ſaid the Lady, I am reſolved to perſiſt in the practice of obſerving the Sabbath-day, though Will and all the Infidels on earth ſhall ſay, the Chriſtian Religion is *all a tale*. If it be a *tale*, as Will ſays, ſure it is a *good* one.

The young gentlemen came down in the morning properly equipped, and, finding their ſiſter ready, they all three ſtepped into the carriage, which waited at the door. They had not proceeded far before E. an amiable young lady, began to feel ſome uneaſineſs of mind, and expreſſed her doubts, whether it was lawful to take ſuch a journey of pleaſure on that day. She ſaid, I ſaw my mother look a little diſpleaſed, when we were preparing to ſet out. My mother is too narrow and bigoted, you know, replied Will, and ſhe will forget us all, as ſoon as ſhe ſees her favourite preacher, Mr. ——, in the pulpit. I dare ſwear, ſaid his younger brother, ſhe has forgot us already, for ſhe is by this time on her knees in the little cloſet. She never forgets any of us there, ſaid his ſiſter; but I have been too eaſily prevailed on to engage in this expedition. Had I reflected that it would have given our dear mother ſuch uneaſineſs, or that I ſhould be expoſed to hear ſuch converſation, I ſhould not have heſitated a *moment* to have ſtayed behind. There is a dreadful cloud hanging over us! how black and diſmal it appears! It will ſoon burſt upon us in a deluge of rain. What have you to fear from the burſting of the cloud? ſaid Will; we are all ſecure in this ſnug carriage, and in a ſhort time we ſhall have a good comfortable room, and a hearty dinner; and if we can get no pleaſure out of doors, we ſhall amuſe ourſelves within. But, ſaid the ſiſter, what will become of the poor fellow that rides before us? Let him go to the ——. I am afraid, Will, ſaid ſhe, ſome of us ſhall get there before him. Siſter, your notions are too antiquated. You have been too long in a confined ſphere among the whining hypocrites of ——. I muſt have you along with *me*. None of the people of ſenſe and faſhion, with us, trouble their heads about religion, or ever think of minding Sunday, or going to church. They leave that to ſervants and mechanics. Then, anſwered the ſiſter, I fear they leave the beſt part to them, and take up with the worſt themſelves. They forego the moſt rational gratification that man is capable of enjoying, and raſhly renounce all hope of future happineſs for the pomp and glitter of a day! You will judge otherwiſe, ſaid Will, when we have had you a while among us. E. replied, I hope not. I am not at all ambitious of the honour you propoſe; and if ſuch be the circle to which you would introduce me, I chooſe rather to remain at home in peace and obſcurity. My friends, it is true, are of a different way of thinking from yours, and may not, perhaps, appear ſo gay and ſplendid, but they have as ſound heads, and as honeſt hearts, and I feel myſelf perfectly happy in their ſociety, without a wiſh to make a change. An excellent *Parſon* in petticoats, upon my word, exclaimed

exclaimed Will. Where in the name of wonder, Sister, have you acquired all this fine rhetoric and divinity? Did you ſtudy at —— or at ——? Couldeſt thou get in amongſt the Quakers, I am confident thou wouldſt out-ſhine the beſt gifted ſiſter of them all. But how wilt *thou* part with the high cap, child, theſe ſmart feathers, and all thy other finery? Seriouſly, Sister, I pity your weakneſs; and had I dreamed that your conſcience was ſo very tender and ſcrupulous, I would not have aſked you to be of our party. And I, Brother, moſt ſincerely pity your wickedneſs; and had I known your principles were ſo looſe, and that you would have talked in ſo irreligious and profane a ſtyle, no entreaties ſhould have influenced me to accompany you. And I beg that for the future you will ſuppreſs, at leaſt when I am preſent, all ſuch impious reflections, to which my ears have not been accuſtomed. The young gentlemen, confounded at ſo ſpirited a remonſtrance, behaved during the remainder of the journey with decency and good manners. But notwithſtanding all their efforts to force an air of gaity and cheerfulneſs, the day paſſed very dull and heavy. On their return to town, the younger brother began to hum a faſhionable air, but was reproved by the other, who thought it imprudent to ſhock any farther the feelings of their ſiſter.

As ſoon as they had landed at their father's houſe, the young lady repaired immediately to her own apartment, and the young gentlemen to the tavern, to ſpend the evening according to appointment, with ſome very choice companions, where the Sabbath-day's excurſion, and the ridiculous ſqueamiſhneſs of their ſiſter, furniſhed no ſmall ſhare at the entertainment.

A LETTER TO A YOUNG PERSON ON FRIENDSHIP.

Beloved Friend,

THIS endearing manner of addreſs ſuggeſts a very intereſting ſubject. For friendſhip is a ſource of the pureſt felicity. Without it, no real felicity can be enjoyed. He, that is entirely deſtitute of the friendſhip of others, muſt be completely wretched. Do you not feel the truth of this declaration? Do you not ardently deſire to cultivate and enjoy the friendſhip of others? If you knew that no one had any friendly

regards

regards to you, but that all were diſpoſed to view you with abhorrence, and to treat you with the utmoſt contempt, how would you feel? Could you be happy? Would not life be a burden to you? Would you not rather be annihilated, than exiſt in this *friendleſs* ſtate? Could you have any comfort, or feel any ſatisfaction, while all deteſt and deſpiſe you? Would not every other ſource of enjoyment loſe its power to pleaſe? If you could have the friendſhip of only one perſon, your diſtreſs and anguiſh would in a meaſure be removed. But to know and be deeply convinced that you muſt forever remain in a totally friendleſs ſtate, would overwhelm your mind with unutterable diſtreſs and torment. You would experience the moſt doleful ſorrow and anguiſh of ſpirit.

Are you certain, my friend, that this will not be your dreadful, endleſs ſtate? For the carnal mind, the impenitent heart, is enmity againſt God: it is alſo enmity againſt his creatures. With this heart, you cannot enjoy holy friendſhip with any intelligent being. You cannot have the friendſhip of God, while your heart is oppoſed to him. He is infinitely pure and holy, and muſt abhor you while unholy. He loveth the righteous. He beholds them with delight, and gives them a ſweet and joyful ſenſe of his love and favour. But his ſoul hateth the wicked. They are the objects of his infinite diſpleaſure, and muſt go from his bliſsful preſence under the weight of this dreadful, though righteous ſentence, 'Depart, ye *curſed*, into everlaſting fire, prepared for the devil and his angels.'

If this ſentence ſhould be paſt upon you, you can never have the friendſhip of any in heaven. For all the ſaints and angels will forever love thoſe whom the Father loves, and hate thoſe whom he hates. Having a clear view of your ſinful and odious character, they will be holy and lovely in condemning you. With their whole ſouls, they will approve the ſentence, which fixes you in endleſs deſpair. The more they love God, his law and government, the more oppoſed they muſt be to your conduct and character, to all the feelings and wiſhes of your impenitent heart. Can you find any in hell to be your friends? Will the enemies of God and of his kingdom be friends to you? Being filled with malice and envy can their ſociety be deſirable? Will they not condemn, reproach, upbraid, and abhor you?—How dreadful then muſt be your endleſs ſtate, to live and die in ſin, and have no friend in the univerſe, but be condemned and abhorred by all, as exceedingly vile, criminal and ill-deſerving.

In the goſpel, you are taught that you may enjoy the everlaſting friendſhip of God, the Father, Son and Spirit, and of all holy

holy beings. Here you behold Jeſus, who is Emmanuel, God with us, God in our nature. He is the everlaſting Friend of all who embrace him in holy affection. Through him, believers are adopted into God's holy family. The infinite God regards them as his dear children; he will own them as ſuch before the aſſembled univerſe; and be their Father and Friend to eternity.

Can you view it a trifling thing to enjoy the everlaſting friendſhip of the bleſſed God? You ſee his infinite love, his aſtoniſhing grace in giving his Son to ſuffer and die, that it might be conſiſtent for him to become your friend. You ſee his wonderful condeſcenſion in propoſing to admit you to enjoy his everlaſting friendſhip. Will you reject the gracious, the condeſcending propoſal? Will you prefer the friendſhip of the world, which is enmity againſt God? Will you live in ſin, and be a companion of the wicked, and forever loſe the friendſhip of God and his holy people? Can you enjoy any ſatisfaction in the things of this life, when the infinitely holy God beholds you with abhorrence on account of your ſins, and may, at any moment, conſign you to endleſs deſpair and torment? How muſt you feel at death, at judgment, and to eternity, under a full conviction that the Almighty God is unalterably oppoſed to you; and that the bleſſed Jeſus will never be your friend, but execute upon you his wrath, for ſlighting his love and friendſhip? O then chooſe and ſecure the friendſhip of God, by embracing the Son of his love, and being reconciled to his holy character. You will then enjoy his peculiar love and friendſhip, through all the changing ſcenes of life. The friendly preſence of the Redeemer will render death eaſy and delightful. Death will be unſpeakable gain. Your ſpirit will be forever removed from ſin and ſorrow, and join the ſpirits of the juſt, in love and praiſe to God. When the wicked are ſentenced to endleſs perdition, to dwell together in the moſt implacable enmity and malice, where ſociety will be an awful curſe; then Jeſus will ſay to you, in connexion with the millions of his redeemed friends, 'Come, ye bleſſed of my Father, inherit the kingdom prepared for you.' Then your friendſhip with the Father, Son and Spirit, with glorified ſaints and holy angels will be complete. It will never, never end. May this bleſſedneſs be yours.

C. H. J.

A LETTER

A LETTER

From a Mother to her Daughter.

My dear Child,

I REJOICE with you on account of the preſervation of — when in ſuch great danger, and hope it will be ſanctified to you for your good; and that you will be encouraged to put your truſt in that God, who is a preſent help in every time of danger, and is able to do all that for your ſoul, as well as for your body, that you can poſſibly need. As power belongeth unto God, goodneſs is alſo eſſential to his nature, and he is as willing as he is able. Therefore, my dear child, at what time you are afraid, put your truſt in him. Seek to God, who is light, and he will enlighten you in his own time, which is ever the beſt. He perfectly knows what circumſtances are beſt for us. Froſt and darkneſs are as productive of the fruits of the earth, as light and ſunſhine. Take heed of entertaining hard thoughts of God, as though he was unwilling to help and ſave any of his creatures, on account of their being great ſinners. Has he not ſent his own Son to ſuffer and die for poor loſt ſinners, that whoſoever believes on him, ſhall not periſh, but have everlaſting life? Did not the bleſſed Jeſus come into this world to ſeek and to ſave that which was loſt? Give up yourſelf to him in an everlaſting covenant. Accept of him as a prophet to teach you; as a prieſt to atone, and intercede for you; as a king to rule, to govern you; and to ſubdue all your enemies. Rejoice that a God of power, love and goodneſs reigns over all creatures, and he will make all things ſubſerve the beſt good of them who rely on him. Whatever trouble oppreſſes you, repair to the throne of grace for help. Study the will of God, as revealed in his word. Make that the rule of your conduct, and you will find conſolation. For he has never ſaid to any, ſeek ye my face in vain. You aſk a remembrance in my prayers, which you may aſſure yourſelf of. If through rich grace I have any intereſt at the throne of grace, you may depend you have never been forgotten, and further you will not *now*, by one who loves you, and one whoſe beſt good lies near the heart of a mother. I commend you to God, and to the word of his grace, which is able to make you perfect.

From your loving mother,

M. L.

Newbury, June 6, 1770.

The

The Daughter's Anſwer.

DEAR PARENT,

AFTER my duty to you, thank you for your kind advice. Bleſſed be God that I and my children are well. I am come to a concluſion, to look for no great matters in this world, but to know Jeſus Chriſt. O my dear mother, I am a monument of God's mercy; and am aſtoniſhed when I view my unworthineſs! But Chriſt is worthy. O there is all fulneſs in him. O vain world! O the uncertainty of all things here below, which I may ſee in the late tremendous ſtorm! O that I may be ſo happy as to have an intereſt in Chriſt, where ſtorms and dangers cannot come! But O, the ſtorm is in my own ſoul! There lies the wormwood, and the gall. O Sin, what haſt thou done to my ſoul! How haſt thou benumbed my ſenſes! May the Searcher of hearts ſhew me the evil that is in me, and lead me into the way, in which I may glorify him only. O carry me with you to the throne of grace; ſupplicate for me, that his grace may be ſufficient for me; that my courage and patience may hold out to the end.

Your dutiful daughter,

H—. C—.

SALEM, *October* 22, 1770.

SERIOUS CONSIDERATION.

I KNOW that I muſt die: But what preparation have I made for it? O, my ſoul! what evidences haſt thou for heaven? I muſt die: but am I now dead to ſin? I muſt appear before God in judgment: but what account can I give of my life? Thoſe who are pardoned through faith in Chriſt, and ſanctified by the Holy Ghoſt, will be eternally happy: but is this my caſe? Am I pardoned? Have I repented? Have I forſaken ſin? And do I delight in God, and in his ſervice, and carefully ſhun all evil company, and evil words and actions?—Lord, have mercy upon me; make me holy, and fit me for thy preſence. *Evan. Mag.*

To

To the Editors of the Massachusetts Missionary Magazine.

GENTLEMEN,

IT being a general observation, that anecdotes of a religious cast, as well as those which are opposite, are calculated to leave an impression according to their nature on the mind, I send you the following for insertion in your Magazine if agreeable. T.

ANECDOTES.

LORD CARVER.

LORD CARVER being in London when the great plague raged there, to avoid the danger resolved to remove to the country. His coach and attendants were ordered to his door, his baggage put in, and all things prepared for the journey. As he was walking through the Hall to take his departure he overheard his postillion (who was an African) saying to another, "I suppose my master's God live in the country and not in the town, by his going away from London to avoid the plague." The poor negro, in the simplicity of his heart, really believed in the plurality of gods. The speech however struck Lord Carver very sensibly, and brought him to a pause. "My God (thought he) lives every where, and can preserve me in a way of duty as well in town as in country; I'll even stay where I am, for the ignorance of that negro has preached me a very useful sermon. Lord, pardon my unbelief, and that distrust of thy providence which made me think of running away from thy hand." He immediately ordered his baggage brought in, and his coach from the door. He continued in London without taking the infection, and became remarkably useful among the sick.

MR. WILLS, preaching in Lady H—'s Chapel, in Bristol, from, *My grace is sufficient for thee*, in the course of the sermon related the circumstance of a young woman, who knew and loved

loved the Lord, but laboured under a ſtrong temptation to put a period to her life, by drowning herſelf. The enemy ſo far ſucceeded as to prevail on her to go to the river, in order to put the dreadful plan in execution. But as ſhe was adjuſting her clothes, to prevent her from floating, ſhe felt ſomething in her pocket. It was her *Bible*. She thought ſhe would take it out, and look in it for the *laſt time*. She did ſo, and the above mentioned text caught her eye. The Lord applied it with his own energy to her ſoul. The ſnare was inſtantly broke; the temptation vaniſhed, and ſhe returned, bleſſing him, who had given her the victory.

This relation was bleſſed to the converſion of a man and his wife, then preſent, and to the completing a ſimilar deliverance. Theſe perſons had lived a moſt unhappy life. Their habitation exhibited a ſcene of diſcord and confuſion. At length the wife came to the dreadful determination of drowning herſelf. She accordingly left her houſe for the purpoſe, and came near the river. But it being too light, ſhe feared ſhe ſhould be detected. She knew not where to go until it ſhould be ſufficiently dark. She at length eſpied a place of worſhip open. She went in; when Mr. Wills, in his ſermon, was relating the above melancholy event. She heard with attention, and the Lord bleſſed what ſhe heard for her converſion, and the devil loſt his ends. She returned to her home. Her huſband looked at her with ſurpriſe! Her countenance, which before was the index of malevolence, now indicated the calmneſs of a lamb. Struck with her appearance, he aſked her where ſhe had been. She told him. And did you, ſaid he, ſee me there? She replied, No. He added, but I *was*; and bleſſed be God, I found *his grace ſufficient for me* alſo.

The reality of the change evinced itſelf in their future lives, and converſation; which was ſuch as became the goſpel of Chriſt, whoſe grace was ſufficient to renew their hearts; to make them a moſt happy couple, and ſave their precious ſouls. EVAN. MAGAZINE.

A MINISTER, preaching upon the *great day*, in the courſe of his ſermon *paused* and ſaid, I have read of an excellent preacher, who deſcribed the awful ſolemnities of the final judgment with ſuch pathetic ſtrains of eloquence, and in a manner ſo moving, that ſome of his audience burſt forth in loud acclamations, as if the Judge himſelf had appeared, announcing the deciſive ſentence. In the height of the commotion, the preach-

er bade them reſtrain their tears, and cries, for he had one thing more to add, the *moſt* aſtoniſhing of all. It was this, that within a quarter of an hour, the impreſſion of thoſe great events, which they *now* felt, would *vaniſh*; and they would return home unaffected by them, to thoſe ſenſible objects that had ſo often engroſſed their attention!

A NUMBER of intimate friends being at dinner together on the Lord's day, one of the company, in order to prevent impertinent diſcourſe, ſaid, It is a queſtion, whether we all go to heaven or not! This plain hint occaſioned a general ſeriouſneſs and ſelf-examination. One thought—if any of this company go to hell, it muſt be myſelf; and ſo thought another, and another; even the ſervants, who waited at table, were affected in the ſame manner. In ſhort, it was afterwards found, that this one ſentence proved, by the ſpecial bleſſing of God upon it, inſtrumental to their converſion.

What an encouragement is this to the Chriſtian to give a ſerious turn to his converſation, when in company! *E. Mag.*

For the Massachusetts Missionary Magazine.

REMARKS ON GAL. V. 2.

Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing.

THE goſpel compriſes a perfect ſyſtem of religion. It has its doctrines for the ground of religious faith, its precepts for the government of the heart and life, and its ritual inſtitutions for the edification, and the external order, of the church of God; and all its doctrines, precepts and inſtitutions, as they have reſpectively their relative importance in the general ſyſtem, require correſpondent attention on the part of its profeſſors. But the foundation of the whole is Chriſt.

Having reaſoned very largely, and with his peculiar energy, in the preceding parts of this epiſtle, on the doctrine of juſtification, by faith, without the deeds of the law, our apoſtle, in this

this chapter, applies the whole in an earneſt exhortation, enforced by various arguments, to ſteadfaſtneſs in the liberty of the goſpel. *Stand faſt, therefore,* ſays he, *in the liberty wherewith Chriſt hath made you free, and be not entangled again with the yoke of bondage. BEHOLD, I PAUL SAY UNTO YOU, THAT IF YE BE CIRCUMCISED, CHRIST SHALL PROFIT YOU NOTHING.* The apoſtle here aſſumes an attitude, and a mode of addreſs, peculiarly ſolemn and emphatical, and evidently intended to arreſt particular attention. *Behold!* Look! Attend! *Behold, I Paul; I,* who am *an apoſtle, not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead! Behold, I Paul ſay unto you, THAT IF YE BE CIRCUMCISED, CHRIST SHALL PROFIT YOU NOTHING!* Solemn declaration! But what is this circumciſion, about which the apoſtle thus ſpeaks? It muſt, ſurely, be ſomething, in its nature, exceedingly ſinful, and offenſive to God. No; the concluſion is falſe. So far from being in itſelf peculiarly ſinful and offenſive to God, it is the very ordinance or ſign, which God was pleaſed to give to Abraham, as *a ſeal of the righteouſneſs of the faith, which Abraham had, before he was circumciſed*; (1) and which he required to be obſerved, during the Abrahamic and Moſaic diſpenſations, by the whole body of his covenant people, both for themſelves and for their children. But, though it was ſo, that, under the former diſpenſations, circumciſion was a divine ordinance to be obſerved by all God's covenant people, *for the good of them and of their children after them*; (2) yet when Chriſt came, and the ordinances of the old diſpenſation were ſuperſeded by thoſe of the new; did not circumciſion, then, become a thing, in itſelf, peculiarly ſinful and diſpleaſing to God? No: we are warranted to ſay it did not. For this ſame apoſtle, in this ſame epiſtle to the Galatians, ſays, that, *In Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.* (3) And to the Corinthians, he ſays, *Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandments of God.* (4) Here circumciſion is repreſented as being under the Chriſtian diſpenſation, a thing in itſelf entirely indifferent. Accordingly this ſame Paul, for certain reaſons, took and circumciſed Timothy with his own hands. (5) In circumciſion, then, or in being circumciſed, there is nothing, which is, in itſelf, either peculiarly ſinful, or of the leaſt tendency to hinder the ſubject from being profited by Chriſt.

What then did the apoſtle mean, when he declared to the Galatians, with ſo much emphaſis and ſolemnity, that if they were circumciſed, Chriſt ſhould profit them nothing? His meaning

(1) Rom. iv. 11. (2) Jer. xxxii. 39. (3) Chap. vi. 15.
(4) 1 Cor. vii. 19. (5) Acts xvi. 3.

meaning, I think, was plainly this, that Chriſt would profit them nothing, if they received circumciſion, with the diſpoſitions and views which they then poſſeſſed. It was not their being circumciſed, ſimply conſidered; but their being circumciſed, with ſuch a temper, and ſuch views, as they then poſſeſſed, which would have hindered their being profited by Chriſt.

Hence, that we may receive the uſeful inſtruction and warning, which this declaration of the apoſtle is calculated to afford, it is neceſſary that we particularly conſider; FIRST, the temper and views, which the Galatians poſſeſſed, and SECONDLY, the reaſon, or reaſons, why their being circumciſed, with ſuch a temper, and ſuch views, would have hindered their being profited by Chriſt.

The diſpoſitions and views of the Galatians, at the time this epiſtle was addreſſed to them, may appear from the following particulars.

1. The Galatians, to whom this epiſtle was written, had made public profeſſion of religion. This is manifeſt from the inſcription of the epiſtle. *Paul, an apoſtle, not of men, neither by man, but by Jeſus Chriſt, and God the Father, who raiſed him from the dead—unto the churches of Galatia.* In the province of Galatia, as appears from this epiſtle, compared with the Acts of the Apoſtles, it was by Paul that the goſpel was firſt preached. He viſited the province oftener than once; met with a very welcome reception; was very happily ſucceſsful; and under his miniſtry very conſiderable and flouriſhing churches were eſtabliſhed. It was to theſe churches, to the planting and eſtabliſhment of which he had himſelf been primarily and chiefly inſtrumental, that our apoſtle addreſſed this affectionate, but ſolemn, epiſtle.

2. The Galatian profeſſors were, for ſome time, very regular, and agreeable to the goſpel, in their walk and converſation. *Ye* DID *run well,* ſays the apoſtle, *who did hinder you, that ye ſhould not obey the truth?* (1) *I* MARVEL *that ye are ſo ſoon removed from him that called you into the grace of Chriſt, unto another goſpel.* (2) Having profeſſedly embraced the uncorrupted doctrine of Chriſt, as it was preached unto them at the firſt, they were happily united, and kindly affectioned one towards another. And living and walking together, in harmony, love and peace, they manifeſted ſo much of the quiet, obedient and excellent ſpirit of the goſpel, that the apoſtle was no leſs aſtoniſhed, than grieved, when he heard that defection, diviſion, and diſorder had taken place among them.

3. So long as they continued to *run well*, the Galatians not only kept the unity of the Spirit in the bond of peace among themſelves;

(1) Chap. v. 7. (2) Chap. i. 6.

themſelves; but regarded the great apoſtle with the higheſt eſteem, and with the moſt ardent and grateful affection.

Ye know, ſays he, *how, through infirmity of the fleſh, I preached the goſpel unto you at the firſt. And my temptation, which was in my fleſh, ye deſpiſed not, nor rejected; but received me as an angel of God, even as Chriſt Jeſus. Where is then the bleſſedneſs ye ſpake of? For I bear you record, that, if it had been poſſible, ye would have plucked out your own eyes, and have given them to me.*(1) Regarding him, not only as an eminent apoſtle of the Lord Jeſus, ever ready to ſpend and be ſpent in the ſervice of his divine Maſter, but alſo as the miniſter by whom they believed; they eſteemed him very highly in love, for his works' ſake, and felt towards him the peculiarly tender and ardent affection of ſpiritual children towards their ſpiritual father. So highly did they eſteem him, and ſo ardently did they love him, that, to repeat his own emphatical language, *they received him as an angel of God, even as Chriſt Jeſus, and were ready to pluck out their own eyes, and give them to him.* But,

4. Some time after the apoſtle had left the Galatians, there appeared among them certain *judaizing* teachers, who urged upon them the neceſſity of circumciſion.

There be ſome that trouble you, ſays the apoſtle, *and would pervert the goſpel of Chriſt.*(2) That it was by inſiſting on circumciſion, that theſe zealous teachers troubled the Galatian churches, and would have perverted the goſpel of Chriſt, is manifeſt from the whole tenor of this epiſtle. This was no uncommon thing. The churches at Jeruſalem, Antioch, and Corinth, were troubled in the ſame way. It appears, indeed, that in almoſt all places, theſe judaizing teachers followed the apoſtles, and occaſioned great trouble. They did not, like the apoſtles, confine themſelves within their own line, and make it their object to preach the goſpel where Chriſt had not been named; but they rather frequented the places where the apoſtles had preached, and ſeem to have made it their primary aim to addreſs themſelves to ſuch, as, under the apoſtles' miniſtry, had been turned from darkneſs unto light, and from the power of Satan unto God. Their great object was to make proſelytes to their own ſect; and all on whom they prevailed to be circumciſed, though converts before to the apoſtle's doctrine, they conſidered and proclaimed, as ſo many brought out into the true light, and added to the true church of God. Hence the apoſtle complained, that *they ſtretched themſelves beyond their line, and boaſted of things without their meaſure; that is, of other men's labours, and of things made ready to their hand.*(3) To teachers of this deſcription, it was, that the Galatians had given

(1) Chap. iv. 13, 14, 15. (2) Chap. i. 7. (3) 1 Cor. x. 13—16.

en their ears; *and by their* WIND *of doctrine they were toſt to and fro, and carried about.*(1)

5. Under the influence of their judaizing teachers, the Galatians had been made to believe, that circumciſion was of great importance: of ſuch vaſt importance, indeed, that they were wrought up to the higheſt fervour of zeal on the ſubject.

Circumciſion was repreſented to them as a very plain and important duty. It was a divine inſtitution; Chriſt himſelf was circumciſed; and therefore, as long as they refuſed, or omitted, to be circumciſed, they were living in neglect of a plain, poſitive inſtitution of God, refuſing to follow the example of Chriſt, and could not expect to enjoy the freedom and comforts of his obedient diſciples. By ſuch or ſimilar repreſentations, they were greatly perplexed and diſtreſſed; and they felt as if they could have no reſt, nor peace, until they were circumciſed. This is manifeſt from ſeveral of the apoſtle's expreſſions. *Ye did run well, who hath hindered you? Where is then the bleſſedneſs ye ſpake of? After that ye have known God, or rather are known of God, how turn ye again unto the weak and beggarly elements, whereunto ye deſire again to be in bondage?*(2) *Are ye ſo fooliſh? Having begun in the Spirit, are ye now made perfect by the fleſh?*(3) *I would they were even cut off, that trouble you.*(4) Thus thrown into a ſtate of darkneſs and reſtleſsneſs, they were eaſily made to believe, that the only way, in which to obtain light and peace, was to be circumciſed. For this, therefore, they became exceedingly ſolicitous and zealous. *They zealouſly affect you,* ſays the apoſtle, *but not well; yea, they would exclude you, that ye might affect them.*(5) They appear, indeed, to have been wrought up even to a degree of frenzy and infatuation. *O fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth?*(6) Here the apoſtle addreſſes them, as being actually infatuated, and in a manner beſide themſelves; and that he really conſidered them as being in ſuch a ſtate is evident, from the peculiarly earneſt and ſolemn manner, which he maintains throughout this epiſtle, and the ſtrong doubts and fears which he expreſſes reſpecting them. *I am afraid of you, leſt I have beſtowed upon you labour in vain. I deſire to be preſent with you now, and to change my voice; for I ſtand in doubt of you.*(7)

So ardent was the zeal of the Galatians for circumciſion, ſo confident were they that they ought to be circumciſed, and into ſuch a ſtate were their minds wrought up on the ſubject, they could not bear to hear a word ſaid againſt it; and even

(1) Eph. iv. 14. (2) Chap. iv. 9. (3) iii. 3. (4) v. 12.
(5) iv. 17. (6) iii. 1. (7) iv. 11, 20.

even withdrew their affection and eſteem from this ſame apoſtle, for whoſe ſake, but a little while before, they were ready to pluck out their own eyes, and turned againſt him, only becauſe he was oppoſed to them in this particular. Hence his ſolemn and pungent interrogation: *Am I therefore become your enemy, becauſe I tell you the truth?*(1) In a word, the ſubject of circumciſion appears to have engroſſed their whole attention and concern; and they appear to have felt as if their whole ſalvation depended on their being circumciſed.

Such were the diſpoſitions and views of the Galatians, at the time the apoſtle declared to them, that if they were circumciſed, Chriſt ſhould profit them nothing. Let us now, in the *ſecond place*, conſider the reaſons, why their being circumciſed, with ſuch diſpoſitions and views, would have hindered their being profited by Chriſt.

1. For the Galatians to have been circumciſed, with the diſpoſitions and views which they poſſeſſed, would have been for them virtually to have renounced Chriſt.

Chriſt is ſet forth in the goſpel as the way, the truth, and the life. It is upon him and his merit alone, that we muſt depend for acceptance with God, and eternal ſalvation. If, in the exerciſe of faith unfeigned, we really rely on him, he will of God be made unto us wiſdom, righteouſneſs, ſanctification and redemption, and we ſhall receive of his fulneſs forever, and grace for grace. But if we place dependence on any work of righteouſneſs which we have done, or on any ſuppoſed act of obedience which we can perform; if we reckon on obtaining the divine favour by any ſervice, any ſuffering, or any croſs of our own; we ſo far cut ourſelves off from the benefits of Chriſt's redemption, and remove ourſelves from the hope of the goſpel.

But the Galatians, it is evident, laid a ſtreſs on circumciſion, which was utterly incompatible with that ſole reliance on Chriſt, which the goſpel requires. They had been called into the grace of Chriſt; they had ſet out in the ſpirit; and for a ſeaſon they run well, and enjoyed great comfort and peace. But in this grace, into which they had been called, they could no longer reſt. Something more muſt be done. They muſt be circumciſed, and keep the law of Moſes, or they could have no peace. Such were their feelings and views; and had they with theſe feelings and views received circumciſion, they would have received it with a reliance on this ſuppoſed act of obedience, totally incompatible with a due reliance on Chriſt; and would ſo far have renounced Chriſt, as that he would have profited them nothing. This is agreeable to the apoſtle's repreſentation of

(1) Chap. iv. 16.

of the matter. *Behold, I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing. For I teſtify again to every man that is circumciſed, that he is a debtor to do the whole law. Chriſt is become of none effect unto you, whoſoever of you are juſtified by the law. Ye are fallen from grace.*

2. For the Galatians to have been circumciſed, with the temper and views they poſſeſſed, would have been incompatible with that charity, which is the end of the commandment, and the bond of perfectneſs.

Doubtleſs they pretended, and might even ſuppoſe, that their zeal for circumciſion proceeded from fervent love to God, and a ſincere deſire to do all his commandments. It needs no words, however, to ſhew, that the temper, which they manifeſted, was as incompatible with that pure love to God, which is the eſſence of all true obedience, as it was with that whole reliance on Chriſt, which the goſpel requires. It was not with a holy view to the honour of Chriſt and the glory of God, that they were ſo earneſt to be circumciſed; but with an unhallowed view, whatever their pretenſions might be to the contrary, to their own exaltation. Without any true regard to the divine glory, they hoped in this way to advance themſelves in the divine favour.

If it would have been incompatible with true love to God, it would not have been leſs incompatible with true charity towards men. Already, in their zeal for circumciſion, had they loſt their affection and eſteem for the apoſtle, and begun to conſider and treat him as an enemy. But, if it were thus, in reſpect to the apoſtle, for whoſe ſake they had before been ready to pluck out their own eyes; how muſt it have been in reſpect to others? Doubtleſs thoſe, who were in favour of circumciſion, were all love among themſelves. But this was only the fervour of party affection, which, in proportion as it increaſed, would extinguiſh, or abate, their love for all others. Accordingly it is intimated by the apoſtle, that there were, in the Galatian churches, *hatred, variance, emulations, wrath, ſtrife, ſeditions, ſciſms, envyings, and revilings*; and in reference to theſe, he reminds them, that *all the law is fulfilled in one word, even in this, Thou ſhalt love thy neighbour as thyſelf. But if ye bite and devour one another*, ſays he, *take heed that ye be not conſumed one of another.*(1)

But had the Galatians, with theſe diſpoſitions and views, proceeded to be circumciſed, what would have been the effect? Thoſe, who were thus circumciſed, would, no doubt, have ſeparated themſelves from the reſt; and, though they might coldly have acknowledged them to be Chriſtians, yet would have refuſed to hold communion with them, becauſe they were uncircumciſed.

(1) Chap. v. 14—21.

circumciſed. Thus grieving and wounding their brethren, and treating them in a manner as heathen men and publicans, they would have produced a laſting ſchiſm in the body of Chriſt. But how manifeſtly incompatible would this have been with that *charity which ſuffereth long and is kind, which envieth not,* IS NOT PUFFED UP, *doth not behave itſelf unſeemly, and ſeeketh not her own.*(1) How incompatible with that truly Chriſtian affection, which embraces the whole family of Chriſt. It was in reference, no doubt, to this, that the apoſtle thought it important to ſay, NEITHER CIRCUMCISION AVAILETH ANY THING, NOR UNCIRCUMCISION, BUT FAITH WHICH WORKETH BY LOVE.(2)

3. For the Galatians to have been circumciſed, with the temper and views which they poſſeſſed, would have been incompatible with the ſpirit of true Chriſtian humility and ſelf-denial.

Extraordinary humility, no doubt, they profeſſed, and a moſt exemplary act of ſelf-denial they ſuppoſed they ſhould exhibit in ſubmitting to the painful rite of circumciſion; and it is not unlikely that they accuſed their brethren of a wiſh to avoid the croſs, becauſe they would not conſent to be circumciſed. But did their zeal for circumciſion ariſe from a truly humble and ſelf-denying ſpirit? Certainly it did not; but whatever their profeſſions might have been, it was only the reſult of pride and ſelfiſhneſs.

It is not uncommon for ſpiritual pride to aſſume the air of great humility; or for a ſelf-righteous ſpirit to make the moſt impoſing pretenſions to tenderneſs of conſcience and great ſelf-denial. The Galatians, willing to have ſomething whereof to glory in themſelves, could cheerfully ſubmit to the painful rite of circumciſion, and as eaſily pretend, and even imagine, that in ſo doing they gave evidence of extraordinary piety. *As many,* ſays the apoſtle, *As many as deſire to make a fair ſhew in the fleſh, conſtrain you to be circumciſed; only leſt they ſhould ſuffer perſecution for the croſs of Chriſt.*(3) *Be not deceived; God is not mocked: for whatſoever a man ſoweth, that ſhall he alſo reap. For he that ſoweth to his fleſh, ſhall of his fleſh reap corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life everlaſting.*(4)

4. For the Galatians to have been circumciſed, with the temper and views they poſſeſſed, would have tended greatly to confirm them in a dangerous deluſion.

The perſuaſion, which they had, that circumciſion was ſo plain a duty, and of ſuch vaſt importance, and their vehement zeal reſpecting it, as if it would recommend them to the peculiar favour of God, and qualify them for a ſtanding in his church,

(1) 1 Cor. xiii. (2) Chap. v. 6. (3) Chap. vi. 12. (4) Chap. vi. 7, 8.

were certainly owing to a ſtrong deluſion. This deluſion their being actually circumciſed would have tended greatly to confirm. For, having placed ſuch an amazing ſtreſs upon this point, and had their minds wrought up to ſuch a ſtate of fervour and infatuation about it; they could hardly have failed, on being circumciſed, to feel great ſelf-complacency and ſatisfaction; and this ſelf-complacency and ſatisfaction they would, in all probability, have miſtaken for the true peace of God, and an infallible token of the divine approbation. This would at once have confirmed their deluſion. They would have been confident, that they enjoyed divine light, and ſhared in the divine favour, beyond what any had a right to expect, while uncircumciſed; and all attempts to undeceive them would have been unavailing. To any arguments which might afterwards have been uſed to convince them of their error, they would have been prepared to give this ſhort and deciſive reply: 'It is vain to urge any thing on the ſubject, for we have the witneſs in ourſelves that we are right.'

But if for the Galatians, with the temper and views they poſſeſſed, to have been circumciſed, would have been a virtual renunciation of Chriſt; would have been incompatible with holy love and with the ſpirit of true humility and ſelf-denial; and would have tended to confirm them in a dangerous deluſion; then we need not wonder that the inſpired apoſtle, in the emphatical and ſolemn manner, which he aſſumed, declared to them, that if they were circumciſed, Chriſt ſhould profit them nothing.

From the view now taken of this ſubject the following deductions are made.

1. The greateſt aſſurance, and the moſt ardent zeal, reſpecting any ſuppoſed point of religion, are no ſure evidence that thoſe, on the part of whom they are ſhewn, are in the right. Who could be more zealous and who more confident of being in the right, than the Galatians appear to have been? Their zeal and aſſurance were ſo high, that they could endure to hear nothing in oppoſition to their views; and the apoſtle evidently appears to have ſtood in doubt, whether the arguments, which he uſed, backed as they were with the whole weight of his apoſtolical character and authority, would be of any avail to convince them of their error. But, with all their zeal and aſſurance, the Galatians were certainly in the wrong.

The man, indeed, who is grounded in the truth will manifeſt a confidence and ſtability, not eaſily to be ſhaken. But this man, confident and ſtable as he may be, is by no means likely to manifeſt that fiery zeal, and that infatuated aſſurance, which were

were ſhewn on the part of the Galatians. The confidence of truth has the mild and modeſt aſpect of virtue; but the aſſurance of error more commonly aſſumes the ſhrewd and inſolent countenance and deportment of vice. Truth is candid, and will bear to be reaſoned with; but error is dogmatical and impatient of argument.

2. To place an undue ſtreſs on any point of religion, whether doctrinal or practical, is always attended with danger. Circumciſion, indeed, was not a duty incumbent on the Galatians, and in ſuppoſing that it was, they were certainly in an error. But it was not in this that their great danger lay. For had circumciſion even been required of them, as it anciently was of the Jews, there would have been the ſame danger in their placing ſuch a diſproportionate ſtreſs upon it. In proportion as we place an undue ſtreſs on any particular point, or points, we ſhall be criminally wanting in our regard for others, of equal, perhaps, or even greater importance. This was the fault of the Galatians. So great was the ſtreſs, which they placed on circumciſion, that by them Chriſt and the more eſſential things of the goſpel were removed into the back ground, as matters of minor importance. This was, alſo, the fault of the Phariſees. They placed ſo much ſtreſs on certain moral duties and ceremonial obſervances, that they paſſed over the weightier matters of the law, judgment and mercy, faith and the love of God. Is it not the fault of ſome at the preſent day?

It is of high importance in religion that every thing be allowed to remain in its proper place, and be treated with proper attention and reſpect. To lay the whole or main ſtreſs of religion on any ſingle point, and eſpecially if it be a point of comparatively ſmall importance, is equally dangerous and criminal. It is diſhonouring to God, and impoveriſhing to the ſoul. It is infatuating to the mind, nouriſhing to a proud and ſelf-righteous ſpirit, and deſtructive of charity. It engenders hatred, emulation and ſtrife; and leads to diſſentions, ſchiſms, and every evil work.

3. A zeal for leſs eſſential points of religion, which overlooks, or diſregards thoſe of greater importance, is not a zeal according to knowledge. It is not the hallowed flame of pure diſintereſted love, but the baleful wild-fire of ſelfiſhneſs and pride. Such was the zeal of the Galatians. Intent on circumciſion, it diverted their attention from the weightier concerns of religion; led them to a high conceit of themſelves, and a low eſteem of others; and was productive of the moſt unhappy and pernicious effects.

Finally. In application of this ſubject, the reader will be faithful to himſelf, and ſolemnly inquire, whether he do not place,

place, as did the Galatians, an undue ſtreſs on ſome particular point, or points; and be not, like them, unduly zealous for things of ſmaller importance, to the neglect of thoſe of greater. Chriſtians are in danger upon this ground. For although, if Chriſtians indeed, they will not be finally ſeparated from Chriſt, yet they may grievouſly wander. For a ſeaſon, the light which is in them may be darkneſs, and their ſuppoſed religious joys may be no better than the ſelfiſh and deluſive joys of hypocrites and fanatics. In all probability, the Galatians, many of them at leaſt, who were in the ſtate now contemplated, were real Chriſtians. How ſolemn then is the warning to every one, who thinketh he ſtandeth, to take heed leſt he fall. Sinners are alſo in danger upon this ground. For placing the whole ſtreſs of religion upon morality, upon doctrinal orthodoxy, upon the obſervance of religious inſtitutions, or upon any thing elſe, ſhort of holy love, repentance, faith, and new obedience, they may truſt in that, whatever it be, to their eternal deſtruction.

SILVANUS.

LONDON CHRONICLE.

SIR,

THE following moſt excellent letter was wrote in the reign of Queen Elizabeth, by the gallant and renowned Earl of Eſſex, to his boſom friend the Earl of Southampton. It is in very few hands, but deſerves to be inſcribed in letters of gold. The author's ſtation in life may enforce the ſubject, and his arguments reach the heart, when others fall ſhort of it. *Yours,* *A. Z.*

MY LORD,

AS neither cuſtom nor inclination ever made me a man of compliment, ſo now I ſhall have leſs will than ever to uſe ſuch ceremonies, when I have left with Martha to be *ſolicitus circa multa*, and believe with Mary *unum ſufficit*. But it is no compliment or ceremony, but a real and neceſſary duty, that one friend oweth to another in abſence, and eſpecially when in man's reaſon many accidents may keep them long divided, or perhaps prevent their ever meeting till they meet in another world, for then ſhall I think that my friend, whoſe honour, whoſe perſon, and whoſe fortune is dear unto me, ſhall

proſper

proſper and be happy wherever he goes, and whatever he takes in hand, when he is in the favour of that God under whoſe protection there is only ſafety, and in whoſe ſervice there is only true happineſs to be found. What I think of your natural gifts or ability in this age or in this ſtate, to give glory to God, and to win honour to yourſelf, if you employ the talents you have received to their beſt uſe, I will not tell you. It ſufficeth that when I was fartheſt of all times from diſſembling, I ſpake truly, and have witneſs enough.

But theſe things only I will put your lordſhip in mind of.

1. That you have nothing that you have not received.

2. That you poſſeſs them not as lord over them, but as an accountant for them.

3. If you employ them to ſerve this world, or your own worldly delights, which the prince of this world will ſeek to entertain you with, it is ingratitude, it is injuſtice, yea, it is perfidious treachery. For what would you think of ſuch a ſervant of yours, that ſhould convert your goods, committed to his charge, to the advantage or ſervice of your greateſt enemy? and what do you leſs than this with God, ſince you have all from him, and know that the world, and prince thereof, are at a continual enmity with him! And therefore if ever the admonition of your trueſt friend ſhall be heard by you, or if your country which you may ſerve in ſo great and many things be dear unto you; if your God, whom you muſt (if you deal truly with yourſelf) acknowledge to be powerful over all, and juſt in all, be feared by you; yea, if you be dear unto yourſelf, and prefer an everlaſting happineſs before a pleaſant dream, which you muſt ſhortly awake out of, and then repent in the bitterneſs of your ſoul; if any of theſe things be regarded by you, then, I ſay, call yourſelf to an account for what is paſt; cancel all the leagues you have made without the warrant of a religious conſcience; make a reſolute covenant with your God, to ſerve him with all your natural and ſpiritual, inward and outward gifts and abilities, and then he that is faithful, and cannot lie, hath promiſed to honour them that honour him. He will give you that inward peace of ſoul and true joy of heart, which, till you have, you ſhall never reſt, and which, when you have, you ſhall never be ſhaken, and which you can never attain to any other way than this that I have ſhewed you. I know your lordſhip may ſay to yourſelf, and object to me, this is but a vapour of melancholy, and the ſtyle of a priſoner; and that I was far enough from it, when I lived in the world as you do now, and may be ſo again, when my fetters be taken from me. I anſwer, though your lordſhip ſhould think ſo, yet cannot I diſtruſt the goodneſs of my God that his mercy will fail me, or his

grace

grace forſake me. I have ſo deeply engaged myſelf, that I ſhould be one of the moſt miſerable apoſtates that ever was. I have ſo avowed my profeſſion, and called ſo many from time to time to witneſs it, and to be watchmen over me, that I ſhould be the greateſt hypocrite that ever was born. But though I ſhould periſh in my own *ſin*, and draw upon myſelf my own *damnation*, ſhould not you take hold of the grace and mercy in God which is offered unto you, and make your profit of my fearful and wretched example? I was longer a ſlave and ſervant to the world, and corruptions of it, than you have been, and therefore could hardly be drawn from it. I had many calls, and anſwered ſome of them *ſlowly*, thinking a ſoft pace faſt enough to come to Chriſt, and myſelf forward enough, when I ſaw the end of my journey, though I arrived not at it; and therefore, I have been, by God's providence, violently *pulled*, *haled*, and *dragged* to the marriage feaſt, as the world hath ſeen. It was juſt with God to afflict me in this world, that he might give me joy in another. I had too much knowledge when I performed too little obedience, and was therefore to be beaten with *double* ſtripes. God grant your lordſhip may feel the comfort I now enjoy in my unfeigned converſation; but that you never feel the torments I have ſuffered for my too long delaying it. I had none but divines to call upon me, to whom I ſaid, if my ambition could have entered into their narrow hearts, they would not have been ſo humble; or if my delights had been taſted by them, they could not have been ſo *preciſe*. But your lordſhip hath one to call upon you that knows what it is you now enjoy, and what the greateſt fruit and end is of all the contentments that this world can afford.

Think therefore, dear Earl, that I have ſtaked and buoyed all the ways of pleaſure to you, and left them as ſea-marks for you to keep the channel of religious virtue, for if you ſhut your eyes never ſo long, they muſt be open at laſt; and then you muſt ſay with me, *there is no peace to the wicked!*

I will make a covenant with my ſoul, not to ſuffer my eyes to ſleep in the night, nor my thoughts to attend the firſt buſineſs of the day, till I have prayed to my God, that your lordſhip may believe and make profit of this plain, but faithful admonition; and then I know your country and friends ſhall be happy in you, and yourſelf ſucceſsful in all you take in hand, which ſhall be an unſpeakable comfort to

Your lordſhip's couſin,
and true friend, ESSEX.

A RIGHT

A RIGHT CONDUCT IN FAMILIES ENFORCED.

A DISCOURSE ON PSALM CI. 2.

I will walk within my houſe with a perfect heart.

THE excellent Mr. Philip Henry uſed often to ſay, "that we are *really* what we are *relatively*." Our characters are to be denominated by our conduct in the relations of life. It is not ſo much what we are at church, as what we are in our own houſes. Here the power of religious principles is to be diſplayed, and the fruits of righteouſneſs are to be brought forth. The occaſions for exerting the public virtues ſeldom occur; but the dwelling of a man affords a ſphere for the continual exerciſe of the private ones. The former being more open and expoſed may attract more notice and gain applauſe; but the latter are conſtant ſources of felicity and means of daily uſefulneſs. Others may be ſhowy, but theſe are as ſolid, and more cloſely connected with the chief ends and true enjoyments of life. In this view the behaviour of David appears wiſe and exemplary, who in this pſalm lays down a plan for the government of his family, and rules by which to regulate his own deportment in it. *I will walk within my houſe with a perfect heart.* The reſolutions afford a good and inſtructive pattern for every head of a family. In this light I would conſider the words, and take occaſion from them to point out thoſe important duties, which demand our attention in domeſtic life. Firſt, It becometh the head of a family to exerciſe a mild but a ſteady authority. In every community a power of preſiding over and directing the whole muſt be lodged in ſome hands. Submiſſion to the rational and equitable exertion of it, by thoſe who are inveſted with it, is abſolutely neceſſary to peace and harmony, to the eaſy and ſucceſsful management of its concerns. In families God hath given to parents power over their children. Servants are alſo by agreement, as well as duty, fixed in a ſtate of ſubjection to maſters. This ſubordination in a houſehold cannot be broken without introducing confuſion and reflecting diſgrace. But unhappily it ſometimes happens, that through too early an indulgence or eaſineſs of temper on one ſide, and an unbecoming haughtineſs and ſelf-will on the other; there are continual conteſts for ſuperiority, daily bickerings and perpetual oppoſition to each other's will. An evil to be no otherwiſe remedied than by their reſuming the

reins

reins of domeſtic government, to whom by God they are entruſted. This is neceſſary to reſtore and preſerve the peace and felicity of a dwelling, as well as to recover their own dignity and influence. But where authority is properly exerted, it will be conducted by wiſdom, and tempered with love & affection, ſo as ſweetly to conſtrain, inſtead of ſternly enforcing, obedience. He who would rule well his own houſe, muſt rule it both with equity and tenderneſs. All his commands ſhould have the appearance of kind and ſalutary regulations for the proſperity and felicity of his domeſtics; all his directions ſhould be as it were counſels of wiſdom; and all his prohibitions ſhould be like the remonſtrances of friendſhip. Authority may be preſerved without ſternneſs, and ought never to degenerate into tyranny. The parent and the friend muſt never be loſt in the character of the maſter, the huſband, or the father. In the preſent age, indeed, the diſcipline of moſt families is too much relaxed. Parents, whom years ſhould teach gravity and the decorum of life, cheriſh in young and pliant minds the love of dreſs and ſhow above their rank, and introduce their children into the diſſipating ſcenes of pleaſure and amuſements, which are ſo much in vogue. The cheerfulneſs of youthful years, it is true, ſhould be preſerved, and the gaiety of their minds gratified by innocent diverſions. Let then our own company be made agreeable to them, the means of their improvement and delight. Let their amuſements be contrived at home, where they may be purſued without feeding vanity and envy, without captivating their minds by pomp and glitter of life, without producing an averſion to domeſtic ſcenes. What meaſures ſoever wiſdom and prudence may ſuggeſt to effect its purpoſes, let "a kind authority exert itſelf to curb headſtrong paſſions, to check violent inclinations, to reſtrain from dangerous pleaſures; and to prevent the too eager purſuit of thoſe that are in a degree allowable." For what end are the heads of families inveſted with power? For what purpoſe is a ſphere of influence aſſigned to them by Providence, but that they may eſtabliſh a diſcipline, that ſhall promote order and peace, and exerciſe a rule that ſhall aſſiſt the weakneſs of judgment and control the ſtrength of inclination in others? The apoſtle plainly intimates, what were his ſentiments on this head, when he directs that a Chriſtian biſhop muſt be one who ruleth his own houſe well, having his children in ſubjection with gravity; and that deacons muſt be ſuch as rule their children and their own houſes well. This duty is enforced in an affecting manner, in the ſad example of Eli, by the afflictions which embittered his laſt days, and thoſe awful judgments which purſued him and his family: For I have told him, ſaith the Lord, that I will judge his houſe forever, for the iniquity which he knoweth,

eth, becauſe his ſons made themſelves vile and he reſtrained them not. 1 Samuel iii. 13. He contented himſelf with giving cold reproofs, where he ought to have animadverted with vigour, and reſtrained with ſteadineſs. SECONDLY, the head of a family ſhould exclude from it all perſons of a vicious character and temper. This is a part of domeſtic government, which the example of the Pſalmiſt particularly recommends. *A froward heart ſhall depart from me. Whoſo privily ſlandereth his neighbour, him will I cut off. Him that hath a high look and a proud heart, will I not ſuffer. He that worketh deceit ſhall not dwell within my houſe. He that telleth lies ſhall not tarry in my ſight.* v. 4, 5, 7. While he thus reſolves to diſmiſs from his court all perſons of miſchievous and treacherous hearts, he alſo determines to admit into it none but perſons of ſteady integrity and unblameable deportment. *Mine eyes ſhall be upon the faithful of the land, that they may dwell with me. He that walketh in a perfect way, he ſhall ſerve me.* v. 6. This conduct of David was founded on principles of wiſdom, as well as of piety. The high look and the proud heart are very unfriendly to that practice of obedience towards the head, or that exerciſe of mutual condeſcenſion between the members of a family, from which domeſtic harmony and felicity reſult. In a treacherous and unſteady perſon no confidence can be repoſed. The liar will deceive; and the ſlanderer, by inſtilling falſe inſinuations againſt others, will cheriſh ſuſpicions and foment diſcord. The miſchief which perſons of ſuch a malignant temper occaſion, ſpreads farther than the circle of one family; they create enmities between neighbours, and ſet friends at variance. In this view they are dangerous parts of any community. But eſpecially where there are children and young minds, too great caution cannot be uſed to exclude perſons of a malevolent and vicious complexion from our dwellings. The contagion of their manners is more to be feared than that of any infectious diſeaſe. No ingenuity, ſkill or induſtry in the ſervices of their ſtations can atone for the evil principles and maxims they may convey into the credulous and pliant minds of children and youth.

Remiſſneſs and careleſſneſs will hazard our property and ſubſtance: but theſe evils deſerve not to be mentioned with the danger, to which domeſtic intercourſe with wicked perſons expoſes our offspring, with whom apprentices and ſervants are frequently companions and confidants. Nay, the intimate connexion which generally ſubſiſts between children and the inferior members of a family, as well as our own ſecurity and eaſe, points out the importance of admitting into that rank only perſons of known fidelity and virtue. At leaſt, we ſhould ſuffer none to dwell in our family, who will not comply with the orders of it, preſerve external decency, practiſe truth and

ſobriety, and attend on the religious duties of the houſe. He muſt be very indifferent to the cauſe of virtue who can diſpenſe with theſe requirements, and that ſervant is unworthy of our confidence to whom they are irkſome. THIRDLY, Another important duty is to lead our domeſtics to the knowledge and practice of religion. "I more admire Cornelius, the centurion," ſays one, "for that ſhort ſketch of his character in the Acts of the Apoſtles, viz. that *he was a devout man, and one that feared* GOD *with all his houſe*; than if he had been repreſented as the moſt victorious general, that had enlarged the bounds of the Roman empire; for we learn from it this uſeful leſſon: that the influence of a pious example, like the precious ointment from Aaron's head, deſcends downward from the head of the family, diffuſes itſelf over the main body, till it reach the very ſkirts, the loweſt members of it." It likewiſe ſtands upon record, as a laſting monument of the real piety of Joſhua, and as one of the diſtinguiſhing excellencies of character, that he was not only himſelf determined for the ſervice of God, but reſolved to employ his influence and authority to attach his houſehold to true religion. *As for me and my houſe, we will ſerve the Lord.* Where a principle of piety is fixed in the mind, where the motives drawn from the glory of God, the importance of religion, and our obligations to advance the ſalvation of others are felt, many arguments will not be neceſſary to engage us in this ſerious concern. Would we lay the foundation firm, and lead our domeſtics not only to the external ſervices of religion, but into a juſt regard for its important principles, we muſt inſtruct them in the knowledge of God and of Jeſus Chriſt. The opening minds of children neceſſarily require information! Often thoſe of maturer years, through the diſadvantages of their education, or the complexion of the families in which they have lived, are amazingly ignorant of the firſt principles of the oracles of God. But when there is no occaſion to lay the foundation, that the knowledge already received may be revived, and a conviction and a ſenſe of religious truths be kept alive, it will be always neceſſary to aſſiſt them in gaining a more clear and extenſive acquaintance with them. Free converſation upon the ſubjects of religion is an eaſy way to convey uſeful knowledge and fix ſerious impreſſions. The uſe of plain, judicious catechiſms, though it has been ſo unhappily exploded by ſome, to the great decay of Chriſtian knowledge, ſeems the moſt ſuitable method to fix in the mind, a clear, regular, and connected view of religion. Beſides Bibles, they ſhould be alſo furniſhed with pious treatiſes ſuitable to their improvement and ſituation. The great point to be obſerved in religious inſtruction ſeems to be, to back them by the moſt obvious and important principles, which

are

are immediately connected with our comfort and practice. To inſtruction in religious principles ſhould be joined, the actual exerciſe of thoſe principles in the habitual and ſerious worſhip of God with our houſehold. "Family prayer is as much a duty in this ſmaller ſphere of action, as public worſhip is a national concern."

The neglect of this duty is a melancholy indication of the decay of piety among us, and where it is not maintained the inſtruction of a family is alſo generally neglected! Our joint relation to the Parent of the world dictates our united homage to him; the common bleſſings we receive, and the mercies we need, demand the united ſupplications and praiſes of the whole houſe, and it muſt be with a very ill grace they complain of the diſobedience of ſervants to them, who let them ſee by their whole behaviour that they are regardleſs of their great and common Maſter, their Maſter which is in heaven. Another method of rendering our habitations nurſeries of piety is, the religious obſervance of the Lord's day: ſeparating it from the buſineſs and amuſements of life, devoting part of it to the public ſervices of religion, and giving the reſt of it, which the neceſſary occaſions of life leave unoccupied, to retirement, or to the uſeful exerciſes of reading in the family. This is the way of ſpending the day which the deſign of it points out conducive to domeſtic order and affection, and ſerviceable to the cauſe of Chriſtian knowledge and practice. But if our ſervants be permitted to make that day a ſeaſon of pleaſure, and are allowed it for ſelf-enjoyment, rambling and company, they will be corrupted by their aſſociates, their minds will be unhinged and diſſipated, hurtful diſpoſitions will be cheriſhed, an averſion from labour, love of dreſs and expenſe, and an impatience of control will be produced; a ſenſe of every thing ſerious and virtuous will be loſt, and the fear of God caſt off. A *wiſe* maſter of a family will guard againſt the introduction and ſpread of theſe evils; a *religious* one will not, by indulgence and connivance, make himſelf a partaker in the ſins of others, nor contribute to a general corruption of manners. And to uſe the words of a valuable writer, "I will venture to ſay, that a ſervant who looks upon it as a grievance to be kept from rambling on the Sabbath and to be employed for a reaſonable time in reading and prayer, is utterly deſtitute of religion, and has not the fear of God before his or her eyes." The removal of ſuch a ſervant muſt be a benefit to a family. But the main thing included in the reſolution of the Pſalmiſt, the chief duty of every houſeholder is, FOURTHLY, To be a pattern of all virtue and goodneſs. *I will behave myſelf wiſely. I will walk before my houſe in a perfect way.* This is the means of preſerving a conſiſtency in our characters, of giving energy to our inſtructions, and weight to our commands; this will furniſh viſible

ble proofs of the influence and utility of devotion: this will ſweetly attemper the reſtraints of authority, and clothe religion in an amiable and venerable dreſs. This is the moſt effectual way to ſerve the cauſe of piety and virtue. It is giving to our domeſtics a ſenſible experience of the excellence of goodneſs, while they ſee it exerted in daily acts of virtue, and feel it beaming forth upon themſelves in ſmiles of affection and kindneſs. Thus it may be hoped they will be diſpoſed to imitate the models which are continually before their eyes.

REFLECTIONS ON SEVERAL SUBJECTS.

BY SOAME JENYNS, ESQ.

Publiſhed at the end of his Miſcellanies.

ALL fooliſh people are wiſe enough to be ſoon tired of their own company; and therefore, impatient of ſolitude, perpetually impoſe it upon their unfortunate acquaintance. Thoſe who are extremely civil, are ſeldom ſociable; becauſe they receive more trouble than entertainment from company. That men uſually grow more covetous as they grow older, does not ſo much proceed from the increaſe of their affection for wealth, as from the decreaſe of their inclinations for any thing beſide. Their regard for money continues the ſame, but they meet with fewer temptations to part with it. Their love of pleaſures is leſſened by ſatiety, their ambition by diſappointments, their prodigality by experience, and their generoſity by ingratitude. Every year, as we grow older, appears ſhorter than the preceding; and the reaſon of it is this; all our ideas of time muſt be derived from that portion of it in which we have already exiſted; and that muſt be the ſtandard by which we meaſure it. As this ſtandard extends itſelf by our living longer, ſo every period muſt appear ſhorter in proportion to it; thus, when we have lived ten years, one year is the tenth part of the duration of our whole exiſtence; but when we have lived eighty, it is then but the eightieth part of the ſame term. Honour is but a fictious kind of honeſty; a mean, but a neceſſary, ſubſtitute for it in ſocieties who have none: it is a ſort of paper credit, with which men are obliged to trade, who are deficient in the ſterling caſh of true morality and religion. Women are certainly not at all inferior to men in reſolution, and perhaps much leſs in courage than is commonly imagined: the reaſon they appear ſo is becauſe women affect to be more afraid than they really are, and men pretend to be leſs. Men's opinions much oftener proceed from their actions, than their actions from their opinions; they act firſt, and then with great facility reconcile their principles

principles to their conduct: for which reaſon we find many, whom no advantage can induce to do any thing which appears to them wrong; but of that many, very few who can ever be convinced that any thing is wrong, from whence either pleaſure or profit accrues to themſelves. Were all men honeſt, the world would go on much more happily than it does at preſent; but were all men wiſe, it would not go on at all: ſo greatly preferable is honeſty to underſtanding. As a man of ſenſe can eaſily outwit a fool, becauſe his deſigns are inconceivable to his adverſary's underſtanding; ſo a fool will be ſometimes too cunning for a wiſe man, for the very ſame reaſon; that is, becauſe he will conceive ſchemes which could never enter into a wiſer head than his own. Counter plotting an abſurd fellow is like fighting a left handed fencer; you receive a wound, becauſe it comes in a direction from whence you had no reaſon to expect it, and he gains a victory merely by his awkwardneſs. Much ſpirit and little ſenſe are the worſt ingredients of which a human creature can be compoſed. He who has much ſpirit and much underſtanding will probably make a great and illuſtrious character; he who has a little ſpirit and little ſenſe, may prove an honeſt, uſeful, and happy man; but he who is ſo unfortunate as to have a great deal of ſpirit and a ſmall ſhare of underſtanding, muſt ever be miſchievous to others, and miſerable in himſelf. Contempt among mankind, like action and re-action in ſolid bodies, is always reciprocal and equal; whoever deſpiſes his company, may be aſſured that he is not leſs deſpiſed by them; a wiſe man is juſt as much deſpiſed amongſt fools, as a fool amongſt wiſe men. Our reſentments and attachments are commonly the principal obſtacles which retard us in our progreſs to wealth and greatneſs; he who can totally exonerate himſelf in theſe two grand impediments, the remembrance of paſt injuries and gratitude for paſt benefactions, can hardly fail of travelling through the dirty roads of buſineſs and ambition with great alacrity and ſucceſs. Thoſe who live idly on hereditary fortunes, are apt to look with much envy on the wealth and affluence enjoyed by men in profeſſions, and with no leſs indignation on the unjuſt means by which in moſt profeſſions they are acquired: but they ought to conſider, that to theſe very means, unjuſt as they are, they themſelves are indebted for the ſecurity of their own lives, liberties, and eſtates; for ſuch is the nature of mankind, that if, in their general ſtruggle for wealth and power, they cannot ſucceed by art, they will infallibly make uſe of force; that is, if they are not indulged in ſome ingenious, learned, and legal methods of politely preying on each other, they will quickly have recourſe to fire and ſword. He who will not be cheated a little, will be abuſed a great deal, and by that means ſuffer no leſs in his fortune than in his reputation: our firſt leſſon, therefore, in the art

art of economy, ſhould ever be to learn how to permit ourſelves to be properly impoſed on, in due proportion to our ſituation and circumſtances. No two qualities in the human mind are more eſſentially different, though often confounded, than pride and vanity. The proud man entertains the higheſt opinion of himſelf; the vain man ſtrives only to infuſe ſuch an opinion into the minds of others: the proud man thinks admiration his due; the vain man is ſatisfied if he can but obtain it: pride by ſtatelineſs demands reſpect; vanity by little artifices ſolicits applauſe: pride, therefore, makes men diſagreeable, and vanity ridiculous. Whoever appears to have a great deal of cunning, muſt, in reality, have but very little; for if he had much, he would have enough to conceal it. The vice of ingratitude cannot be ſo frequent as it is uſually repreſented, becauſe the inſtances of real and diſintereſted obligations, from whence alone it can proceed, are very rare. Applauſe is more frequently acquired by profuſeneſs, than by charity; that is, by ſuffering ourſelves to be impoſed on, than by beſtowing our money on proper objects; becauſe thoſe who overreach us look upon their acquiſitions as the juſt reward of their own ſuperior abilities, and are therefore not unwilling to publiſh them; whereas thoſe who receive our donations feel the weight of obligations, always implying an inferiority, which men little care to remember, and leſs to talk of. Painters of human nature, like thoſe of human faces, are of two ſorts: the one gives us beautiful pictures, but without the leaſt reſemblance of thoſe who ſit for them; the others draw ſtrong likeneſſes, but, for the moſt part, ſomething uglier than the originals. Whoever would deceive the multitude, let him not deſpair of perſuading them to believe any thing in the world except truth. Advice is ſeldom well received, well intended, or productive of any good: It is ſeldom well received, becauſe it implies a ſuperiority of judgment in the giver; and it is ſeldom intended for any other end than to ſhame. It is ſeldom of any ſervice to the giver, becauſe it more frequently makes him an enemy than a friend; and as ſeldom to the reciever, becauſe, if he is not wiſe enough to act properly without it, he will ſcarcely be wiſe enough to diſtinguiſh that which is good. He who will not change his principles will find himſelf, in a little time, under a neceſſity to change his party. Liberty is a fine-ſounding word; but moſt of thoſe who uſe it, mean nothing more by it than a liberty to oppreſs others, themſelves uncontrolled by any ſuperior authority. As property always produces power, ſo power is always convertible into property: therefore it is demonſtrable, that the corruption of parliaments muſt ever increaſe with the increaſe of their own power, and can be leſſened only by the diminution of their own importance; how abſurd therefore are thoſe, who labour at the ſame time to increaſe liberty, and to deſtroy corruption; that

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OBITUARY.

SEP. 1793, died *Wm. Turton*, aged 22. He was a Gentleman of the moſt pleaſing temper, and amiable man His trials had been great and ſevere from a flattering wor and its diſappointments. Beſides, he died almoſt literally a ſkeleton, after a conſumptive illneſs of almoſt twelve months. Yet notwithſtanding theſe very trying circumſtances, his friends never diſcovered in him a peeviſh, or diſcontented ſpirit. In Nov. laſt, as appears from his papers, he entered into a ſolemn covenant with God in private, and ſoon after joined the diſſenting church at — in Chriſtian fellowſhip. To the laſt moment of his life he was uniformly reſigned to the divine will, and after giving many ſtriking evidences, during his laſt illneſs, of his ardent love to the Lord Jeſus Chriſt, and to the ſouls of men, he expired to breathe that immortal life, after which he ſo ardently panted.

For a conſiderable time before his death he formed a reſolution to ſpeak to his relatives and friends in the moſt ſerious and ſolemn manner. And one day in particular he ſent for ſome of his acquaintance to ſpeak to them of death, a merciful God, and Jeſus the Saviour of loſt ſinners, which he continued to do to old and young ſo long as he was able to ſpeak. When an intimate friend viſited him, a few days before his death, a ſhort converſation took place reſpecting old Simeon taking Jeſus in his arms, and ſaying, *Lord, now letteſt thou thy ſervant depart in peace, &c.* And when the queſtion was put, how is your experience in this view? Though his feeble voice failed him, yet his joyful countenance declared the feelings of his heart, more convincingly

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…him.
…y. O my
…d will provide
…as long as he ſhall
…will not probably live
… preparation.—I feel I am
…f upon me, and pardon me, a
… *divine*, with thy gracious influence
…eaſe my love. May the good Spirit
… in *this trying* hour! O I have ſinned, but
All my righteouſneſs is in him alone. O
…is thee I love, with thee I long to be. His
…my love, take courage, I truſt you will ſoon drink
… river of water that flows from the throne of God, and
…o. O yes, ſaid he, lifting up his hands, *there* are living
…s; I hope I ſhall!——Thus lived, and thus died that
…able young man. May all thoſe dear youth, who may read
…e above, be ſuitably impreſſed with the ſolemn ſcene.

POETRY.

'TIS but a moment bounds our lateſt breath:
A ſpan hath well deſcrib'd the narrow ſpace;
O! be it thine that read'ſt, to think of death,
Be it thy pray'r to know the Saviour's grace.
For ſoon th' archangel's trump ſhall rend the air:
The dead ſhall hear—and hearing, all ſhall riſe;
All that have died, ſhall in that ſummons ſhare,
And ſtand before the dread tribunal of the ſkies.
But, O! how different then their hopes and fears!
Deſcription cannot paint the awful day!
For ſome will riſe to pain of endleſs years,
Darkneſs and wo, without one cheering ray.
But, riſing ſaints! lift up your joyful eyes,
See! earth departs where once theſe temples ſtood!
You ſhall be bleſt, and mount the eternal ſkies,
To dwell within the heav'nly temple of your God. *E. Mag.*

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BIOGRAPHY.

EXTRACTS FROM MR. ABBOT'S DIARY.

(*Continued from p.* 333.)

No. III.

His Self-Examinations, Inquiry into the State of his Soul, and Reflections upon his Life.

1729, *Sept.* 18, *Thurſ.*] AFTER ſecret prayer I fell to the work of ſelf-trial, by ſome rules ſet down in Mr. Gearing's book. I hope and truſt that I have been ſincere in often begging the aſſiſtance of the bleſſed Spirit, to enable me to make a right judgment of myſelf. And I deſire now to ſet it down with ſerioufneſs and deliberation, that I cannot but hope that God has begun that good work of his grace in me, that he will perfect to the day of Chriſt. I hope that I do truly hate all ſin, and ſhould rejoice to be freed from it. I hope that I do love God and Chriſt. Oh! that my love was more enflamed. I hope I deſire to know more of Chriſt's beauty and glory, and would prize him more, and would obey all his holy commands to the death; and would by faith reſt on Chriſt for ſalvation. Now I would look on theſe things as evidences of grace in my ſoul, but not as the meritorious cauſes of my ſalvation. For I would give my glorious Redeemer the praiſe of it wholly; and adore the grace of God through him beſtowed on me. O Lord, let

me not be deceived in the state of my soul? And, O! help me to live as becomes the redeemed of the Lord; a holy, humble, watchful, and prayerful life!

1730, *Apr.* 11, *Satur.*] After secret prayer to the glorious God at noon, I fell to the work of self-examination, and tried myself about my faith, my repentance, my holiness, new obedience, humility, sincerity, and mortification of sin, by the rules that Mr. Reyner lays down to discover those things in us: And I hope I did sincerely pray for the help of the Holy Spirit herein. And I cannot but hope that the Lord has wrought a saving change in my heart; for I have seen some of the marks and evidences of these graces, I think of every one of them, upon my soul. And those that are not so clear and evident, I hope I do most earnestly desire to have them wrought in me; that I might be able to discover the truth of every grace in my soul, by all the blessed fruits and effects of them: Blessed be God for this hope! Oh! that it might be a well grounded hope. A hope that shall not make ashamed, but that shall grow up to a full assurance.

1731, *Aug.* 20, *Frid.*] In the afternoon being in the shop alone, after looking up to God for the help of his Holy Spirit, I tried myself by the help of some rules written by Mr. Gouge, for the use of Christians on such occasions; and I hope I was assisted in the work. My conscience gave a pretty full, comfortable, and satisfactory answer to the questions proposed; so that I trust I have reason to believe that I am brought out of a state of nature, into a gracious estate; that I am born again, and therefore shall see the kingdom of God. *O astonishing grace!* O that I might live like a stranger on earth, as becomes a heaven-born soul! O Lord, give me grace to walk worthy of the Lord unto all pleasing, and to abound in all those fruits of righteousness, which are by Jesus Christ to the glory of God!

August 26. *Thursday Even.*] I had a most desirable prospect of my life in many passages of it, from the time that I was 5 or 6 years old to this day. I desired to be humbled for, and to repent of the follies and sins of my childhood and youth, and to praise God for the mercies and favours I could call to mind. And more especially for the hopes I have that the Holy Spirit began betimes to work savingly on my soul. For from a child I have been afraid of sin, and greatly troubled when I have fallen into it. I have been afraid to neglect secret duties, and could not be contented to omit them. And I believe for this 12 or 14 years, I have almost every day prayed in secret morning and evening, and constantly read God's holy word, and many other good books. And have had a sense of religion, a gracious tenderness of conscience, and some relish for the things of God; a care to sanctify

ſy the Lord's day, and a love for the public worſhip of God, and attendance upon it. I have often prayed three times a day, *morning*, *noon*, and *night*; and have ſometimes had my heart much warmed, and my affections moved in ſecret prayer, and have had ſweet communion with the glorious God therein. I was in my younger years much affected with reading the *Token for Children*, and would earneſtly cry to God to make me like thoſe bleſſed and happy children therein ſpoken of. Such things as theſe I can call to mind. And though there is nothing meritorious in them; yet may I not comfortably and aſſuredly conclude, that the Spirit of God has been at work on my heart from my very childhood? And ſeeing I have felt and experienced many of his bleſſed influences ever ſince to this day; may I not hope and firmly believe that he has wrought a ſaving change in my heart, and turned me from darkneſs to light, and from the power of ſin and Satan to God? Albeit I cannot (as a perſon converted in his riper years may) tell the exact time when, or the manner how, or the means and inſtruments by which it was brought about and accompliſhed. I think I may draw this concluſion, that the Lord has made me his; I hope I am not deceived in this important matter. PRAISES! EVERLASTING PRAISES! are due to my heavenly *Father*, my dear *Saviour*, and bleſſed *Sanctifier*, if thou haſt indeed wrought ſuch a change in my ſoul. *Not unto me, not unto me; but unto thy name be all the glory!* And O! help me to live as becomes a child of God, a diſciple of Chriſt, a temple of the Holy Spirit, and an heir of thy kingdom. Govern me by thy laws, guide me by thy Spirit, bring me to thy glory. Amen, and Amen!

(*To be continued.*)

A. M.'s EXPERIENCE.

For the MASSACHUSETTS M. MAGAZINE.

Meſſrs. Editors,

If you think the following will be of ſervice to any who are travelling Zionward, it is at your ſervice.

BEING born of pious parents, while I lived with them great pains were taken to inſtil into my young and tender mind the principles of virtue and religion; but my parents dying while I was young, I was caſt upon the wide world, where I experienced a variety of treatments, yet for the moſt part, was religiouſly educated; but learning any thing religious was always

always exceeding irkſome. In particular, often did I ſeriouſly ſay, when will the Sabbath be paſt? and while now I write, my heart even bleeds to reflect how I have profaned God's holy day, until I was fourteen or fifteen years of age, in play, and afterwards in reading hiſtories, newſpapers, and ſtrolling about the fields, and from houſe to houſe, tending my traps, and other worldly concerns, until it pleaſed God effectually (I hope) to call up my attention. I was however ſo far reſtrained by the mercy of God as to maintain a character for honeſty and ſobriety; and among ſome was conſidered as a Chriſtian, in that I kept up the *form* of religion in my family, but was totally without the *power*. My father's family, being large, were taken away by death one after another, and I as often promiſed to amend my ways; but theſe promiſes being made merely to eſcape puniſhment, my reſolutions all vaniſhed as morning clouds and the early dews. About the age of twenty two I was under great convictions, fearing I ſhould periſh eternally; which drove me to pray, (if ſuch exerciſes may be called prayer) and to attend to other duties of religion. But at this time living in a family of profeſſed Chriſtians, and as I now think, perceiving nothing more than mere morality, and with reſpect to the Sabbath ſcarcely that, and no kind of viſible family worſhip kept up, I relapſed into my former ſtate of carnal ſecurity and careleſſneſs. While under conviction I made a viſit to the Miniſter, whoſe preaching I uſually attended, hoping to get ſome inſtruction. I was civilly treated indeed, but remember nothing of that faithfulneſs recommended by St. Paul's example of warning each one day and night with tears.

After having lived to ſee my parents and all the family laid in the grave, I was ſometimes led to meditate upon the goodneſs of God in thus ſparing me, and it was at times impreſſed upon my mind that there was mercy in ſtore for me, and that God would yet be gracious; but at the ſame time I believed, that I muſt be born again, and was led to attend upon means of inſtruction, hoping that this or that preacher or providence would awaken me, but was always diſappointed.

Being now about forty two, God was pleaſed in his righteous providence, by death, to bereave me of a hopeful and promiſing ſon; this, although the greateſt trial which I ever met with, made but little impreſſion upon my obdurate heart, only I thought that God could come but one degree nearer in taking my relatives by death, and it might ſoon be my turn; I thought that if ever I was brought to repentance, it muſt be by ſome louder thunder of Sinai than I had ever yet heard. But theſe things all wore off; and although I deeply lamented the loſs of my ſon, yet I had again become careleſs and unconcerned, and left to contrive new ſchemes to gratify my carnal inclinations.

inclinations. Being now upwards of forty three, whilſt all things were going on ſmoothly, I took an uncommon diſlike to ſcenes of mirth and jollity; and upon public days felt a diſpoſition to get as far as I could from the confuſion and profaneneſs too common upon ſuch occaſions, and was led to reflect upon my baſe ingratitude in ſinning againſt a holy and good God, who had thus preſerved my life to a greater length of time than my parents or any of the family arrived at. Theſe impreſſions gaining upon me, I was led to think that I was entirely ſtupid, as I could not perceive the leaſt degree of fear of puniſhment, although I verily believed that hell would be my portion if I died impenitent.—From this time I left all reliſh for reading profane hiſtory, and was much attached to religious books, eſpecially thoſe that were moſt evangelical, and diſcriminating between the characters and exerciſes of ſaints and ſinners, and took that pleaſure in the company and converſation of thoſe, both miniſters and people, who appeared to poſſeſs real holineſs, and whoſe diſcourſe was cloſe and ſearching, which I was an utter ſtranger to before. I now began to ſuſpect that a work of grace was begun in my heart, but ſcarce dared to think ſo, leſt I ſhould be guilty of preſumption, and ſhould be deceived by my own treacherous heart. Converſing with a pious friend, in the courſe of our converſation he called me brother; had he thruſt a dagger through my heart it would not have affected my body more forcibly than the word brother did my mind. What, (thought I) ſhall a vile, hell deſerving ſinner, yet in a ſtate of nature, for aught I know, be called a Chriſtian brother? It is ſurely too much, and I could ſcarcely bear the thought. I thought that the change from death to life was ſo great, that if I was really the ſubject of it, I *muſt* know it.

I had in time paſt an unfavourable opinion of thoſe who built their hopes upon impreſſions and impulſes; yet notwithſtanding reaſon and common ſenſe would have taught me better, I was for ſome time looking after this kind of evidence in vain, but at laſt concluded that I was wandering upon forbidden ground, and that I ought to try the exerciſes of my mind by the word of God. Here I ſoon found ſuch evidence as I ſhould have thought ſatisfactory in another perſon, but I much queſtioned my own ſincerity, and was afraid that it was but ſelfiſh, and then that my fears of ſelfiſhneſs were *ſelfiſh*; and I was greatly afraid of deceiving myſelf, and others, and of being deluded, and admitted the evidence with great caution and a ſtrong jealouſy of my deceitful and treacherous heart. I was fully perſuaded that Jeſus Chriſt was an able, willing, and all-ſufficient Saviour, and that I ſhould not be caſt off if I was brought to a truly ſubmiſſive temper; at the ſame time I was

ſenſible

ſenſible that the natural heart was in direct oppoſition to this temper.

Thus feeling myſelf entirely in the hand of a holy, a ſin-hating and ſin avenging God, my mind was ſo calm that I concluded my convictions were wearing off, and that I had got to ſuch a degree of ſtupidity that hell had no terrors for me. I endeavoured to fix my mind to meditate upon the torments of the damned, but before I was aware I was meditating upon the goodneſs, patience and long ſuffering of God, in bearing thus long with me, who had been ſo baſely ungrateful to a holy and good God; and felt a deſire to caſt myſelf upon the ſovereign mercy of God, and ſay, here I am, Lord, do with me as ſeemeth thee good.

I was much grieved to think that I had little or no love to God, for I thought if I did truly love God, I ſhould not be able to ſuppreſs my feelings, and muſt neceſſarily be ſo enraptured that I could think of nothing elſe. But notwithſtanding all my darkneſs, I felt a deſire to live to the glory of God, and to preſs forward in every known duty, and truſt in God for ſtrength to perform. I had, I truſt, a deſire to give myſelf up to God in covenant, to be his wholly, and forever. But when I came to avouch the Lord to be my God, and promiſe to walk in all his commandments, I was brought to a ſtand, and ſcarce dared to open my mouth, and could only ſay, that unleſs my heart deceived me, it was my deſire, and with the aſſiſtance of God's grace I would endeavour to walk as becometh ſaints. And although I could not believe perfection to be a ſcripture doctrine, yet I was led to conclude, that if this cold, dark, worldly, weak and doubting frame was conſiſtent with real converſion, that God muſt not only begin, but carry on the work through every ſtage, and give the free reward. I have had opportunity of late to read the experiences of many, but it ſeems to me that they are all choſen for the clearneſs of their exerciſes, ſo that I could by no means compare mine with them. I appeared to be totally eclipſed, and many times in the dark, and much diſcouraged to think that although there would be adverſity, yet that all but one that ever I read ſhould ſo far exceed mine. I muſt, therefore, ſay, that if my converſion is real, it has been wholly the effect of God's ſovereign mercy that has led me to repentance, by the ſmall ſtill voice of his Spirit.

A. M.

Diſtrict of Maine, 1804.

RELATION

RELATION OF JULIUS.

BEING not far from twelve years of age, and wilfully bent on the way to my own deſtruction, in almoſt every reſpect; I found myſelf lulled to ſleep by the charms of the world and the tempter. O! how ſecure I was; and ſhould have ſlept quietly ſtill, had it not pleaſed God to ſhow mercy on one, who had no mercy on himſelf, by awakening him out of his lethargy, to ſee his need of a Saviour, and the awful danger to which he was expoſed. O! the horrors, which then ſeized me; I found myſelf faſt bound by the faſcinations of the adverſary, and ſwiftly bent on the way to evil, like the rapid torrent to its deſcent. When I contemplated on theſe things, the terrors of hell, and the frowns of an angry God, whom I deſpiſed, ſeized my ſoul. Being ſenſible of my danger, I was almoſt in deſpair. I could not ſee that it was poſſible for ſo great a ſinner, as I was, ever to find mercy; nay, I had many apprehenſions, that I had committed the unpardonable ſin. Thus a long time I walked in this dreary maze; the way to hell appeared plain before me, but the way to eternal bliſs I knew not. Many obſerving my diſtreſs, frequently inquired for the cauſe, which I did not relate; but generally turned it off by ſome other converſation. This being at a period when I was totally unindoctrinated, I had never that I remember heard of the word conviction, or the nature of it, but ſuppoſed my diſtreſs aroſe from ſomething peculiar to myſelf, as I was the greateſt ſinner in the world.

In this ſtate I remained a long time, frequenting ſolitary retreats, and evening ſhades, yet almoſt afraid to be alone. Though, as I had never related this to any one, neither having any ſerious friend, who could participate with me, this was my only ſolace, to retire and vent my grief in tears. My ſorrows were great, but my terror ſurpaſſed them. My ſpotted ſoul I conſidered as on the margin of the two worlds, and it ſeemed my ſtay muſt be very ſhort, unleſs I found relief. O! the vain thoughts, which then aroſe in my troubled mind, concerning my God! Much did I ſtrive to ſhun them; but alas, they would glance into my mind before I was aware of it. Sometimes I attempted to pray, but at others, I dared not preſume it. Still I graſped at works, as a refuge; and ſhortly fixed down on a hope, which I have great reaſon to fear was a falſe one. Reluctantly I attended to ſome external duties: often I ſpent almoſt all the Sabbath in idleneſs; ſometimes I took up my Bible and read a chapter, merely as a debt which I thought I owed God, and imagined I did very well if I compoſed myſelf to read two chapters. Thus ſelf-deceived, for many

many years, I attempted to purchaſe my own ſalvation; during which time, our miniſter was removed by death, and a ſtranger coming into the place, preached from theſe words: "the great day of his wrath is come, and who ſhall be able to ſtand." Which diſcourſe, with ſome others of his, very much alarmed me. My former troubles then aroſe, and I was brought to ſee that there was but one ſtep between me and the loweſt hell. At this time, there was ſomewhat of an awakening in the place, which I thought appeared agreeable to me; and I hoped I was about to come and accept that offer which would make me eternally happy. However, I ſoon became more and more inattentive. I uſed to ſpend much of my time in vain purſuits; eſpecially in attending balls, which I thought was, as others term it, an innocent amuſement; but it pleaſed God to ſhow me my extreme folly in rejecting his holy offers of eternal life, and chooſing to be engaged in ſuch diſſipated company, rather than to meet at his table, with his meek and humble followers. In my abſence there was a thankſgiving ball appointed as uſual. I was ſoon informed who was deſigned for my partner; who, to appearance, being no leſs inattentive to her God than myſelf, made uncommon preparations for the ball, as it reſpected every particular of her dreſs, not knowing, poor girl, what was at hand. She had ſcarcely completed her things, when ſhe was confined to her room, by an excruciating diſeaſe, which ſoon deprived her of her reaſon. Thus remaining a few hours in the greateſt agony, her ſoul was ſummoned to the eternal world; alas, ſhe little thought that inſtead of meeting, as uſual, with her companions, ſhe ſhould meet her God, and the innumerable hoſt of the world of ſpirits!

This being on the morning of Thankſgiving-day, in the evening I viſited her parents, and ſaw the remains of this once blooming youth laying in the dreſs which ſhe had prepared for another uſe. This immediately turned my reflection on the "uncertainty of life, the certainty of death," and the awful conſequences of waſting the few minutes allotted us here to prepare for an endleſs eternity. As it happened, I tarried all night, and ſat up alone. This was a period, when I had much reflection on death and judgment. Very diſtreſſing were my reflections on the day the ball was to be attended: my partner then ſlept in the cold and ſilent grave. Being perſuaded that the buſineſs of ſuch parties, as well as all other diſſipation, tended greatly to diſhonour God, and to the eternal deſtruction of my own ſoul, I reſolved, that by the aſſiſtance of him who upholds me, I would never again be engaged in any thing of the kind; and by his aid, I have been, as yet, able to keep my reſolution. However, at length, my concern in a great meaſure

ſure vaniſhed away, though I kept up my phariſaical performance, for more than ten years; during which time, I was frequently under awakening, and I trembled to think, what I rejected. At length, it pleaſed God to call up the attention of a number of perſons in this place; two of which were a little under my age. On hearing their names mentioned in public, my attention was again excited to reflect on the ſolemnities of death, and that trying ſcene, when I ſhould ſtand before the bar of God, as I had the greateſt reaſon to fear I ſhould be found on the left hand, among that unhappy number, to whom it ſhall be ſaid, Depart, ye curſed.

Thus it ſeemed, that in my preſent ſtate, a few more rolling ſuns would forever ſeparate me from God and eternal bliſs. Now I began to be ſenſible of the total depravity of the human heart, to which doctrine I had before been a violent oppoſer. Theſe words would frequently glance into my mind, "If the righteous are ſcarcely ſaved, where ſhall the ungodly and the ſinner appear!" Gloomy were the reflections, I made on the rapidity of time, which before had been a great burthen to me; for I conſidered that the thread of life only ſeparated me from eternal death. The time arriving, when theſe perſons mentioned were received into full communion with the church; the ſcene was pleaſing to me, yet very painful. It ſeemed to me my friends, who were very dear to me, had gone and left me: that they had fled for refuge to the arms of their God, where they were ſafe, and were enjoying his ſmiles, and him as their friend; but I was left under his frowns, almoſt in deſpair, being enſnared by the ſubtilty of the adverſary. My troubles were ſo greatly increaſed, that I was in a great meaſure unable to purſue my occupation. I wholly deſpaired of ever enjoying any more ſatisfaction, either in time or eternity, unleſs I were permitted to join the happy few. The aſpect was ſo affecting, that I thought I would not miſs of ſetting down with them the next communion day for all the world. Yet it appeared to me, that I was then wholly made up of ſin; that there was no good thing in me; and it was with trembling that I went to ſleep at night, leſt the awful meſſenger of death ſhould ſuddenly arrive.

Though, as is natural for perſons, at the laſt extremity, to graſp at any thing which offers itſelf, I then reſolved to read my Bible three times a day, and retire to the ſilent grove to ſeek for mercy. Frequently my ſins roſe to ſuch a height, that I could ſay no more than this: God be merciful to me a ſinner. Then I experienced a great unwillingneſs to give myſelf up unreſervedly to God; and continued ſo to the laſt extremity, when I ſaw that I had ſinned againſt much clearer light, and conſidered myſelf more vile than the very devils in hell; I

truſt it then pleaſed God to meet me with the joy of pardoned ſin, which was ſweeter to my ſoul than all the pleaſure I had ever before experienced; nay, I think I was ſo carried away with the beauty of holineſs, that I almoſt forgot where I was. At that time, the works of nature appeared very different from what they ever did before. The Bible, which I had often read, but never diſcerned any of its excellency, more than an ox does of the beauty of the flowers among which he feeds, now became my great delight. Though at ſome times, I have many doubts and fears, yet, at others, God appears ſo lovely to me, I long to ſee the time, when I ſhall be delivered from ſinning againſt him any more, and go and ſit down in his bliſsful preſence, to go no more out.

JULIUS.

THE

JUDGMENTS OF GOD

ON A WICKED WORLD.

Extracted from a European Publication, in but few hands.*

A Hiſtorical Account of all the Plagues, Peſtilences and Famines, which have happened throughout the World from the beginning.

I SHALL only give the chronological hiſtory of the vaſt numbers of them that have afflicted ſinful nations, as a puniſhment of their ſins.

God having ſwept away an impious generation from off the face of the earth by an univerſal deluge, in the year of the world 1656, promiſed to Noah, that there ſhould never be another of that kind: but the new plantation ſoon became as impious as the former: therefore divine vengeance was reſolved upon other methods of puniſhing ſinners.

Anno Mundi. 2024. In the days of Abraham, there was ſuch a grievous famine in the land of Canaan (though it was the beſt of all lands; a land flowing with milk and honey) that that great prince was forced to go into Egypt for ſuſtenance; becauſe that was a champaign country, well watered by the river of

* *References and hiſtorical authorities we omit.*

of Nilus; and conſequently a common granary to Paleſtine and other neighbouring nations.

A. M. 2034. God conſumed the cities of Sodom and Gomorrah, Admah, Zeboim, and Zoar, with fire and brimſtone. A dreadful deſtruction indeed! and ſtands a warning to all generations; but yet it had not ſuch influence upon mortals as might be expected, for the more they increaſed the more they ſinned; and therefore we find many diſeaſes and new diſtempers ariſe among them, according as they found out new ways of committing ſin and iniquity. For in the year of the world

A. M. 2129, In the days of Iſaac, a ſecond famine ſeized the land of Canaan, (doubtleſs theſe two were ſent as chaſtiſements to the wicked inhabitants, that they might repent of their ſins, and warnings of their approaching deſtruction) which was ſo grievous that that great patriarch was obliged to flee to Abimelech the king of Gerar for ſupport.

A. M. 2236. In Jacob's time a very grievous and univerſal famine began in the land of Egypt, and ſpread over all Paleſtine, Canaan, Arabia, Syria, and the face of the whole earth: ſo that the people were famiſhed by reaſon of the famine. Juſtin the heathen hiſtorian gives an account of it; but Moſes relates all the circumſtances of it.

A. M. 2436. The Egyptians having cruelly oppreſſed the people of God, ſo provoked the Almighty, that he ſent ten plagues upon them, which in a few months deſtroyed both man and beaſt, and the fruits of the ground in a fearful manner.

A. M. 2455. One plague in an inſtant ſwept away twenty-four thouſand Iſraelites in the wilderneſs for their idolatry.

A. M. 2631. Such a grievous famine continued ten years in Canaan, that Elimelech (though a wealthy nobleman) was conſtrained to leave his own eſtate, and ſojourn in a ſtrange country. Doubtleſs, it was a puniſhment upon the idolatry and other heinous ſins of that licentious and wicked age.

A. M. 2851. A peſtilence conſumed fifty thouſand and threeſcore and ten men of Bethſhemiſh, for prying raſhly into the ark of the Lord.

A. M. 2945. A grievous famine was inflicted upon Iſrael for three years, becauſe Saul their king ſlew the Gibeonites. This is not the firſt time that ſubjects have ſuffered for the ſins of their prince.

A. M. 2960. In the reign of king David, a peſtilence deſtroyed ſeventy thouſand of his ſubjects in ſix hours, and it was for his pride and curioſity in numbering the people.

A. M. 3040. In the reign of king Ahab, after a grievous drowth, wherein there was neither dew nor rain for three years, a great famine enſued in the kingdom of Iſrael afterwards.

A. M.

A. M. 3055. There was ſuch a grievous famine in Samaria, being beſieged by Benhadad king of Syria, that an aſs's head was ſold for fourſcore pieces of ſilver, and the fourth part of a kab of dove's dung for five pieces of ſilver. Nay, two women did eat one of their own children, and had alſo devoured the other, had not God relieved them with the proviſion and ſpoil of their enemies within twenty-four hours.

A. M. 3240. In the reign of king Hezekias, an angel of God deſtroyed one hundred and eighty-five thouſand of the army of Sennacherib king of Aſſyria, by a peſtilence in one night.

A. M. 3250. In the reign of Tarquinius Priſcus fifth king of Rome, a peſtilence cut off the greateſt part of the Romans, but eſpecially the women with child, both lying dead together in the ſtreets: and

A. M. 3410. It broke out again about ſixty years after in the ſame manner, deſtroying their virgins and women with child; when no remedy could be found, they were anſwered, that it proceeded from the diſpleaſure of their gods, becauſe the ſacred rites had not been performed with that decency and purity which they required; ſeeing a vaſtal virgin had been deflowred at Urbium, which had performed ſome of them.

A. M. 3575, U. C. 274. About the time that Nehemiah repaired the walls of Jeruſalem, before Chriſt 430, about the ſecond year of the Peleponneſian war, that grievous peſtilence, called the great plague of Attica, began firſt in Ethiopia; from thence it came into Lybia and Egypt: it over-run Judea, Phœnicia, Syria, and the whole Perſian empire: from thence it paſſed into Greece, and grievouſly afflicted the Athenian ſtate, and all the Roman empire. It broke out again at Athens with great fury four years afterwards, and ſo much exhauſted that city of its inhabitants, that for better repleniſhing of it, a new law was made to allow every man to marry two wives. This peſtilence ſpread over the greateſt part of the world, continuing in ſome place or another for fifteen years together, and is the firſt univerſal plague we read of in hiſtory.

Thucydides the Athenian hiſtorian has given a very full account of this diſeaſe, having had it himſelf, and freely viſited a great many that were afflicted with it. Hippocrates, that excellent phyſician of Cos, wrote of it as a phyſician; he was at Athens all the time this diſtemper raged there; and cleanſed Theſſaly by burning the woods, which purified the air; and Artaxerxes king of Perſia promiſed him very great rewards to come into his dominions, to cure thoſe who were infected with it; but he refuſed them all.

A. M. 3523. A violent plague began in Rome in September, and continued a whole year; firſt the cattle, then the people

ple were infected; whereby the fourth part of the ſenators, two conſuls, L. Ebutius, and P. Servilius Priſcus, almoſt all the tribunes, with many other perſons of note, and ſuch a vaſt number of inferior people as could not be counted.

A. M. 3601. The moſt ſevere plague that ever had been known, raged then in Rome; it took away the conſul Quintilius and his deputy Sp. Furius, three tribunes, an augure, the prieſt of Quirinus, moſt part of the ſenators and the half of the Romans, their confederates the Volſci, Sabines, and others, and almoſt all the cattle.

A. M. 3619. The plague began in Rome with divers dreadful prodigies, and raged ſo for two years, that the people were ſo waſted, that they could not make any defence againſt their enemies; whereupon the Fidenites and Veientes entered their territories, and came ſo far as the gate called Collina.

A. M. 3644. A famine and peſtilence in Rome ſwept away a great many people of all ſexes and conditions.

A. M. 3657. The plague raged ſo violently in Rome and through Italy, that having no other remedy, they conſulted the books of the Sibylls, whereby they were adviſed to celebrate that great ceremony called Lectiſternium the firſt time; it was afterwards performed in time of ſome public calamity only, and in this manner; they took the ſtatues of their gods down from their pedeſtals, they laid them upon ſtately beds made for that purpoſe in their temples, with pillows under their heads, and magnificently entertained them on purpoſe to pacify them. Laſtly, they opened the gates of the city to all foreigners, they forgot and forgave all quarrels and animoſities, granted liberty to all priſoners, and entertained ſtrangers ſplendidly for nothing.

A. M. 3672. A great plague and famine cut off vaſt multitudes in the city of Rome and country.

A. M. 3691. Another plague broke out in Rome by the overflowing of the Tyber; and to put a ſtop to it, they celebrated the former ſolemn feaſt.

A. M. 3721. A peſtilence raged in Rome; and two years after there was a great mortality among the men only. The cauſe of it was for a long time unknown, till a ſlave declared to the ſenate, that moſt part of the Roman matrons had plotted to deſtroy all the men by a poiſoned drink; whereupon twenty of them were apprehended, and being ordered to drink it, they died therewith. Afterwards one hundred and ſeventy more of them were apprehended and put to death; thus they put a ſtop to that mortality.

A. M. 3759. The Romans being afflicted with a plague, ſent ambaſſadors to the inhabitants of Epidaurus, a city in Dalmatia,

matia, now called Raguſa; with rich preſents for Æſculapius the god of phyſic, who had been a native there; in order (*if poſſible*) to bring him to Rome. The Epidaurians being unwilling to part with their god, a huge ſerpent ſwam aboard, and wound itſelf round in the ſtern of one of their gallies; which they took to be Æſculapius, and brought it to Rome with great ſolemnity; he landed at an iſland in the Tyber, and there they built a temple to his honour. But in the mean time the plague abated. O! the blindneſs and ſuperſtition of thoſe times! yet God of his infinite mercy winked at them, he overlooked their brutiſh and abſurd notions of the Deity, and deſtroyed them not: but *thanks be to God, who hath delivered us from the power of darkneſs, and hath tranſlated us into the kingdom of his dear Son.*

A. M. 3764. In Sicily a plague conſumed the Carthaginian army.

A. M. 3790. A plague ſo waſted Rome, that they wanted neceſſaries for burying the dead; and could not raiſe eight legions to defend the empire.

A. M. 3828. A plague broke out in Rome, which beginning with great rains obliged the conſuls to retire; and raged ſo, that they could not carry on the war in Liguria and Lombardy.

A. M. 3848. Such a peſtilence raged in Rome, that there ſcarcely remained living ſufficient to bury the dead.

A. M. 3859. Upon the ruin of the famous city of Carthage, a peſtilence ſpread over all Africa by reaſon of vaſt ſwarms of locuſts, which having eat up all the fruits of the earth, the ſtench of them began that great African plague, which deſtroyed both men and beaſt: in Numidia alone eight hundred thouſand died; about Utica thirty thouſand ſoldiers that were left to guard thoſe parts, and more than one thouſand five hundred dead corpſes were carried through one gate of that city in a day; and about Carthage above two hundred thouſand people died in a few days.

A. M. 3873. This year the third Italian plague began, which was ſo mortal, that the Romans could not raiſe eight thouſand foot and three hundred horſe, againſt the war in Sardinia.

A. M. 3889. Another plague lay very hard upon Rome.

A. M. 3978. Twenty-five years before Chriſt's incarnation, in the thirteenth year of the reign of Herod, a famine and peſtilence ſwept away the greateſt part of his courtiers and commonalty. But for a remedy of this calamity, Herod melted down all the plate of his palace (his treaſure being exhauſted) even the moſt valuable of it; and making money of it, ſent it into

into Egypt to buy corn, to relieve the neceſſities of his people and neighbours in Syria, who were under the ſame diſtreſs; he provided alſo clothes to them, becauſe the flocks of Judea were conſumed by the great drought. By theſe acts of charity and generoſity, he not only reconciled unto him the affection of his people, but alſo made his name famous among the neighbouring nations, gaining among them the reputation of a wiſe, gracious and generous prince: which ſhews the extraordinary force and power of charity; it will procure the love of enemies; it is amiable and beautiful in itſelf; it renders a man ſuch to others, and covers a multitude of ſins.

A. M. 4032, and of our Lord Jeſus Chriſt 29. A peſtilence ſpread over all Italy, with ſuch a mortality, that few or none remained to till the ground. Neither muſt we expect to be altogether free from theſe common calamities under the Lord Jeſus, ſeeing he has told us, *there ſhall be famines and peſtilences in divers places.*

A. D. 43. Second year of Claudius the Roman emperor, England was viſited with ſuch a dreadful peſtilence, that the quick were ſcarce ſufficient to bury the dead.

A. D. 47. A great famine raged over all Judea, and the whole world, in the fifth and ſixth years of Claudius, which Agabus by revelation from the Spirit of God had foretold ſome time before. It was ſo great, that the Chriſtians in all places according to their ability thought it their duty to relieve the Jews: Helen, Queen of the Adiabeni, bought a great deal of corn out of Egypt at a very dear price; and St. Paul made a collection among the Corinthians, Galatians, and other Gentiles, for relief of the poor Chriſtians of Judea, which teaches us to follow their examples in the time of ſuch grievous calamities.

A. D. 54. A grievous famine ſpread over Britain, ſo that the inhabitants were forced to eat dogs, cats, rats, and other vermin; which was followed

A. D. 57. With a great plague in Britain.

A. D. 65. When Nero was emperor, a great peſtilence in Rome ſwept away thirty thouſand people in the harveſt time.

A. D. 70. When Veſpaſian and Titus carried on the wars againſt the Jews, beſides the infinite numbers that fell by their ſword, there was alſo ſuch a dreadful famine in Jeruſalem, that a noble woman boiled her own child to eat it. After which, ſo great a peſtilence immediately enſued, that from the firſt of April to the firſt of July following, one hundred fifteen thouſand and eighty carcaſſes of the poorer ſort, were carried out to be buried at the public charge, and ſix hundred thouſand of the ordinary rank were caſt dead out of the gates of the city; and when they were not able to bury them, they gathered

ed their bodies together into the greateſt houſes adjoining, and there ſhut them up. Thus ſome reckoned twelve hundred and forty thouſand and upwards of them, that were cut off by the ſword in the deſtruction of Jeruſalem and other cities of Judea: beſides innumerable numbers of them that are omitted, and died by plague, peſtilence, famine, maſſacres, and other means. So never a nation languiſhed in ſuch a deplorable manner, nor ſuffered ſuch miſeries. For all theſe curſes and calamities came upon them at that time that Moſes and Jeſus Chriſt had foretold them for their wickedneſs.

A. D. 88. A peſtilence raged in the northern parts of England.

A. D. 92. The ſame alſo infected Scotland ſo furiouſly, that one hundred and fifty thouſand people died.

A. D. 102. A great plague ſpread over all Britain, which was occaſioned by the extraordinary mortality and putrefaction of the fiſh in moſt rivers of both nations.

A. D. 114. A peſtilence in Wales killed forty-five thouſand people.

A. D. 134. In the reign of Adrian, a great famine and peſtilence cut off many more of the Jews and ſome of the heathens in the empire; beſides thoſe vaſt numbers of them that were cut off before by the ſword.

A. D. 137. Another raged in York, which almoſt diſpeopled that city.

A. D. 146. A plague broke out in Scotland.

A. D. 151. Another deſtroyed much people in Wales.

A. D. 160. A great famine and peſtilence cut off many thouſands of people in Scotland.

A. D. 169. A plague did much harm in Wales.

A. D. 170. When M. Aurel and L. Verus were emperors, a dreadful peſtilence broke out on this occaſion. Verus having continued four years in an expedition in the eaſt, and after much bloodſhed at the taking and plundering of Babylon; the Roman ſoldiers pillaging the temple of Apollo, in a place under ground, found a little golden coffer, which, upon their opening of it, caſt forth a horrible infection, which ſpread itſelf through the army. At his return he carried the plague over all the provinces through which he paſſed; and cauſed the infection to ſpread through Italy, and almoſt all the empire: it was ſo mortal, that for want of men, they took carts and wains to carry out the dead. Then they rectified and ſtrictly obſerved the ſevere laws of Antoninus, about burying the dead, *viz.* that no violence ſhould be offered to ſepulchres, and that the poor ſhould be buried at the charge of the public. This plague was followed with a famine, earthquake, inundations, caterpillars,

and

and bloody wars, in Italy, and other provinces: to put a ſtop to theſe dreadful calamities, the vigilant and prudent emperor uſed all methods, human and divine, with infinite zeal and ſuperſtition. He ſent for prieſts from all parts, to diſpatch the innumerable company of ſacrifices, vowed and offered upon this occaſion; celebrated all the ſacred foreign rites that were ever known in Rome, purged the city by all manner of ways: celebrated the ſolemnities called Lectiſterina ſeven days together. If this heathen was at ſo much pains to implore the help of his vain idols; how much more ſhould we *ariſe and call upon the living and true God, who will hear us in the day of trouble.*

A. D. 180. In the reign of Commodus, a great plague broke out upon the martyrdom of St. Polycarp and other Chriſtians; which ſpread over Italy, Greece, and almoſt all the Roman empire: in Rome alone it made two thouſand funerals every day for a conſiderable time. Dio tells us, that he never knew ſuch a dreadful peſtilence before, and that many wicked men were hired to throw little needles dipped in poiſon upon the people, whereby many thouſands were cut off.

A. D. 211. After a comet had appeared for a month over London, a great plague raged in it for a long time.

(*To be continued.*)

To the Editors of the M. M. Magazine.

Gentlemen,

SHOULD you conſider the following thoughts, deſigned to convey, in an eaſy and familiar manner, ſome juſt ideas to the minds of children and youth, concerning the being and perfections of God, worthy of publication, you are requeſted to make them public.

ON THE BEING OF GOD.

DEAR children and youth! you have often been told that there is a God; and you believe, no doubt, that what you have heard on this ſubject is true. But have you any other reaſon to give for your belief, beſides this, that your parents and inſtructors have told you, there is a God? If you believe in the exiſtence of God, you ought to be able to give ſome good reaſons for your belief. And that you may have it in your power to do this, you muſt attend to the following things.

How did this world, with all its mountains, trees, rivers, &c. come into exiſtence! How came the ſeas, ponds and rivers to abound with fiſhes and other living creatures, in great diverſity, with reſpect to ſize, ſhape, &c! How came the numberleſs living creatures into exiſtence, which creep, and walk, and run upon the earth, or fly about in the air! And how came there to be a ſun, and a moon, and ſuch a multitude of ſtars in the heavens, over our heads! How did all theſe creatures and things, and all other creatures and things come into exiſtence! Did they make themſelves? *We* certainly did not make *ourſelves*, nor did any other creature make itſelf. If all the men in the world ſhould uſe, to the utmoſt, their power and ſkill, they would find themſelves unable to make any living thing, or a ſpire of graſs to grow, or any ſubſtance to come into exiſtence, out of nothing; not even a grain of ſand, or the ſmalleſt atom. But if no creatures or things made themſelves, or made each other, they muſt have been made by ſome very great and very powerful being. By ſuch a being, they certainly *were* made. And this being is called GOD.

That there is a God further appears from the wonderful events, which are continually taking place in the world. The ſun riſes and ſets every day, and at a particular time, every day, from year to year, without variation. The moon alſo in her various changes and appearances, is always regular and exact. The riſing and ebbing of the ſea, we obſerve conſtantly and uniformly following each other. The ſeveral ſeaſons of the year obſerve a regular ſucceſſion. "Seed time and harveſt, and cold and heat, and ſummer and winter, and day and night have never ceaſed." Fiſhes of various kinds come up from the ſea into creeks, and rivers, and ponds, at ſtated periods, for our benefit; and when we have taken a ſufficient ſupply of them, the remainder retire back from whence they came. How many brutal creatures are perfectly under the control and management of man, notwithſtanding their ſuperior ſtrength, and made greatly ſubſervient to our uſe. The birds of the air diſcover wonderful ſagacity, in building their neſts and rearing their young; and many of them, in retiring to warmer climates or to places of ſafety and convenience, on the approach of winter. Theſe things they perform without inſtruction, with wonderful art, uniformity and exactneſs. How aſtoniſhing is the diverſity of notes uttered by the different ſpecies of birds, and the variety of their plumage, ſhapes, &c.! How ſurpriſing it is that ſo exact a proportion between males and females ſhould always be found among the almoſt infinite variety and number of living creatures! And is it not equally marvellous, that ſince there are ſo many millions of human beings in the world, there ſhould be that difference of complexion,

complexion, features, voice, &c. among them, as to diſtinguiſh one from another! How amazing is it to reflect, that notwithſtanding the innumerable multitude and vaſt variety of living creatures, they ſhould all be ſo formed and contrived, as to anſwer wiſe and important purpoſes! that they ſhould all have proviſion made for them, ſuitable to their reſpective natures, and that they ſhould all be furniſhed with ſuitable members and organs, to obtain, and make uſe of what is provided for them! How full of wonder and aſtoniſhment is every creature and thing, which we behold around us! And if we attend to the form and conſtruction of our own bodies, we ſhall find matter for the greateſt ſurpriſe. We are, indeed, fearfully and wonderfully made, and curiouſly wrought. Notwithſtanding our bodies conſiſt of ſo many parts, yet each is nicely ſuited to the other, and all ſo contrived and put together, as to form one beautiful and harmonious whole.

Can theſe things, dear children and youth, take place by chance? It is very unreaſonable to think ſo. Can you believe, when you ſee a clock or watch, that it made itſelf, or that its different parts came together by chance? Or that it keeps time and points out the different hours and minutes of the day, by mere accident? You cannot believe this. You immediately conclude that the different and curious parts were made and put together, by ſome ſkilful artiſt or workman. Muſt we not then, when we conſider ourſelves; when we contemplate on the various creatures and things around us, and the wonderful events, which are continually taking place, conclude, that there is, indeed, a God, who is the contriver and maker of them all? Does it not become us to exclaim, with wonder and aſtoniſhment, "O Lord, how manifold are thy works! In wiſdom haſt thou made them all."

Notwithſtanding the things, which we have been conſidering, ſeem abundantly ſufficient to teach us the exiſtence of God, yet we are chiefly indebted to the Bible for our knowledge of this great and important truth. Were it not that we enjoy the light and inſtruction of this bleſſed book, we ſhould be as ignorant about God as the poor heathen, who worſhip dumb idols, the work of men's hands. But *how* does the Bible teach us, that "there is a God." Not merely becauſe it ſays, that God exiſts; but the very *nature* of the Bible teacheth us this great and ſolemn truth. The Bible is ſuch a book as the wiſeſt and moſt learned men could never compoſe, by their own wiſdom and knowledge. If the men, who wrote the things contained in the Bible, had not been under the immediate and ſpecial guidance of God, their writings would not agree one with another, and make a perfectly conſiſtent whole,

whole, as they now do; nor could they have thought of, and brought into view a thouſand things, which we find written. They never could have wrought ſuch miracles, in the name of God, which many of them did; nor could they have foretold ſo many things, which have exactly been accompliſhed, unleſs God had afforded them ſpecial aſſiſtance. If there had been no God, theſe things could never have taken place. Hence it is evident that there is a God.

REFLECTIONS.

1. HOW thankful ought we to be, that in addition to the volume of creation, we enjoy the volume of revelation, to teach us the exiſtence of God! As our advantage for becoming acquainted with this great and important truth is much greater than that enjoyed by the moſt of our fellow-men, ſo our obligation to be thankful is proportionably greater. How inexcuſable, then, muſt be our conduct, if we neglect to make ſuitable improvement.

2. How great, how inexcuſable is the folly of thoſe, who do not believe in, and acknowledge the exiſtence of God? Muſt not the blindneſs or wickedneſs of their hearts be very great, ſince it cloſes their eyes againſt the light of truth, and will not ſuffer them to attend to the evidence, which ſo clearly proves the divine exiſtence?

3. They who have good and honeſt hearts are willing to come to the light of truth. They *do* come to that light, and are fully convinced that there is a God. And as they believe in God's exiſtence, ſo they have ſuch a view and knowledge of his character, as to make them joyful and happy.

ON THE PERFECTIONS OF GOD.

HAVING endeavoured to eſtabliſh in your minds a rational and ſatisfactory belief that there is a God, I ſhall now, dear children and youth, endeavour in a brief, and in as plain a manner as I am able, to ſhew you what the perfections of God are, or what God is.

Some of the perfections of God are called *natural*, and the others are called *moral perfections*. I ſhall firſt mention, and remark on his natural perfections.

The ſcriptures teach us to conſider God, as perfect in the higheſt poſſible degree; and enlightened reaſon teaches the ſame.

ſame. As then we muſt not conſider any thing imperfect as belonging to the character of God, we muſt infer, that no bodily parts, or organs, or ſhape belong to him; for ſuch things would imply imperfection. When the ſcriptures ſpeak of God as having arms, eyes, &c. they mean, only, that he poſſeſſes ſtrength, underſtanding, &c. Therefore we muſt conſider God as a pure ſpirit. Agreeably the Bible teacheth us, that God "is a Spirit."

The ſcriptures teach us that God is *every where;* that his preſence fills the univerſe. All creatures and things, in compariſon with the greatneſs or infinite exiſtence of God, are as the ſmall drop of the bucket, and as the light duſt upon the balance. God is alſo infinite in this view, that his exiſtence is *without beginning and without end.* Accordingly he is repreſented in ſcripture, as the everlaſting God, and as the King eternal.

As God is a being every where preſent, ſo we muſt conſider his *knowledge as unlimited.* He knows every thing, paſt, preſent, and to come. As his preſence is in every place of his boundleſs dominions, ſo all things muſt be open and naked to his view. The darkneſs and the light are both alike unto him. Nothing can be hidden from his ſight.

God is omnipotent. He is poſſeſſed of all power, ſo that he can do whatſoever he pleaſeth, however difficult, and ſeemingly impoſſible, with the greateſt eaſe. Nothing can oppoſe his power or reſiſt his will. That God is indeed thus powerful, is evident from the works of creation and providence, and from the teſtimony of the Holy Scriptures. Such, and ſo great are the perfections of God, which are called natural. The other perfections of his character, which are called moral, are, firſt,

Wiſdom. "God is wiſe in heart;" and in this perfection he is infinite. As *heart* is expreſſive of moral character, ſo we are to conſider the wiſdom of God as entirely diſtinct, in its nature, from the knowledge of God. Wiſdom and knowledge are often conſidered eſſentially the ſame in quality; but they ought not thus to be confounded. They are, in quality, as diſtinct and different from each other as they are in name. Knowledge may exiſt in an intelligent being to a high degree, where there is no wiſdom or goodneſs. Satan poſſeſſes much knowledge, but no wiſdom. All his conduct is under the influence and direction of perfect folly. Wiſdom in God, as it is perfect, conſiſts in diſcovering the beſt end, in a diſpoſition to accompliſh that end, and in purſuing meaſures, which will accompliſh it, and in the beſt poſſible way. When God is ſpoken of as wiſe in heart, the ſame general idea is conveyed, as when he is repreſented as being light without any darkneſs.

Both

whole, as they now do; nor could they have thought of, and brought into view a thouſand things, which we find written. They never could have wrought ſuch miracles, in the name of God, which many of them did; nor could they have foretold ſo many things, which have exactly been accompliſhed, unleſs God had afforded them ſpecial aſſiſtance. If there had been no God, theſe things could never have taken place. Hence it is evident that there is a God.

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2. How great, how inexcuſable is the folly of thoſe, who do not believe in, and acknowledge the exiſtence of God! Muſt not the blindneſs or wickedneſs of their hearts be very great, ſince it cloſes their eyes againſt the light of truth, and will not ſuffer them to attend to the evidence, which ſo clearly proves the divine exiſtence?

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Both theſe deſcriptions intend moral rectitude or excellence.

Juſtice is another perfection belonging to the moral character of God. By juſtice, nothing is meant eſſentially different from rectitude of will, or a diſpoſition to act righteouſly, in oppoſition to whatever is unjuſt or unrighteous. This perfection the ſcriptures very clearly and fully aſcribe to God. "The Lord is righteous in all his ways, juſt and right is he." He always judges according to truth and righteouſneſs; and his conduct agrees with his judgment. He vindicates and maintains the cauſe of the righteous, and condemns and puniſhes the finally impenitent wicked, according to their deſerts. He is juſt to his promiſes and threatenings, by performing the things promiſed, and by inflicting the evils threatened. He is juſt to himſelf, by maintaining his own cauſe, by vindicating his own rights, and by reſenting, in a proper manner, the rebellious and affrontive conduct of his creatures. As he is a being of infinite greatneſs and glory, ſo, in juſtice to himſelf, he requires of all moral and intelligent beings, ſupreme and perpetual love and obedience. And this requirement is perfectly juſt and right. Were God to neglect thus to maintain his own cauſe and vindicate his own rights, the juſtice of his character could not be ſupported. Therefore, where he is deſcribed in ſcripture as a being of juſtice, as the juſt judge, and a God of recompenſe, the ideas conveyed are, that he is juſt to himſelf by being jealous for his own honour, for his holy name; by not giving his glory to another, and by taking vengeance on his adverſaries, who would rob him of the honour, which is juſtly his due. In a word, God is engaged in adminiſtering juſtice throughout his widely extended dominions, in the moſt exact and impartial manner. The Judge of all the earth will aſſuredly do right.

It may not be unimportant in this place to obſerve, that the juſtice or righteouſneſs of God implies *goodneſs*. It is eſſential to goodneſs, nor indeed does it, in its nature, differ from the nature of goodneſs. An unjuſt being cannot be a good being, nor can a good being be an unjuſt being. A perfectly juſt being is diſpoſed to injure no one; nor can ſuch a being do an injurious act; nor is a perfectly good being diſpoſed to do an injury to any one; and indeed it is impoſſible that ſuch a being ſhould act injuriouſly. A perfectly juſt being is diſpoſed to adminiſter juſtice in ſuch a way as to accord with perfect goodneſs, and to produce the greateſt general good or happineſs; and a perfectly good being is diſpoſed to conduct in the ſame manner. However, then, we ſpeak of the juſtice and goodneſs of God as diſtinct perfections, we muſt conſider them as eſſentially the ſame, and as involving each other.

Truth

Truth and faithfulneſs are alſo perfections belonging to the character of God. Theſe, as well as all his other perfections, exiſt in the higheſt poſſible degree, inſomuch that he hateth guile and deceit with a perfect hatred. It is impoſſible for God that he ſhould lie or deceive. Whatever he promiſeth he will aſſuredly perform; and whatever he threateneth, he will aſſuredly execute, according to the true intent of the threatening. Hence, we may place the moſt firm and unſhaken confidence in the divine truth and faithfulneſs. God will never deceive nor diſappoint us. But as God is true and faithful, he muſt neceſſarily be a good being. There is a moſt intimate and an indiſſoluble connexion between theſe perfections. Their nature is indeed the ſame. A being poſſeſſed, in the higheſt degree, of truth and faithfulneſs, muſt be good in the higheſt poſſible degree; but without goodneſs there can be no truth and faithfulneſs.

As we muſt conſider God completely and abſolutely perfect, in order to form juſt views of his character, ſo we muſt conſider him as *immutable* in all his perfections, or as incapable of change. Imperfect creatures are not only liable to change, but are often changing in their purpoſes and purſuits; and becauſe they do thus change, they muſt be imperfect. But God is liable to no change. He is of one mind, who can turn him? With him is no variableneſs or ſhadow of turning. He is the ſame, as to his deſigns and purpoſes, and in all his perfections, from everlaſting to everlaſting.

Theſe obſervations, in ſome meaſure, illuſtrate the perfections of the divine character. The natural perfections of God conſiſt in *omnipreſence, unlimited knowledge, and almighty power.* His moral perfections conſiſt in *infinite wiſdom, goodneſs, juſtice, truth, and faithfulneſs.* Theſe latter perfections eminently conſtitute the holineſs, the love, the glory of God. They render him glorious in holineſs. All that belongs to the moral character of God, is included in his holineſs. It may be obſerved, with equal propriety, that all theſe perfections are included in love; for "God is love." By this is intended, that the good will, or benevolence of God, is ſo great and diffuſive, as to diſpoſe him to conſult and effect the higheſt poſſible good or happi-

REFLECTIONS.

1. HOW great, how perfect, how wonderful a being is God! The perfections of his nature are too high for our comprehenſion. By ſearching we cannot find them out unto perfection. We may, indeed, form ſome juſt ideas concerning God;

God; but after all the pains we can take to underſtand what, and how great and glorious God is, we ſhall know him only in part. Holy beings in heaven will probably be learning more and more of God to all eternity. This will be a moſt delightful employment; but they will never fully comprehend what is the height, and depth, and length, and breadth of his glorious perfections.

2. How great is our obligation to love God, or to be reconciled to his character! It compriſes every thing great and excellent and lovely. We ought to rejoice and be exceedingly glad that God is juſt ſuch a being as he is; that he is ſeated on the throne of the univerſe; that his counſel will ſtand, and that he will accompliſh all his pleaſure. We ought to admire and be pleaſed with every perfection of his character, cheerfully to ſubmit to his will and government, and unconditionally to reſign ourſelves and our all into his hands, to be at his diſpoſal forever. To do this is to be reconciled to God. In this conſiſts the nature of true religion, and this is our moſt reaſonable ſervice.

3. How unreaſonable, how ſinful is the conduct of thoſe, who, inſtead of loving God with all the heart, are oppoſed to, and hate his glorious character! Such is the conduct of all wicked men, or impenitent ſinners. Their carnal minds are enmity againſt God. They are in a ſtate of actual rebellion againſt him, with their weapons in their hands! To enter the liſt of controverſy with a Being infinitely powerful, wiſe, good and holy, what ingratitude, what aſtoniſhing perverſity and madneſs! The unreaſonableneſs and guilt of ſuch conduct is inconceivably great. It muſt be infinite.

4. How firm a foundation is laid in the character of God for the ſafety and happineſs of his friends, or the ſubjects of true religion! God is on their ſide, and all his infinite perfections are engaged to promote their higheſt and beſt good. He has promiſed to make all things work together for their good. Faithful is he, who hath promiſed, and he will aſſuredly perform his promiſe. In all their ſufferings, of whatever kind, they may ſee the hand of *their* God, and reflect, that his corrections are merciful viſitations. Although their ſufferings, for the preſent, are not joyous but grievous, yet they [illegible] the divine promiſe for their ſupport and conſolation, that [illegible] will yield them the peaceable fruits of righteouſneſs, and work out for them a far more exceeding and an eternal weight of glory. Beſides, they may derive unſpeakable joy and comfort from the conſideration, that God is able and certainly will overrule all the evils, which take place in the world, ſo as moſt glorioufly to diſplay his own character, and promote the high-

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eſt poſſible good of the univerſe. God will never ſuffer any event to take place, which will not be ſubſervient to the purpoſes of his moſt holy will and ſovereign pleaſure. How firm a foundation, how ample a ſource for conſolation and joy are here, to the friends of God! His cauſe is ſafe. Their own beſt intereſt is ſafe. They will be ſafe in the ſolemn hour of death. They will be ſafe and completely happy to all eternity. Unſpeakably deſirable and bleſſed is the condition of the righteous. "All is theirs."

5. But how dreadful the condition of the ungodly! God is angry with them every day. He ſets his face againſt them, and his wrath is ready to fall upon, and to ſink them in everlaſting wretchedneſs and deſpair. Remaining in their preſent condition, they can find no peace nor ſafety. Their way is hard. They travail and are in pain. Although they ſeek happineſs with much eagerneſs and aſſiduity, yet they do not find it, becauſe they ſeek it in a wrong way, and where it is not to be found. Their higheſt enjoyments are accompanied with much ſorrow and vexation of ſpirit. Their moſt exhilarating and permanent joys are like the "crackling of thorns under a pot," noiſy and ſoon gone. They continually involve themſelves more and more in guilt and miſery, wherever they are, and in whatever they engage. Through life, in every ſtage, they are in a very dangerous and unhappy ſituation; and in the trying hour of death, O how deplorable their ſtate! God is their enemy. They have no friend to help or comfort them. In looking back on their paſt lives, they can find nothing for conſolation and a well grounded hope, and by looking forward, O how full of dread and anguiſh the proſpect! Unleſs in a ſtate of very great ſtupidity and ſelf-deception, to what ſide ſoever they turn, clouds and darkneſs, dread and horror, muſt ſeize upon their diſtracted minds. But, oh! who can deſcribe, who can conceive what will be the ſcenes opening to their view, when, dying impenitent, their ſouls ſhall have left their bodies! or what will be the preſſure of divine wrath, which they will then experience! Doleful ſtate of the damned! who can dwell with everlaſting burnings?

May theſe awful conſiderations alarm the minds of careleſs and ſecure ſinners, convince them of the unreaſonableneſs of their conduct, and be inſtrumental to their ſpeedy repentance, and reconciliation to God, that he may have mercy upon them, abundantly pardon and receive them into favour.

NORVILLE.

LETTER FROM A GENTLEMAN TO HIS FRIEND.

An Extract of a Letter from a Gentleman in Collegetown, Diſtrict of Maine, to his Friend in Winchendon, Maſſachuſetts, dated July 1, 1804.

WE received letters from ſome of you, by Eſq. Croſby; which were very acceptable, although they conveyed to us the ſorrowful and afflicting news of the death of our dear brother! He is cut down in the morning of his days; and in the bloom of life! and his ſtate unalterably fixed! He is now in the hands of a juſt God, who will reward him according to his deeds.

I am glad to hear that he converſed to his friends, that he was not ſtupid and thoughtleſs about his future ſtate, though he gave no ſure evidence, that he had made his peace with God; yet, by what he ſaid, we may hope. God for wiſe reaſons, has again ſeen fit to repeat the ſtroke of mortality in our family; either in mercy to wean us from this world, to break us off from ſin, to prove our love, patience and obedience to Him; or in judgment to harden us in ſin. He has taken one here and one there, in the family; he is confined to no age nor ſize; and who of us will next feel the cold hand of death, God only knows. Therefore it becomes us, as ſinful dying mortals, to awake out of our ſpiritual ſleep, to be diligent in preparing for another world. Let us impartially examine ourſelves, and ſee how affairs ſtand between God and our ſouls! ſee what our views are in profeſſing Chriſt, and in partaking of the ſacrament; whether it is in humble obedience to Chriſt's command, for the honour and glory of God, and the advancement of religion, or whether they are carnal and ſelfiſh; to be thought well of by our friends and neighbours, or merely for faſhion's ſake. Let us aſk ourſelves theſe queſtions. Have we been brought to ſee the entire depravity of our hearts? that they are wholly oppoſed to God and holineſs? that our hearts muſt be changed; that we muſt be born again? Have, and do we make it our daily and conſtant prayer to God, to ſtrengthen and aſſiſt us, in the way of our duty? to enlighten our minds, renew our wills, and to help our infirmities? Do we deſire and labour to mortify and forſake every ſin? Do we hate ſin, and love holineſs? Do we prize God, Chriſt, and religion, above all earthly things?

Have

Have we endeavoured to caſt aſide all our own righteouſneſs, and come to God naked and empty, having nothing to recommend us; but relying wholly on the mercy and free grace of God, for pardon and reconciliation? Have we repented of all our paſt ſins and follies? Do we love our neighbour as ourſelves?

If, on examination, we find this ſpirit and diſpoſition in us; I think that we may have reaſon to hope, that at leaſt, the great work of ſalvation is begun in our hearts; and let us perſevere in well doing, that by divine grace we may endure to the end. Let us conſtantly wait on God in every known duty, with a willing and obedient mind, and he will accept us.*

You have the goſpel conſtantly preached among you, to which, if you attend and rightly improve, you will find it a great bleſſing, which we are too apt to ſet lightly by, while we might enjoy its benefits. But God is not confined to any particular ways, or means, to bring us home to himſelf.

I truſt he has been pleaſed, in mercy to my ſoul, to convince me by the operation of his Holy Spirit, of the depravity and treachery of my heart; and has enabled me to look to Him, and place my confidence alone in Him, for ſalvation. We but ſeldom have preaching here; but a Mr. Johnſon of Freeport, who is a miſſionary, preached with us this day; he has power to conſtitute churches, and to receive members in full communion with churches at large. And, having this opportunity, have this day made a ſolemn dedication of myſelf to God, and renewed my covenant obligations to Him; and promiſed by the aſſiſtance of the Holy Spirit to live to Him, and walk according to the rules of the goſpel. God grant me grace ſo to do and perform.

I hope

* It may be thought by ſome, that the writer of this letter, in this ſentence, would hold up that the doings of the unregenerate prepare the way for their converſion; or render them more fit for the Divine operations. This cannot be his idea; for he requires that prayer, reading the bible, and other things, ſhould all be done with "a willing and obedient mind." But none have truly "a willing and obedient mind" but the people of God—for Chriſt ſays, ſpeaking of ſinners, "ye will not come to me that you might have life." And in another place, it is ſaid, "ſo then they who are in the fleſh cannot please God." It is therefore evident, that ſuch will not pray and read as above directed, and of courſe do no duty which prepares the way for Divine operations; for the carnal, unregenerate mind, will not produce works pleaſing to God. The writer, no doubt, when he directs his friends "to aſk of God," would join with St. James, where he ſays, "if any man lack wiſdom let him aſk of God"—"but let him aſk in faith;" for without faith it is impoſſible to please Him. It is true unregenerate men ought to be directed to read and pray; but no one in his ſenſes would direct them to do theſe, with a wrong temper and wrong motives: they muſt, therefore, do them rightly; and if they be not diſpoſed to this, herein is their blame.

I hope all of you will attend carefully to the welfare of your ſouls. You, who have not yet confeſſed Chriſt, I hope will not long remain without it. If you have any deſire to know Chriſt, ſeek him earneſtly, by prayer, and he will be found of you.

I am your affectionate brother,

T. W.

ADDRESS TO CHILDREN.

An Addreſs to the Children and Grandchildren of a Pious Lady, found in her Winding Sheet after her Deceaſe.

My dear Friends and Children,

I MIGHT give you flattering titles, in order to turn your attention to the greateſt good; but I addreſs you in a plain ſtyle as one from the world of ſpirits, and therefore I entreat you to hear me patiently.

And I believe, that it is a deſire for your beſt good, that prompts me to write theſe lines, as from the *dead* to the *living*, and while I am in view of the eternal world. I have often thought on your caſe with great concern; and frequently my heart has bled for you, who are not only ignorant of the pleaſures and joys of religion, but alſo ſtrangers to all true happineſs, the lovely Redeemer, and the operations of the Holy Spirit. O, how has it filled me with ſorrow to reflect on your wretched ſtate and mournful condition! I have viewed you engaged in gratifying yourſelves in all your fleſhly deſires; and the world ſmiling on your purſuits, and you hearkening to its deluſive promiſes, pleaſing yourſelves with long enjoying empty vanities! You alſo are bound to the eternal world, and muſt ſhortly take up your dwelling forever, either with holy ſaints and angels, or depraved men and devils! And yet moſt of you appear as thoughtleſs and as careleſs as though you were to continue in this world forever! O, what hazards do you run! What crowns of glory do you deſpiſe! You are in danger every moment of falling under the wrath of an omnipotent God! Dare you go on in ſin! and venture into *His* preſence, in an unregenerate ſtate, at which the very heavens flee away! Can you think of appearing before Him as your Judge,

Judge, and reſt eaſy without an intereſt in his merits! Are not your ſouls worth infinitely more than the ſmall affairs of this life? Why then will you neglect them; not only to the breaking of your mother's heart, but alſo to the eternal deſtruction of your own ſouls! *O, that you could know, in this your day, the things that belong to your peace.* If my tears could ſave you, how could I mourn over you as the Redeemer did over Jeruſalem!

I preſume to ſay, my dear relatives, that you all love happineſs; and is there no happineſs in keeping the commands or in ſerving God? This is happineſs to all who have a reliſh for divine things. Would you be ſafe for eternity? an intereſt in Chriſt will not only make you ſafe, but completely happy for eternity. What arguments ſhall I uſe to perſuade you to a religious life? Shall I tell you as well as I can of all the glory of the upper world? And ſay that you will there ſee all the holy patriarchs and prophets; and have them for your companions? There you will be in the company of angels, but above all, with the Holy Lamb Jeſus, the Redeemer of men, even God incarnate! Where we ſhall ſee, not as through a glaſs darkly, but with open face, be permitted to view the unveiled glory of the immutable God-Man, Chriſt Jeſus! Or ſhall I endeavour to point out to you all the horrors of the regions of the damned, and ſpeak of the devil your deceiver and tormentor! O, unſpeakable horror! who can dwell with devouring fire, and with everlaſting burnings? O, my friends, ſhall I ſpeak to you from the inviſible world, and not be received? Why will you die when Chriſt ſtands with open arms to receive you! Surely you muſt be left forever without excuſe, for nothing can hinder you from going to Chriſt, but your own wills and bad diſpoſition; this is an inability, which you chooſe, and renders you infinitely criminal in the ſight of Heaven,—this influences you to hate that Being whom you ought to love with all the heart. Love is all that the law of God requires of you. Chriſt ſays, "Behold I ſtand at the door and knock;" and that his "Spirit ſhall not always ſtrive with man." Then, O ſinner, the day of grace will ſoon be paſt; and if you do not accept of Chriſt in time, you muſt, you will be miſerable in eternity. I could wiſh, that you might know the things that belong to your peace, before they will be forever hidden from your eyes. All that I can ſay, is, to recommend you to God and to the word of his grace, which is able to build you up, and give you an inheritance among all them that are ſanctified. Adieu.

W.

REMARKS

REMARKS ON DEUTERONOMY XXIX. 29.

To the EDITORS of the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

The following Remarks on Deuteronomy xxix. 29, are ſubmitted to your diſpoſal.

"The ſecret things belong unto the Lord our God; but thoſe things which are revealed belong unto us, and to our children forever, that we may do all the words of this law."

THESE words do not juſtify a denial of any revealed doctrine, but ſuggeſt the importance of making a proper diſtinction between ſecret things, and things which are revealed.

There are things, concerning the being and perfections of God, which will forever remain a ſecret to the moſt exalted creatures. "Canſt thou by ſearching find out God? Canſt thou find out the Almighty unto perfection?" But it belongs to us to believe, that there is an infinite, eternal, ſelf-exiſtent and unchanging God, whoſe wiſdom, power and goodneſs are unlimitable, for his character is plainly revealed in his word.

What God's deſigns are, with regard to many things, is a ſecret, which belongs to his own infinite mind; but it belongs to us to believe, that God hath eternal and immutable deſigns, concerning all things, for this is a revealed truth. He ſays, "I am God, and there is none elſe; I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, ſaying, My counſel ſhall ſtand, and I will do all my pleaſure."

Divine revelation informs us, that God deſigns to glorify himſelf, by all his works of creation and providence. "The Lord hath made all things for himſelf." "For my own ſake, even for my own ſake will I do it." "For I have created him for my glory." "For of him, and through him, and to him are all things, to whom be glory forever and ever." But, how God will diſpoſe of particular nations and individuals, in accompliſhing his ultimate deſign, is a ſecret, and ſecret things have no influence on men's minds; nations and individuals, therefore, voluntarily purſue courſes, which lead to happineſs or ruin, while the immutable deſigns of God are accompliſhed.

It

It appears, that God had a very important deſign in ſending Joſeph into Egypt. Joſeph told his brethren, that God meant it unto good. But God's deſign remained a ſecret, till it was accompliſhed, and could not have been a motive to the cruel act of Jacob's ſons in ſelling their brother. They were moved by envy. But when Jacob and his family went down into Egypt, to be nouriſhed by Joſeph, in time of famine, God's deſign was made manifeſt.

God had an important deſign, in ſo wonderfully preſerving the life of Moſes, when an infant. He deſigned, that Moſes ſhould be an eminent deliverer of his church from Egypt. But Pharaoh's daughter knew nothing of this deſign, when ſhe nouriſhed Moſes as her own ſon; it remained a ſecret in the mind of Him, who dwelt in the buſh, till the time came for Moſes to enter upon the important work, for which he was raiſed up.

Excepting ſome inſtances, in which God revealed his purpoſes, his particular deſigns, concerning Iſrael, were ſecret things, till they were accompliſhed in the events which took place from the time they went out of Egypt, till the final deſtruction of Jeruſalem. The Iſraelites went out of Egypt; they marched through the Red Sea; they journeyed forty years in the wilderneſs; they went into captivity, and eſcaped captivity; they rebuilt their temple, and they crucified Chriſt, without knowing what God's purpoſes were. All this ſpace of time, God was executing his eternal purpoſes; yet theſe purpoſes were ſecret things, till they were accompliſhed, and, conſequently, could not have been motives to the actions of the Iſraelites. But their duty was revealed, and belonged to them.

It appears by ſcripture prophecy, that God deſigns to gather in the diſperſed Jews, and unite them with the Gentiles, in one church. The particular time and manner of the accompliſhment of this happy event, are ſecret things, which belong to God. But, that God deſigns the Goſpel ſhall have an extenſive ſpread, and ſave Jews and Gentiles, and that he hath made it the duty of thoſe, who enjoy the goſpel, to make exertions to ſpread the knowledge of Chriſt, are things which are revealed, and belong to us.

There are ſecret things, and things revealed, concerning the ordinary employments and events of life. A ſick man employs a phyſician, not knowing whether God deſigns he ſhall recover. If he be not an infidel, he believes, that there are immutable purpoſes in heaven, that his days are determined, and his bounds appointed, which he cannot paſs. Theſe purpoſes, concerning his recovery, are ſecret things, which belong to God.

God. But, that we ought to uſe all lawful means to preſerve our own life, and the life of others, and to improve our time and talents, in preparing for death, are things which are revealed, and belong to us.

A huſbandman, who believes the doctrine of the divine decrees, and of God's particular providence, prepares his ground, and ſows his ſeed, without knowing what God's deſigns are, concerning the harveſt. The merchant, who believes, that the Moſt High governs the winds and waves, according to his eternal purpoſe, ſends out his veſſel, without knowing whether God deſigns to proſper his undertaking. In theſe, and in many other inſtances of the kind, God's deſign is a ſecret. But, to uſe means to obtain a ſupport, truſting in Divine Providence, is a revealed duty, and belongs to us.

There are ſecret things, and things revealed, concerning ſalvation by Chriſt. Who, among an unbelieving world, were, from the beginning, choſen to ſalvation, through the ſanctification of the Spirit, and belief of the truth, is known only to God, who choſe them in Chriſt, before the foundation of the world, and predeſtinated them to the adoption of children by Jeſus Chriſt, according to the good pleaſure of his will. Eternal and particular election is God's act, and he does not let the elect know, that he deſigns to ſave them, before they obey the goſpel. The elect do not receive Chriſt becauſe they think, that they are choſen to ſalvation, for they have no reaſon to think ſo, till they do receive Chriſt. If we would know, where God has deſigned we ſhall appear, on the judgment day, and how we ſhall ſpend an endleſs eternity, we muſt comply with our duty, and repent and believe in the Lord Jeſus Chriſt; having done this, we may have evidence, that we are ordained to eternal life. But if we wiſh to know whether we are elected, without obeying the goſpel, we are trying to pry into ſecret things, which belong to God. Our duty is revealed, and belongs to us. God has made it our immediate duty to become reconciled to him, to embrace the goſpel of his Son, and in this way, make our calling and election ſure.

What will be the character of thoſe, who are now impenitent, at any future period, is a ſecret which belongs to God. Their preſent character is plainly revealed. The ſcripture fully proves, that they are all under ſin, in ſuch a manner, as that they do nothing ſpiritually good. A free offer of life is made to the impenitent, upon condition of repentance and faith. The goſpel informs them, that ſome are choſen to ſalvation; it makes known to them their immediate duty, but while they neglect their duty, there is nothing in the goſpel which ſhews that God deſigns to ſave them; there is no promiſe of renew-

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ing grace upon any condition which they perform, while unrenewed. Setting before ſinners their character and ſtate, making them the offer of pardon through the atoning Saviour, and urging them to holineſs, by all the motives of the goſpel, do not make them willing to come to Chriſt. It is by the operation of the Holy Spirit that any are made willing. On whom, of the unrenewed, the Holy Spirit will operate in a ſaving manner, is a ſecret, which belongs to God. "Who hath directed the Spirit of the Lord, or being his counſellor, hath taught him?"

There are ſecret things, and things revealed, concerning the important doctrine of regeneration. When, and by what means, God deſigns to renew thoſe, who are choſen to ſalvation, are ſecret things.

The operations of the Holy Spirit on the heart are ſecret operations, perceived only by their effects. "The wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth; ſo is every one who is born of the Spirit." The movement of the Spirit of God upon the face of the waters was perceived by its effects; ſo is his influence on the heart. Who can deſcribe the manner in which the Spirit moved, to produce light? or the manner in which he ſhines into the heart, or communicates a ſaving knowledge of the glory of God? The new man may perceive, that the Spirit of God has moved upon his heart, and produced a holy temper; but the manner of the divine operation is a ſecret thing, which belongs to the Eternal Spirit, who is wonderful in working. But, that the Spirit of God does move the heart in regeneration, that the heart does move voluntarily, when it is moved by the Holy Ghoſt, and, that the Holy Spirit, in renewing men, acts according to God's eternal purpoſe, are revealed truths, and belong to us. Believers are "born of God." They are ſaved by the "waſhing of regeneration, and the renewing of the Holy Ghoſt." They are no more the originating cauſe of their ſpiritual life, than of their natural life. They live in a ſpiritual ſenſe, but they did not cauſe themſelves to live. While the Holy Spirit moves men, in regeneration, they move freely. The agency of the Spirit is the cauſe, free action in the creature is the effect. The Divine Spirit produces nothing in thoſe, whom he renews, but voluntary action. Regeneration, by the ſpecial agency of the Holy Ghoſt, is a revealed doctrine, which belongs to us, and the importance of it cannot be too deeply impreſſed on our minds. Our Saviour expreſsly declares, that without ſuch a change, no one can ſee the kingdom of God. The neceſſity of it ariſes from the voluntary oppoſition of the heart to God.

which all the motives of the goſpel are not ſufficient to remove. If God lets ſinners remain in their ſins, till their hearts grow willing of themſelves to turn, they never will begin the important work of preparation for death. The doctrine of election implies more, than a determination in Deity to ſave all, who come to Chriſt; it implies a previous deſign of ſending the Holy Spirit to operate on the hearts of the elect. The offer of life is merciful, but the grace of God ſhines ſtill brighter in making his people willing, "according to the eternal purpoſe which he purpoſed in Chriſt Jeſus."

Theſe general remarks may lead to ſeveral particulars.

1. There is great impropriety in applying theſe words of Moſes to juſtify a denial of the doctrine of election, and God's decrees. Say ſome: We know nothing about theſe doctrines; we think miniſters ſhould not meddle with them; they are ſecret things, and we are told, that ſecret things belong unto God. But it appears, by the foregoing remarks, that ſuch make a wrong application of ſcripture. What God's eternal deſigns are, is a ſecret, till they are either accompliſhed in his works of providence, or foretold by the Spirit of prophecy; but that God has immutable deſigns, concerning all things, even the eternal ſtate of all his creatures, is a truth plainly revealed. Moſes had juſt been ſpeaking of God's deſigns. He aſſembled all the tribes of Iſrael, and in a very moving and pathetic addreſs urged them to keep the covenant of their God. Being directed by the Spirit of prophecy, he foretold the tremendous judgments, which God deſigned to bring upon that nation in ſucceeding generations; that he deſigned finally to extirpate them from the good land, which he was about to give them, and diſperſe them among their enemies. After God had revealed by Moſes what he pleaſed, concerning this wonderful event, ſome might have the curioſity to inquire into the particular time, or manner, of its accompliſhment, or to deſire to know more than God had revealed. To all ſuch unſuitable queries, Moſes anſwers: "The ſecret things belong unto the Lord our God; but thoſe things which are revealed belong unto us, and to our children forever, that we may do all the words of this law."

2. There is no need of trying to pry into ſecret things. To believe what God hath revealed, and to obey his commands, is our immediate duty, and it is the whole of our duty. God always makes known his deſigns, either by accompliſhing, or revealing them, as ſoon as he ſees it to be beſt; and a previous knowledge of God's deſign would make our duty no more plain or eaſy. A ſick man can uſe means for the recovery of his health, without knowing what God deſigns. A huſband-

man

man can plough and ſow, without knowing how much he ſhall reap. Parents can do their duty to their children, without knowing what God deſigns concerning them. Miniſters can preach, without knowing how God deſigns to diſpoſe of their hearers in the eternal world. Men can ſubmit to God, without knowing whether God deſigns to ſave them. It is ſoon enough for one to know, that God deſigns to make him happy, when he obeys the goſpel; if he could know this before, this knowledge would not make him willing to do his duty. Why ſinners diſobey the goſpel, is not becauſe they are ignorant of God's deſigns, but becauſe they diſlike holineſs. If God ſhould, at once, let them know all his deſigns, it would not alter their hearts, nor make their duty more agreeable or eaſy. Secret things belong unto God; his ſecret deſigns are motives to his own actions, but not to human actions. God's ſecret deſign, in ſending Joſeph into Egypt, was not a motive to the act of thoſe who ſold him. God's deſign, concerning Moſes, was not a motive to the act of Pharaoh's daughter. God's deſign, in the crucifixion of Chriſt, was not a motive to the action of his betrayers and murderers. God's deſign, concerning the eternal ſtate of individuals, is not a motive to their actions, either in receiving or rejecting Chriſt. But how happy is it, that God has ſecret and benevolent deſigns in dealing with his rebellious creatures! What would have become of Jacob's family, had not God's deſign, in ſending Joſeph into Egypt, been more benevolent, than the deſign of thoſe who ſold him? What would have become of all Adam's race, had not God's deſign, in the crucifixion of Chriſt, been more benevolent, than the deſign of thoſe who crucified him? What would become of all the unrenewed under the goſpel, had not God's deſign, in giving them the goſpel, been more benevolent, with regard to many of them, than the deſigns of the impenitent are? How often have the ſecret deſigns of God, concerning ſinners, been brought to light by their converſion, while attending on means of inſtruction, which probably they might have avoided, if they had thought, that there was any proſpect of receiving conviction? "It is the glory of God to conceal a thing."

3. The things, which God hath revealed, are the beſt calculated to make men obedient. It does not belong to creatures to ſay, that any revealed doctrine is unprofitable. To ſay this, is to make light of God's goodneſs, and contradict his word, which ſays, "All ſcripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs." The things which God hath revealed, are the beſt calculated to call up the attention of delaying ſinners. Sinners have generally wrong views of the character

acter of God, and of their own characters. The ſecurity of many ariſes from an apprehenſion, that they can become religious at any time, when ſickneſs, old age, or ſome threatening providence, may render it immediately neceſſary, without the ſpecial operation of the Holy Spirit. But the things which God hath revealed, ſhew them their dependence, as well as criminality. There is another claſs of delaying ſinners, who quiet themſelves in ſin, by ſaying they cannot change their own hearts But revealed truth ſhews them, that they have no cloak for their ſin; that their voluntary oppoſition to truth and duty, which is ſo great, that nothing but Divine Power can ſubdue it, is their blame and not their excuſe. Enough is revealed, if applied to the conſciences of delaying ſinners, to deſtroy their ſecurity, to make them feel, that they are guilty, and in the hands of the ſovereign God. In view of the awful truths, revealed in God's word, ſinners have been awakened, and made to tremble before him.

The things which are revealed, are the beſt calculated to bring awakened ſinners to ſubmit to God. Being awakened, by the application of truth to their conſciences, they labour to obtain happineſs without ſubmiſſion. But when engaged in impenitent works, flattering themſelves, that they are doing their duty, the Bible tells them, that "their webs ſhall not become garments, neither ſhall they cover themſelves with their works." Divine revelation makes holineſs neceſſary in order to pleaſe God, condemns their hypocriſy, and requires a new heart. It is in full view of revealed doctrines, that awakened ſinners ſubmit to God, and find reſt.

The things which God hath revealed are the beſt calculated to make Chriſtians humble and obedient. It is ſaid, by ſome, that all revealed doctrines are not profitable; that holding up election and decrees, eſpecially, has a tendency to promote licentiouſneſs. But, on whom do ſuch doctrines have this effect? Surely, not on the minds of the humble and ſerious. Decrees and election tend, deeply, to ſolemnize the minds of good men. Who, that believe in the divine deſigns and government, will preſume to trifle with the commands of ſuch a God? The doctrines of ſovereign grace teach men to deny ungodlineſs, and worldly luſts, and to live ſoberly, righteouſly, and godly in this world.

4. It is highly important to underſtand and love the truths, which God hath revealed. This is of prime importance, as it reſpects our ſafe appearing at the tribunal of our Judge. In order to a right underſtanding of the truth, it is neceſſary to ſearch the ſcriptures with prayerful attention, having a hearty conviction of their truth and divinity; to be thankful for the whole

whole of divine revelation; to be careful not to confound ſecret things with thoſe things which are revealed, and not to evade revealed truth and duty, by ſaying, that ſecret things belong to God. AMICUS.

ANECDOTES.

OF A RICH MAN.

A WEALTHY gentleman taking his friend upon the top of his houſe to ſhew him the extent of his poſſeſſions;—"There," ſays he, "that is my eſtate." Then pointing to a great diſtance on one ſide, "Do you ſee that farm?" 'Yes'—"Well, that is mine." Pointing again to the other ſide, "Do you ſee that houſe?" 'Yes'—"That alſo belongs to me." Then ſaid his friend, 'Do you ſee that little village yonder?' "Yes"—'Well, there lives a poor woman in that village, who can ſay more than all this.' "Ah! what can ſhe ſay?" 'Why ſhe can ſay, CHRIST is mine!'—He looked confounded, and ſaid no more.

OF A PRAYING SOLDIER.

DURING the late unhappy commotions in Ireland, a private ſoldier, in the army of Lord Cornwallis, was daily obſerved to be abſent from his quarters, and from the company of his fellow ſoldiers. He began to be ſuſpected of withdrawing himſelf for the purpoſe of holding intercourſe with the rebels; and on this ſuſpicion, probably increaſed by the malice of his wicked comrads, he was tried by a court martial and condemned to die. The Marquis hearing of this, wiſhed to examine the minutes of the trial, and not being ſatisfied, ſent for the man to converſe with him. Upon being interrogated, the priſoner ſolemnly diſavowed every treaſonable practice or intention, declared his ſincere attachment to his ſovereign, and his readineſs to live and die in his ſervice: he affirmed, that the real cauſe of his abſence was, that he might obtain a place of retirement for the purpoſe of private prayer, for which his lordſhip knew he had no opportunity among his profane comrads, who had become his enemies, merely on account of his profeſſion of religion.

He

He ſaid, he had made this defence on his trial; but the officers thought it ſo improbable, that they paid no attention to it. The Marquis, in order to ſatisfy himſelf as to the truth of his defence, obſerved, that if ſo, he muſt have acquired ſome conſiderable aptneſs in this exerciſe. The poor man replied, that as to ability, he had nothing to boaſt of. The Marquis then inſiſted on his kneeling down, and praying aloud before him, which he did; and poured forth his ſoul before God with ſuch copiouſneſs, fluency and ardour, that the Marquis took him by the hand, and ſaid, he was ſatisfied that no man could pray in that manner, who did not live in the habit of intercourſe with God. He not only revoked the ſentence, but received him into his peculiar favour, placing him among his perſonal attendants, where he ſtill continues, it is ſaid, in the way to promotion. "Remember Joſeph in the priſon of Egypt."

On reading the above, every pious mind will be led to reflect on the remarkable interpoſition of Providence in behalf of this man of prayer; for this is the moſt prominent feature in the Chriſtian character. He could not live without prayer, though he thereby expoſed himſelf to the ſuſpicion and hatred of his comrads, and even endangered his life; but the God, whom, like Daniel, he ſerved, knew how to deliver him in the perilous hour, and not only heard his prayers, but made the exerciſe of this duty itſelf the means of his deliverance. O, how does this reproach thoſe, who live without prayer, though they have every opportunity for retirement, unſeen and unſuſpected!

THE BOY OF DUNDEE.

"A Youth to Fortune and to Fame unknown."

DURING my journey in Scotland, a few weeks ago, a gentleman, in the vicinity of Dundee, informed me, that his ſiſter, on going to viſit a poor woman in an obſcure part of the town, was directed by miſtake, to the lodging of another perſon; and knocking at the door, was deſired, in a low female voice, to come in.

On entering the room, ſhe found a poor helpleſs woman on a bed, emaciated by illneſs, and apparently in a miſerable ſituation, in conſequence of a paralytic ſtroke five years before; during which period ſhe had been confined to her bed, and rendered incapable of aſſiſting herſelf.

Her friendly viſitor, pitying her condition, was ſurpriſed by her anſwer, that ſhe thought herſelf *one of the happieſt of mortals;* and

and on deſiring an explanation, the poor woman, in ſimple language, related the following particulars:—

That in the younger part of life ſhe had been left a widow, with an only ſon; who, when ſhe met with her misfortune, was 12 years of age; until that time, by ſpinning and other work, ſhe had been enabled to maintain herſelf and child, and to pay a trifle, for his education. Since that trying diſpenſation of Providence, confined to her bed, and deprived of the uſe of her limbs, ſhe had been incapacitated from doing any thing for herſelf, and having no money to pay another, her ſon at that early age, truſting to the divine bleſſing, took *the noble reſolution*, by the labour of his own hands, to relieve the wants, and alleviate the diſtreſſes of his afflicted parent. A female neighbour occaſionally called in to perform ſome kind offices; but her chief comfort and ſupport aroſe from the filial affection and unremitted attention of her ſon. He immediately procured ſuch work as his juvenile years admitted of, in the Oznaburgh Manufactory at Dundee; and after cleaning the room in which they dwelt, getting ready their breakfaſt, and making his mother comfortable for the day, he left her every morning with a ſmiling countenance, to attend the labours of the loom; and returned in the evening with his well-earned pittance, to enjoy a cheerful meal with his beloved parent. And thus, for the ſpace of five years, have the revolving days ſucceeded each other.

But this is not all; his mother could not read; the child, by his aſſiduity, had acquired that advantage: he had not indeed read the claſſics, nor ſtudied in the ſchools of philoſophy; but he had peruſed the ſacred ſcriptures—In the midſt of apparent poverty, he had found durable riches; and although ſurrounded by outward diſtreſſes, he had a heart-felt experience "That the ways of religion are ways of pleaſantneſs, and all her paths are paths of peace."

Reflecting therefore, on the many hours he was under the neceſſity of leaving his mother alone and unemployed, and deſirous that ſhe ſhould alſo participate in the ſuperior bleſſings he enjoyed from his religious knowledge, he reſolved to teach her to read; and in due time accompliſhed the pleaſing taſk: affording, by this means, a ſtream of comfort, an inexhauſtible ſource of delight, which ſhe confeſſed, *had made her the happieſt of women!* It pleaſed the Almighty to open her heart, that like Lydia, ſhe might attend to the things that were ſpoken; and with Mary, ſit at her Saviour's feet, and hear his word. She added, that during her ſon's abſence it was her delight to meditate on the ſacred volume, where divine truths had filled her ſoul with humble hope and holy joy, and afforded her "that peace which the world can neither give nor take away!" and this

this being conveyed through the medium of
added thoſe ineffable ſenſations which only a p
know, to all its other delights.

Such is my little hiſtory of the Dundee Bo
it when I paſſed through that town, I would
particular. My friend did not inform me wh
was allowed any thing from the collection n
treſſed, every Sabbath day in the church of Sc
probable, ſhe might receive ſome aſſiſtance f
fund, to which rich and poor all contribute,
emulation.

"Happy, ye poor! who know your bible tr
A truth, Voltaire, though learned, never knew
And in that charter read, with ſparkling eyes,
Your title to a treaſure in the ſkies.
"O happy cottagers!—unhappy bard!
His the mere tinſel, yours the rich reward.
He prais'd perhaps for ages yet to come;
You, never heard of, half a mile from home.
"Where ſhould the living, weeping o'er th
The dying, trembling at the awful cloſe;
Where the betray'd, forſaken, and oppreſs'd,
The thouſands, whom the world forbids to re
Where ſhould they find, (thoſe comforts at a
The Scripture yields) or hope to find a friend
With pure delight, and humble love, they kno
The Scripture is the only cure of wo.
That field of promiſe, how it ſpreads abroad
Its odour o'er the Chriſtian's thorny road!
The ſoul, reposing in aſſur'd relief,
Feels herſelf happy 'midſt her deepeſt grief;
Forgets her labour, as ſhe toils along,
Weeps tears of joy, and burſt into a ſong."

POETRY.

TEACHABLE SCHOLARS.

'THUS ſpake Pythagoras,' his ſcholars
And all his laws were conſtantly obey'd
'Thus ſaith the Lord,' ſhould Chriſt's d
And to his better laws obedience pay.

CHRISTIAN FORGIVENESS.

I WILL be even with my bittereſt foe,
Revenge exclaims, and then returns the
I'll be ſuperior, ſhould the Chriſtian ſay,
And kind forgiveneſs readily diſplay.

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BIOGRAPHY.

EXTRACTS FROM MR. ABBOT'S DIARY.

(Continued from p. 335.)

No. IV.

His Sabbath Frames.

1729, *Jan.* 5, *Lord's Day.* OF a good frame of ſoul in God's houſe; in ſome good meaſure free from wanderings; diligent in attendance upon the word of God, and hearty in my devotions. The Lord forgive the ſins of my beſt duties, and accept of praiſe for aſſiſtance afforded to me; and give me grace to ſpend every Sabbath I may enjoy this year, [it being the firſt Sabbath in a new year] as well and better than I have this; and enable me to carry the good impreſſion of one Sabbath to another, by lively devotions and affections, that I may continually be diſpoſed to ſerve and glorify him.

1730, *May* 17, *Sabbath.*] In ſecret and in private, in the morning and at noon, ſomething of life; but too dull, and careleſs, and drowſy, in public, and in ſecret at noon. Too much formality, hypocriſy, and ſpiritual pride, in my beſt duties. I have not been lively, and fixed, and fervent in the duties of this day, as I ſhould have been. Though I hope the day was not a wearineſs to me, but I was a burden to myſelf, that I did not ſerve God any better. But I hope I was ſincere. The good Lord

pardon me, as thou doſt every one that ſets his heart aright to ſeek thee.

June 7, *Sabbath.*] I had ſome pleaſant thoughts of the Lord's day before it came, and I was glad when it arrived; and of a ſerious frame as ſoon as awake, and when up; and I think hearty and earneſt in ſecret in the morning, and in private. Pretty full of holy ejaculations as I went to and came from the houſe of God. I did (I hope I can truly ſay) meet with God. And I was, I hope, truly deſirous, before this day came, to have the enjoyments of it bleſſed to me, for ſaving good to my ſoul. And alſo when waiting upon God in the duties of it, I hope it was my hearty deſire, and earneſt prayer to the glorious God, that if I am to this day dead in treſpaſſes and ſins, I might be this day quickened to live to God; that it might be the day of his power, and the time of his love to my ſoul. And if I am already converted and renewed, I might now be ſanctified more than ever: that I might receive abundant ſtrength againſt all ſin,—have all grace ſtrengthened in me; be quickened to the performance of every duty; and eſpecially that I might be lively, fixed, and ſincere in ſecret duties; and ſo live the hidden life of a Chriſtian. And I had ſome good impreſſions left on my mind at the cloſe of the day.

July 12, *Lord's-Day.*] I hope under the gracious influences of the bleſſed Spirit, and aſſiſted by him in the diſcharge of the duties of the day. I was in ſome good meaſure free from wandering and vain thoughts, and deſired to ſuppreſs them in their firſt motions, and to cheriſh good ejaculations; and I was aſſiſted in ſo doing, and in ſome good meaſure ſucceeded. I was hearty, lively, and earneſt in moſt of my private duties, and of a good frame at God's houſe: deſiring to receive the truth in the love of it, and to mix it with faith; to treaſure it up in my heart, and practiſe it in my life. And I hope it was my hearty deſire and earneſt prayer this day, that I might feel the word of God quick and powerful, and ſharper than any two-edged ſword, to the dividing aſunder between ſin and my ſoul.

Sept. 6, *Sabbath.*] I had much comfort in waiting on God this day. In the afternoon the text preached from was, Prov. iii. 17. *Her ways are ways of pleaſantneſs, and all her paths are peace.* And can I not ſay this is true from my own experience, in the pleaſure and comfort I have often found when ſerving the Lord? O that I might forever deteſt, loath and abhor the pleaſures of ſin, which are but for a ſeaſon!

Lord's-Day, July 4, 1731.] I have been ſerious and compoſed, and have enjoyed ſweet communion with the glorious God this day. Much in ejaculatory petitions.—And at the public worſhip in prayer fixed; ſaying in my heart, at almoſt every

every confeſſion, *Lord, I own it;* at every petition, *Lord, I aſk it;* at every thankſgiving, *Lord, I thank thee*——*Lord, I bleſs thee*——*Lord, I praiſe thee.*—Diligent in hearing the word preached. O Lord, grant that I may always enjoy ſuch ſweet Sabbaths, and let the good impreſſions that have been and ſhall be made on my ſoul by them, mightily influence and govern me in the whole of the remainder of my life. Lord, hear me for my dear Saviour's ſake!

(*To be continued.*)

For the MASSACHUSETTS M. MAGAZINE.

REFLECTIONS ON MAT. xxvii. 5,

DISPLAYING THE PROGRESS AND DANGER OF SIN, FROM THE APOSTACY OF JUDAS.

And he caſt down the pieces of ſilver in the temple, and departed, and went and hanged himſelf.

THE whole progreſs of ſin is full of deception. Her ſmiles, like thoſe of the harlot, are deſigned to ſeduce and allure the heedleſs wretch. To him her ways ſeem the ways of pleaſantneſs, and all her paths, peace. Her infatuated votary pictures to himſelf much pleaſure and emolument in walking in her paths. Theſe appear ſtrowed with flowers, and decorated with the choiceſt fruits. But the unwary traveller finds theſe inviting paths planted with thorns; her pleaſant fruits are found to be of the *vine of Sodom, and of the fields of Gomorrah; her grapes are grapes of gall; her cluſters are bitter; her wine is the poiſon of dragons, and the cruel venom of aſps.*

"Sin has a thouſand treach'rous arts
To practiſe on the mind,
With flatt'ring looks ſhe tempts our hearts,
But leaves a ſting behind."

Such are the arts of ſin: all that is awful in her train, ſhe labours artfully to conceal, until her deluded purſuer finds himſelf on the confines of deſpair. *He goeth after her ſtraightway as the ox goeth to the ſlaughter, or as a fool to the correction of the ſtocks, till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it is for his life.*

Such, truly, was the latter end of that unhappy man, who opened

opened a way for himſelf to the laſt abode of ſin and deſpair, with his own hand. Ah, Judas! Is this the miſerable end of a life ſpent in the family of Chriſt? under his inſtructions? Is it the end of a profeſſor—of an Apoſtle of the Lamb? Didſt thou ſeek a refuge in the ſilence of the grave, from the reproaches of men; from the pangs of a guilty conſcience; from the frowns of an angry God? O ſin! how great are thy deluſions! Thou perſuadeſt the ſinner to adopt *thee* for his guide; thou leadeſt him blindfold through all thy devious paths, directly into that way which leads down to death; which takes hold on hell. Then to extricate himſelf, thou perſuadeſt him, by his own act to plunge himſelf headlong into the devouring pit. Such are thine arts and ſuch the miſerable end of thy deluded followers. "Sin has a thouſand treacherous arts." In different paths does ſhe lead her followers; *but all the downward road.* As different paſſions and propenſities predominate in different men; ſo various are the objects which ſhe holds out to faſcinate and deſtroy. Is a man ambitious? She ſhows him the kingdoms of the world with all their glory, to inflame his heart with the unhallowed love of dominion. To obtain this ſplendid nothing, he will wade through the blood of millions. Is a man fond of forbidden pleaſures? In the *one* hand ſin holds out the intoxicating cup, and the man is ſoon loſt in the brute: With the *other*, ſhe invites him to leave his father's houſe and ſpend his living among harlots. He gathers all together, determined to ſee and enjoy the world, and takes his journey into a far country, and there ſpends his ſubſtance in riotous living. *But his poverty is coming like one that travels, and his wants like an armed man. When his heart and his veins are conſumed within him,* he is heard to lament and ſay, *how have I hated inſtruction and my ſoul deſpiſed reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that inſtructed me. I was almoſt in all evil in the midſt of the congregation and aſſembly.* Is a man ſordid and avaricious? Is he ready *to ſay unto gold, thou art my hope, and unto ſilver, thou art my confidence?* Then ſhe blinds him to every principle of juſtice, benevolence and humanity by their glittering charms. Faſcinated with theſe, he has no eye to pity, no hand to relieve the poor and deſtitute, his ears become deaf to the cry of the widow and the fatherleſs; worſe ſtill! the ſacred bonds of friendſhip are violated, treachery creeps into his heart; and with ſmiles upon his face, and a kiſs upon his lips, he betrays his friend! My God, what is man! will he for a few pieces of ſilver ſell his friend, his maſter and his God!

This, O Judas, was the devil which entered thine heart. This monſter was cheriſhed in thy boſom: and by its inſatiable cravings, thou waſt moved to betray innocent blood. Unhappy man! in the laſt moments of deſpair thou didſt acknowledge

knowledge this; *I have ſinned, in that I have betrayed innocent blood.* My hypocriſy and avarice have now their conſummation. The deed is done—my guilt is full. The love of money, which I have coveted, to me has been the root of all this evil; in purſuit of this, I have erred from the way of righteouſneſs, and pierced myſelf through with many ſorrows. I knew the influence of gold over a mercenary heart. I knew it had extinguiſhed in the boſom of Jacob's ſons, every ſentiment of tenderneſs, humanity and fraternal affection towards their amiable brother. *When they ſaw the anguiſh of his ſoul,* they had no pity: but even they did not ſell him to men determined on his life. I knew what the gold of Midian had done even to a prophet. Intoxicated with the proſpect of honour and wealth, he preſumptuouſly violated the prohibition of Heaven, and with the high character of a prophet periſhed miſerably with the enemies of God. And will not every generation heap their maledictions on my infamous name, which will be perpetuated only to be abhorred. My name will ſtand upon the pages of inſpiration, like ſome decayed monument on a barren tempeſtuous ſhore, to proclaim danger and direct others in the haven of ſafety and reſt. I can ſay with the firſt murderer, *my puniſhment is greater than I can bear.* I have nothing to expect from heaven and earth but frowns and curſes. Oh! could I baniſh myſelf to ſome diſtant ſolitary corner of the univerſe, where no human eye could behold me! Oh! could I lie buried in ſome dark cavern of the earth, and ſleep in everlaſting forgetfulneſs, having my exiſtence and name blotted from the remembrance of God and man!

Can I wonder that the face of heaven is covered with frowns? muſt not every creature then behold me with aſtoniſhment and horror? Every ſtorm and tempeſt will appear like a miniſter of vengeance, ſent forth to diſcharge its fiery bolts on this devoted head. Oh! why ſhines the ſun on a wretch who is ſick of his light, and would gladly exchange it for the gloom and ſilence of the grave. Can I ſupport ſuch a miſerable exiſtence as this? My maſter told his diſciples that it would be good for his betrayer *had he never been born.* Does this enſure the continuation of deſpair beyond death? If there be danger of being *worſe deſtroyed in hell,* may I know it.

O death, open your dark, diſmal gate, and let me know the awful ſecret. May I not hope a refuge in your incumbent ſhades? May I not view you as the laſt friend of the hopeleſs, deſpairing wretch? Can you hide a ſinner in thick darkneſs from the eye of God? Will your cold hand extinguiſh that hell which guilt has kindled up in this boſom? Or art thou the officer who caſteſt the ſinner into priſon? Many leſs guilty, leſs miſerable have fled into your embrace. Were they miſtaken,

or

or did they find in you a refuge from every wo? A royal ſinner who ſat on the throne of Iſrael ſought a refuge in death, by his own ſword, from the reproach of a military defeat on the mountains of Gilboa: and a diſtinguiſhed counſellor under his ſucceſſor, mortified by neglect, fled into the ſhades of death, in that very manner in which I am determined to end my ignominious life. I have read the end of the wicked, but now feel his hopeleſs deſpairing end. Truly the heavens ſeem to reveal my iniquity, and the earth to riſe up againſt me.

The hiſtory of Judas as a man, as a profeſſor; his treacherous life and tragical death have a language which muſt reach the heart of every man who will hear. His awful end was the conſequence of indulging a ſelfiſh, avaricious heart. Such an heart frequently diſcovered itſelf in the courſe of his apoſtleſhip. Hence we may infer,

1. The extreme danger of ſinful indulgence. The progreſs of ſin is always from bad to worſe. When the man commences a ſinful courſe, he may be maſter of himſelf: but by every compliance he ſurrenders a portion of his ſelf-command, until the whole is given up; and he becomes a ſervant of corruption. Every ſinful repetition diminiſhes the horror of the crime; until the man can with coolneſs and deliberation do an act at which he once would have ſhuddered. Sacred hiſtory preſents us a man ſhrinking with horror from a prophetic diſplay of his own character, from an anticipated view of his future conduct. *What, is thy ſervant a dog that he ſhould do this great thing?* He viewed the action then through the calm medium of reaſon, humanity and conſcience, and juſtly reprobated what paſſion and opportunity afterwards prompted him to act without pity or remorſe. The progreſs of ſin is like that of certain diſeaſes, whoſe firſt ſymptoms give no alarm, and are therefore treated with neglect, but through that very neglect, they ſilently fix upon ſome of the nobler parts, and prey unſeen and unobſerved upon the organs of life, and the man finds himſelf dying before he apprehended any danger. When the warnings of conſcience, that moral centinel in the human boſom, are diſregarded, and her authority ſuppreſſed by repeated violations, ſhe at laſt ſlumbers in quietneſs over her guilty charge, undiſturbed by crimes whoſe cry reaches unto heaven. Sin hardens the heart, and when long perſevered in, ſeems to ſtifle every whiſper of conſcience, and ſuppreſs every preſage of future judgment. There are times, however, when this injured, violated and ſuppreſſed monitor will ſpeak and will be heard. She has been known to viſit a ſick bed; and in the near proſpect of judgment to aſk painful queſtions; pointing to crimes long forgotten and ſuggeſting dreadful anticipations from the dark abyſs before him. But ſhe awakes, not as the gentle guide

guide and preceptress of life, but to wring the bosom where she has been stifled, and to become that never dying worm which will prey upon the guilty hopeless sinner. To this dreadful state sin conducts her followers. But how? From the first sinful indulgence, the sinner passes to a second, to a third and fourth act. And every act strengthens his propensity, and the habit is formed. Conscience remonstrates at the first, but her voice becomes feeble and languid; her reproofs become less pungent, and she drops the reins of government; inclination takes her seat in the sinner's bosom, and *he walks in the way of his own heart, and in the sight of his own eyes.* The nature of sin is to multiply and extend itself: like a river, small at the fountain, the farther it rolls the broader and deeper it becomes; the stream which was easily checked or diverted at its source, by frequent accessions, becomes an headlong torrent, and prostrates every barrier before it. Ask those who have shipwrecked in the voyage of life, the cause of their misfortune and crime; and will they not generally ascribe their ruin to some early vicious indulgence. Destitute of sobriety, unguarded by reflection, they pushed forward after forbidden objects, until lost beyond recovery. If life be a race, the smallest deviation at the commencement will carry us wide from the goal.

This reasoning is substantiated by the experience of every vicious character. Such a character is not the creature of a day, but the effect of frequent violations of conscience and duty, through a length of time. Let the intemperate man relate by what fatal steps he has descended from reason and humanity to a grade below the brute. Like the consumptive man, when interrogated by his physician, he can fix on no particular period when the disease commenced; he can retrace its progress to some slight indisposition which gave him no uneasiness, and excited no attention; but through this neglect the disease has gradually and almost imperceptibly increased, until it end in death. So the man, from a few occasional draughts, goes forward to multiply and enlarge them, regardless of his danger, until his health, reputation, property and soul are drowned in the same cup. In the same manner, the profane man, from the use of some vulgar, heedless expressions, passes on from one degree of profanity to another, until his mouth is filled with cursing and bitterness. The avaricious, dishonest man is formed by a similar process; from being unjust in small things, he passes on to greater, until he becomes familiar with the most flagrant acts of injustice and oppression. How does the thief fortify his bosom against the attacks of conscience and his face from the inroads of shame? Habit does it. He pilfers some trifle in his youth; he goes on to more valuable objects; conscience

ſcience and ſhame gradually expire, and he makes his way through locks and bars to his neighbour's property. From the timid pilfering youth, he becomes by practice, the bold, deſperate midnight robber and aſſaſſin. Follow this ſon of violence and murder to the place of execution, and liſten to his laſt and dying ſpeech. The hiſtory of his life is only a diſplay of the progreſs of ſin. He mourns at the laſt, and ſays, In my childhood I was contentious and quarrelſome, unreſtrained by parental authority; in youth headſtrong and ungovernable in my paſſions, thieviſh in my diſpoſition, intemperate, a companion of ſinners. Theſe evil propenſities, by indulgence, have brought forth violent acts of ſin, and ſin when finiſhed brings forth death. Let youth then, in particular, beware of indulging in any ſin. Judas was unfaithful in that which is leaſt, before he was unfaithful in much.

Our ſecond remark on the hiſtory of Judas is, that ſuicide is ſometimes the conſequence of a wicked life. That it often has been the effect of mental derangement is undoubtedly true. But ſuicide, in numerous inſtances, is not owing to inſanity, but to the combined operation, and criminal influence of infidelity and vice, connected with the baſe paſſions of a wicked heart. Hiſtory and obſervation preſent men poſſeſſing every feature of a ſound mind, perpetrating the awful act of ſelf-deſtruction. Sacred hiſtory records ſeveral wicked men who, with cool deliberation, terminated their lives by their own hands. When this unnatural act is committed in the exerciſe of a ſound mind, it may be accounted for, in one of theſe two ways. 1. From the preſſure of ſome preſent, or anticipated calamity acting upon a ſceptical mind: diſbelieving a future exiſtence, and feeling the preſent inſupportable to a proud, aſpiring heart, he ſeeks a ſhelter from the impending blow in the everlaſting ſlumbers of the philoſophic infidel. Saul and Ahithophel evidently acted upon this principle: and modern times, and modern philoſophy have produced hecatombs of ſuch victims. The increaſe of ſuicide on principles of philoſophical infidelity is alarming to ſociety. But it is the natural, legitimate offspring of infidelity. Detach all reſponſibility from human actions—annihilate the tribunal of God, and eraſe from the mind and heart of man the anticipation of a future ſtate; and let him be diſappointed in his worldly expectations, and what principle remains which will hold back his hand from the dreadful act? Upon his principles, there is no God in heaven to call to him, as he did to Abraham, to drop the murderous blade; and the centinel in his boſom has ſickened and died by the poiſonous draughts of infidelity. The 2d. cauſe of criminal ſuicide is the horrors of a guilty and awakened conſcience. How high theſe horrors may riſe, perhaps no ſinner in this world has completely experienced.

In

In ſome inſtances, they have been ſo inſupportable, that the miſerable wretch has choſen ſtrangling and death, rather than life. Theſe terrors laid hold on Judas, in ſuch degrees, that the pangs of death ſeemed a refuge. Theſe are the cauſes of deliberate ſuicide. A wicked life, an atheiſtical head, either ſeparately or conjointly, have produced this dreadful effect.

3. The hiſtory of Judas teaches that a quiet courſe of ſin ſometimes ends in extreme anguiſh and deep deſpair. No ſinner can aſſure himſelf of quietneſs until he reaches his grave. Conſcience often wakes up in the boſom where ſhe has long ſecurely ſlept, and with all the fierceneſs of the enraged lion, ſhe rends the heart. Crimes which paſſed unnoticed, ſhe now ſets in order before him, and he is conſtrained to view them as high provocations againſt God: and the former ſmiles of ſin now appear like the faſcinations of the ſerpent before he bites and devours his prey. Many wicked men, who have ſpent their days in removing from their minds all the truths of religion, and the fears of a future judgment; and in fortifying their hearts againſt the terrors of a guilty conſcience, by a ſyſtem of philoſophical infidelity, have at laſt been driven to ſeek a ſhelter from this enraged foe in the cold embraces of death. Conſcience has ſometimes aſſaulted the ſtrong holds of infidelity, and in a moment diſſipated thoſe materials which the unbeliever had been years in collecting; and from his falling ſyſtem, ſhe has dragged him, and held him over everlaſting burnings. The moſt diſtinguiſhed infidel of modern times,* who had ſpent a life of eighty four years in proving that death was an everlaſting ſleep, and a future judgment the dream of ſuperſtition, and conſcience the guide and terror only of fools; yet the ſick and dying chamber of this learned infidel became ſuch a ſcene of horror and ſurpriſe as to be inſupportable by the ſpectators. All his learned labours were ſwept away, like the ſpider's web, by the energy of conſcience. The ſinner knows not the power of that agent he carries in his boſom. The little apprehenſion wicked men have, while living in a quiet courſe of ſin, that they ſhall feel theſe terrors in the cloſe of life, is no ſecurity againſt them. A proud, haughty ſinner, who ſat on the throne of Babylon, felt himſelf ſecure from the reproofs and corrections, probably, of God and man, for his intemperance and ſenſuality; yet there was *one* who dared to reprove an eaſtern monarch. Conſcience comes, not like a courtier to flatter, but to ſet his crimes and deſtiny before him. *His thoughts troubled him, and the joints of his loins were looſened, and his knees ſmote one againſt the other.* Even a Roman, and a Roman governor, hardened by a courſe of injuſtice and adultery, trembled at the voice of a poor Chriſtian priſoner at his bar. Paul preached, and conſcience ſaid, *thou art the man*, and pointed him to the enlightened tribunal of a ſpotleſs Judge. Remember,

* *Voltaire.*

Remember, O transgreſſor, by every ſin, you are treaſuring up *wrath againſt the day of wrath.* You are arming againſt you the foe now ſleeping in your boſom. You are preparing for her, ſtings which will pierce you to the heart. Sometimes the thunder ſeems to ſleep in the angry cloud, but is only preparing to burſt with greater fierceneſs and deſtruction on the deareſt object. So with Judas, and ſo with many others.

4. The hiſtory of Judas, in particular the cloſing ſcene of his miſerable life, leads us to remark, that there is a foundation laid by the Creator in the human breaſt for the unſpeakable miſery of the wicked. He has planted in every boſom a watchful centinel, who is a witneſs to the moſt ſecret and retired actions. She accuſes or excuſes, when no human eye beholds us. Her record will be inſpected and approved by the Supreme Judge. This record, conſcience ſometimes reads in this life, in the ſinner's ear, and like Felix, he trembles at her reproofs. And O how ſweet and conſolatory is her approbation! *This is our rejoicing*, ſaid a good man, *even the teſtimony of our conſcience. Great peace have they who love thy law:* and the peace will be perpetuated forever in the boſom of the juſt, by the approbation of conſcience and the ſmiles of her God. So on the other hand, there is lodged in the ſinner's breaſt, an agent, whoſe power he knows not, and probably may never know in this world. But we know that ſhe is able to convulſe his boſom with agony when her Lord ſhall permit.

The wicked man need not inquire, where is the place of hell? Where is the region of everlaſting burnings? and with what materials are her dreadful flames perpetuated? Whenever God ſhall pleaſe, O ſinner! your own boſom will become hell. And a hell infinitely dreadful. AGATHOS.

THE

JUDGMENTS OF GOD

ON A WICKED WORLD.

Extracted from a European Publication, in but few hands.

A Hiſtorical Account of all the Plagues, Peſtilences and Famines, which have happened throughout the World from the beginning.

(CONTINUED FROM PAGE 385.)

A. D. 222. A GREAT peſtilence in Scotland deſtroyed above one hundred thouſand people.

A. D.

A. D. 228. By a grievous famine there, thoſe that eſcaped were ſtarved to death.

A. D. 238. Such a dreadful famine prevailed again in Scotland, that the people killed their own children for food.

A. D. 256. When Gallus and Voluſian his ſon were emperors, a dreadful peſtilence began in Ethiopia, which infected all kingdoms in the world in ſuch an unheard of manner, that no houſe, no city, no province eſcaped the ſmart of its fury; therefore it is impoſſible to calculate the number of the dead: however it put a ſtop to all commerce, converſation and uſe of letters among men. Baronius ſays, it continued from the year 255 to 265, i. e. ten years, but others affirm fifteen years. Nay, the reign of theſe emperors was only remarkable for the great and continued plagues without intermiſſion; and they were very much beloved on this account; becauſe they took care of every one's, even the pooreſt man's funeral.

A. D. 259. A great famine and peſtilence raged in Wales.

A. D. 263. In the ninth of Gallienus emperor, that dreadful peſtilence broke out again with the uſual fury; ſo that in Rome and in ſeveral cities of Achaia no leſs than five thouſand died of the ſame diſeaſe in one day. And under Flavius Claudius the emperor, after he defeated the armies of the Goths, two hundred thouſand died of it at Sirmium in Pannonia, and many thouſands beſides.

A. D. 266. A plague devoured ſo many ſouls in Scotland, that the living were ſcarce ſufficient to bury the dead.

A. D. 272. Such a famine and peſtilence prevailed in Britain, that the people were forced to make bread of the barks of trees, turnips, &c.

A. D. 288. Another plague raged in Britain, Wales and Scotland with much fury, and cut off many thouſands.

A. D. 306. A grievous famine and peſtilence raged in Scotland, and continued four years together.

A. D. 311. When Maximinus emperor began the ſixth general perſecution, a dreadful famine began in his army at the ſiege of Aquileia, which was ſo great, that one meaſure of wheat coſt 2400 Attic Drachmas, i. e. 85l. 18s. 9d. Engliſh Money; beſides, many thouſands dropped down dead in the ſtreets, and in the fields; ſome ate the graſs and poiſonous herbs, whereby they died in very great miſery: The dead lying unburied for many days, and being devoured by the dogs, &c. ſo great a peſtilence enſued, that 5000 died in a day. But the Chriſtians by their ſingular acts of charity ſaved many from ſtarving; which turned the hearts of the heathens to the true faith, and to love thoſe whom they had perſecuted before. And this put a ſtop to that cruel perſecution; ſo God brings good out of evil.

A. D.

A. D. 333. A great plague broke out in Scotland: And in
A. D. 338. Above 40000 were ſtarved to death in Britain and Wales.
A. D. 375. A plague ſwept away 43000 people in Wales.
A. D. 376. Under Valens the Emperor, a famine and peſtilence raged violently in many parts of the Roman empire. It was occaſioned by the bloody wars, devaſtations and maſſacres by the Goths, who then waſted all before them by fire and ſword.
A. D. 409. A peſtilence raged in the North of England, and deſtroyed almoſt all the inhabitants of the city of York.
A. D. 410. When Honorius and Theodoſius were emperors, a violent peſtilence ſeized Rome: Alarich the Goth beſieged the city, and the Romans not having graves enough within, the dead lay unburied, and infected the living: But whom the plague had left, he murdered at the ſacking of Rome.
A. D. 438. A violent peſtilence and famine raged in England.
A. D. 440. It ſpread into Scotland, and cut off moſt of the inhabitants of that kingdom.
A. D. 447. What the ſword and famine had ſpared in England in the former years, a ſore peſtilence ſwept away: So that the living ſcarce ſufficed to bury the dead.
A. D. 454. A dreadful plague ſpread over all the Eaſtern Countries.
A. D. 467. When Leo was emperor, a terrible plague raged in Rome.
A. D. 470. A great famine and plague broke out in Scotland by continual rain for ten months: In Wales by a great ſnow; and in
A. D. 477. It began in England by vaſt ſwarms of locuſts, which devoured the fruits of the earth.
A. D. 480. Another plague cut off many thouſands in Scotland.
A. D. 448. When Zeno was emperor, after a long drowth over all Africa, a famine and peſtilence deſtroyed moſt of the Africans.
A. D. 502. A great peſtilence and mortality deſtroyed both man and beaſt in Scotland.
A. D. 515. A great famine and plague raged in Britain: and in
A. D. 523. Another plague cut off many ſouls in Scotland: and in
A. D. 527. It prevailed in North Wales: and in
A. D. 531. It ſpread into South Wales, and took away great multitudes in both nations.
A. D. 539. In the beginning of Juſtinian emperor, the Perſians, Saracens, Goths, Vandals, Franks, and other barbarous nations,

nations, made ſuch dreadful devaſtations and maſſacres in the empire, that the earth was left uncultivated: this occaſioned the moſt horrible famine in Italy that was ever heard of: In ſome places they were forced to make bread of acorns, ſome ſtooped down to eat graſs, but being unable to riſe up, they died with ſome of it in their mouths; ſome deſtroyed themſelves to prevent the torments of a lingering death. Two women living in a houſe accuſtomed to entertain paſſengers, killed ſeventeen of them while they ſlept one after another, and devoured them; and ſome mothers in the bitterneſs of hunger murdered and ate their own infants. It was ſo grievous and mortal, that no leſs than fifty thouſand perſons are ſaid to have been ſtarved to death in the Picentin alone, and in Greece many more.

A. D. 544, and 18 of Juſtinian emperor. A univerſal peſtilence began at Peluſium in Egypt, and from thence ſpread over the whole world, ſparing neither age, ſex, conſtitution nor degree among men; no family, city, country, neither iſland, cave, nor tops of mountains upon earth. It began with apparitions of evil ſpirits in human ſhape, who ſtruck and frighted men ſo, that they went mad and died immediately; ſome ſaw them in their ſleep; others fancied they heard a voice telling them, they were enrolled in the number of thoſe that were appointed to die. Some were ſeized with a deadneſs upon their ſpirits, and an inclination to ſleep; and unleſs care was taken to feed them, they ſtarved themſelves to death. The ſick were generally taken with great and painful ſwellings in their groin, therefore it was called *peſtis inguinaria*. The contagion infected others upon their approach, or touching the infected; nay, upon ſeeing them at a diſtance. In the ſecond year of its tyranny it viſited Conſtantinople with that fury, that for four months at firſt, five, and ſometimes ten thouſand and upwards died every day. Thus it continued fifty-two years together in one place or another, ſo that the greateſt part of mankind then living may be ſaid to have been deſtroyed by it.

A. D. 552. A great famine and peſtilence began in Scotland, through continual rain for five months.

A. D. 555, 29 Juſtinian. A plague conſumed the Franks and German ſoldiers, as they invaded Italy, and plundered the temples, &c. as a juſt judgment upon their ſacrilege and barbarity.

A. D. 565. When Juſtinian the emperor died, that plague broke out in Rome, ſpread over all Italy, paſſed into Spain and Portugal; and from Spain in

A. D. 583. It entered into France by an infected ſhip; and from thence over all Denmark, Sweden, Muſcovy, and all the northern countries.

A. D. 590, V. of Maurit. emperor. A violent plague ſwept away Pelagius the pope in the firſt place, and moſt of the people

ple of Rome. It was occaſioned by a great inundation of the Tyber and putrified ſerpents which lay drowned upon the ſhore. It began with an inflammation of the groin, and is called *peſtis inguinaria*. Many dropt down dead as they ſneezed; and this gave the original to that cuſtom among us of ſaying, *God bleſs you*. At that time Gregory the Great was choſen his ſucceſſor, though unwillingly; and in the year 600, compoſed and firſt intitled the uſe of the great ſevenfold litany againſt that public calamity, which was ſo mortal, that eighty died in an hour; and that litany has been ever ſince uſed in the Latin church.

A. D. 625. A grievous famine and plague raged in Britain.

A. D. 664. A raging plague continued in Britain, for the ſpace of five years, firſt depopulating the ſouthern parts, then the northern, where Tuda, a very pious biſhop of Holy-Iſland, deceaſed, and many thouſands beſides. Afterwards it invaded Ireland with great fury.

A. D. 665. Under Conſtans II. emperor, after it had rained aſhes, a dreadful plague began in Italy. It is reported, that a ghoſt went about ſounding a horn, and knocking at every door, and ſo many knocks as he gave, ſo many died in that houſe.

A. D. 678. When Ecgfrid king of Northumberland reigned, there was never a drop of rain in England for three years together: this was followed with a famine and peſtilence, which ſwept away Cedda the biſhop of the Mercians, and many thouſands. But Viulfrid biſhop of York relieved many of the poor Saxons, by teaching them the art of fiſhing.

A. D. 680. A grievous plague raged again in Rome, and other cities of Italy in July, Auguſt and September, which laid Ticinum waſte and other cities.

A. D. 681. A great plague raged in England.

A. D. 696. Under Leontius the emperor, a deadly contagion (called the plague of the *buboes*, becauſe people were taken at firſt with great ſwellings in the groin, and other parts of the body) broke out in Conſtantinople, which in the ſpace of five months cut off a vaſt number of the inhabitants.

A. D. 703. There was a great peſtilence in Scotland: and in

A. D. 713. It broke out again there, devouring what had eſcaped the former.

A. D. 717. Leo II. Iſaur. emperor, a deadly plague and famine began in Conſtantinople after the Saracens had beſieged it for three years; which cut off three hundred thouſand people in a very ſhort time; beſides ſuch a great number of the enemy died, that of 3000 ſail, ſcarcely five returned home. Afterwards it invaded Rome alſo, and cut off thirty thouſand of its inhabitants.

A. D.

A. D. 729. A great plague raged in the city of Norwich.

A. D. 739. A great famine and peſtilence ſpread over Britain, Wales, and Scotland.

A. D. 749. V. Of Conſtant Copron. emperor, a furious peſtilence broke out in Calabria, paſſing through Sicily into Greece and Thrace, it invaded Conſtantinople; where it raged with that inſatiable thirſt for three years together, inſomuch that the living were hardly ſufficient to bury the dead; and at laſt, there was ſcarce ground enough for interment. Though this plague was acknowledged by all to be the immediate finger of God, that it ſerved rather to terrify than reform mankind. It was obſerved, that they who were ſeized with this contagion, were doomed to die, by little croſſes made as it were with oil on their clothes, which by no art could be removed.

A. D. 762. A great plague ſpread over Wales.

A. D. 771. A great plague at Chicheſter cut off thirty-four thouſand ſouls.

A. D. 774. A grievous famine and peſtilence ſpread over all the weſt of Scotland; and in

A. D. 785. It extended over the whole kingdom.

A. D. 788. A great plague raged in the city of Canterbury.

A. D. 800. Under Charles the Great, a moſt dreadful peſtilence ſpread over all the Eaſt.

A. D. 803. A moſt grievous peſtilence raged in Scotland.

A. D. 820. By the abundance of rain in France for many months, a plague began there, and conſumed both men and beaſts.

A. D. 823. A great famine and peſtilence did much harm in Scotland.

A. D. 825. In the reign of Lewis the Pious, a peſtilence killed almoſt all the inhabitants in France and Germany.

A. D. 836. Such a grievous famine and mortality raged in Wales, that the country was covered over divers places with the carcaſſes of men and beaſts.

A. D. 853. A great peſtilence ſpread in many parts of Scotland.

A. D. 856. Lud II. emperor, after a great inundation of the river Tyber, a contagion (called the peſtilence of the jaws, becauſe it affected the throat and jaws, with incredible fluxion and pain) infected Rome and cut off many ſouls.

A. D. 863. A great famine and peſtilence raged in Scotland.

A. D. 869. A great famine and mortality continued ten months, when the Daniſh army lay at York.

A. D. 884. The city of Oxford was then viſited with the plague.

A. D. 887. A grievous famine and mortality continued two years in England: and in

A. D.

A. D. 890. It ſpread into Scotland.

A. D. 897. A great plague raged in England; by which ſeveral biſhops and great men died, a vaſt number of the common people; and alſo much cattle.

A. D. 922. A great plague in Scotland ſwept away many.

A. D. 930. Under Conſtant. VI. a plague raged in Conſtantinople, and with much fury almoſt depopulated that populous city.

A. D. 931. A grievous famine and mortality raged in Wales.

A. D. 936. A moſt terrible famine began in Scotland, and continued four years; ſo that they were ready to eat one another.

A. D. 954. A great peſtilence in Scotland cut off above forty thouſand ſouls.

A. D. 961. A great mortality raged in London.

A. D. 964. A violent plague conſumed the greateſt part of Otho's army, both noble and ignoble.

A. D. 968. A grievous famine and plague depopulated ſeveral towns and villages in Britain.

A. D. 982. 9 Otho 11 emperor, a grievous famine and peſtilence raged through all the eaſtern and weſtern empire; which was thought to be a judgment from heaven, becauſe of the impiety of pope John 16th, a moſt monſtrous atheiſt. But the people of Lacedemone, being almoſt all conſumed, and being deſtitute of all human aid, they implored the Divine; and by the prayers of St. Nico (as Baron. affirms) they were delivered therefrom.

A. D. 988. A terrible peſtilence and famine through all Germany, was occaſioned by a long drought, which conſumed all the fruits of the earth; whereby many thouſands periſhed in great miſery.

A. D. 1006. Baſil. and Conſtant. emperors, a dreadful famine and peſtilence waſted Germany, France, Italy, and all the Roman provinces to that degree, that the living not being able to bury the dead, many of them dropt down into the graves along with them. But St. Odilo, abbot of Cluniac, having parted with all that he had to relieve the people from ſtarving: at laſt he diſpoſed of the crown which the emperor had beſtowed upon him; nay, broke the church plate and ornaments to buy corn for their relief: and finding two boys ſtarved to death in the ſtreets, he ſtript himſelf of his flannel waiſtcoat, wherewith he wrapt the corpſes, and ſo buried them both; by ſuch acts of charity he ſupported many thouſands from ſtarving, and was a happy means by his prayers and ſupplications, to put a ſtop to the plague. What a glorious work is it, for ſuch *men to ſtand in the gap?* like Phineas, *they turn away God's anger from his people. Surely they are men greatly beloved of God and man.*

A. D.

A. D. 1008. A grievous famine and peſtilence raged in Wales.

A. D. 1025. When Canutus the Dane reigned, there was a very great plague in the north of England.

A. D. 1029. Conrad I. emperor, a plague devoured the people of Limoſin in France, in ſuch a dreadful manner, that no remedies could prevail againſt it, until their biſhops having made interceſſion to the body of St. Martiali, their firſt biſhop and patron (as Baronius affirmeth) they were delivered from it: but he might as well have aſcribed this to Eſculapius, as the old Romans did.

A. D. 1030. Under Romanus II. emperor, ſo great a plague and famine raged throughout Cappadocia, Paphlagonia, Armenia, and ſeveral other provinces, that the inhabitants were forced to diſperſe themſelves into other parts of the empire.

A. D. 1038. Under Conrad II. emperor, in the month of July, a raging plague cut off the greater part of the Imperial army, and moſt of the inhabitants of the Adriatic ſhore; it continued three years in Thrace, and laid Pergamus and other cities waſte. It was occaſioned by the ſtench of vaſt ſwarms of locuſts, which (having devoured every kind of fruit) the wind blew into the ſea.

A. D. 1042. A grievous famine and plague raged in England: and in

A. D. 1047. It invaded Scotland with much fury.

A. D. 1053. Under Henry III. emperor, a great peſtilence ſwept away a third part of the people of Germany, and other countries; therefore the emperor called a council at Goſlar that year, to implore the divine mercy: whereat pope Victor II. was preſent, and ſeveral eccleſiaſtics of the greateſt quality.

A. D. 1066. When Conſtant. Ducas was emperor, the Uzians, a people of Scythia, paſſed the Iſter, with an army of five hundred thouſand men, and made a terrible inundation into the Roman empire, deſtroying all before them. The pious emperor betook himſelf to prayer, humiliation and faſting; and afterwards marched with an handful of men; but God ſent a dreadful plague, which conſumed them, and ſo that great army was conquered without his arms.

A. D. 1077. When Michael VII. called Ducas, was emperor, a plague and famine raged ſo furiouſly in Greece, that the living did ſcarce ſuffice to bury the dead; during which the covetous and improvident emperor, (who ought to have relieved the inhabitants with a fatherly affection) leſſened the meaſure of the publick corn in Conſtantinople, which raiſed the price of it; and this deſervedly brought upon him the ſurname of Parapinaces, i. e. the quarter of a buſhel. The avarice of this emperor rendered him ſo ungrateful to the people, that he

reſigned the imperial ornaments, and entered into a monaſtery. So true is the wiſe man's obſervation, Prov. xi. 26. *He that withholdeth corn, the people ſhall curſe him: but bleſſing ſhall be upon the head of him that ſelleth it.*

A. D. 1084. A plague in Rome cut off all the army of Henry III. emperor: and

A. D. 1086. A dreadful famine and peſtilence raged at that time through the empire.

A. D. 1093. Such a dreadful famine and plague raged in England for three years, that the quick were ſcarce able to bury the dead.

A. D. 1095. Henry IV. emperor, at the firſt expedition of the Holy War againſt the Sarazens, forty thouſand ſoldiers died of the plague in the army of Peter the Hermit: and after the ſlaughter of one hundred thouſand Turks, the plague cut off fifty thouſand Chriſtians under Godfrey of Bulloign; and thoſe that remained were pinched with ſuch a famine, that they could not be reſtrained from devouring the ſtinking bodies of thoſe of their enemies which they had killed a little before. This was the fatal beginning of thoſe bloody wars, wherein Chriſtendom has been embroiled.

A. D. 1100. When Alexius was emperor, a famine and peſtilence ſwept off great numbers of Behemond's army, which beſieged Dyrrachium againſt the emperor.

A. D. 1112. There was another plague in England, and alſo a great murrain of cattle.

A. D. 1167. In the 13th reign of Frid. emperor, a plague cut off in ſeven days, the chiefeſt of the nobility, officers, and moſt part of the imperial army lying then by Rome in great miſery.

A. D. 1202. In the time of Alexius, a grievous peſtilence ſpread over the Eaſt.

A. D. 1215. In the reign of Henry emperor, a plague broke out among the people of Tongres in the low countries, and ſwept them almoſt all off the face of the earth.

A. D. 1220. A violent famine and peſtilence raged in Poland for three years; it began after a dreadful rain the whole ſummer.

A. D. 1220. Frid. II. emperor, a violent peſtilence began at the ſiege of Damiatta in Egypt, which deſtroyed ſo many, that few remained alive in that populous city, and conſumed vaſt numbers of the Sultan's army.

A. D. 1223. Frid. II. emperor, there was ſuch a great mortality among the cattle for three years, that the third part of them died: it began in Hungary, and ſpread over Germany, Italy, France, and other countries.

(To be concluded in the next number.)

ADDRESS

ADDRESS TO YOUTH.

AS the youth compoſe ſo valuable a part of the community; as ſome of this claſs peruſe the Magazine, the following extract from Dr. Witherſpoon's addreſs to the ſenior claſs, juſt before they left the ſeminary of learning over which he preſided, is recommended by one, who wiſhes it may be promotive of their intereſt in time and eternity.

Speaking concerning religion, he obſerves: It is to all men of the greateſt moment.—Some of you are intended for the ſervice of Chriſt in the miniſtry. To this we have the univerſal ſuffrage, that true religion is abſolutely neceſſary. But I wiſh thoſe, deſtined for other employments, may not make a compariſon here, unjuſt in itſelf, and dangerous to their own ſouls.—A clergyman without religion, to be ſure, is a dreadful character; but at the cloſe of life, it will be but little comfort to a man, that he muſt go to the place of torment, not as a miniſter, but as a lawyer, phyſician, or merchant. Therefore ſuffer me to ſay to all who hear me, that the care of your ſouls is the one thing needful. All mankind, of every rank, denomination and profeſſion, are ſinners by nature. The miniſters of the new teſtament have received a commiſſion to preach the goſpel to every creature: "He that believeth ſhall be ſaved, and he that believeth not ſhall be damned." I beg of you to conſider, the advantages you have enjoyed will be an aggravation of your guilt, if they are unimproved. When young perſons, piouſly educated, burſt reſtraining bands aſunder, and are ſeduced into vicious courſes, they commonly run farther than others. After entreating you to lay religion to heart, I muſt beſeech you to guard againſt being too eaſily ſatisfied in a matter of infinite moment. Do not think it enough to be prudent, cautious, or decent in your conduct; or to attain a character formed upon worldly principles, and governed by worldly motives. True religion muſt ariſe from a clear and deep conviction of your loſt ſtate by nature and practice, and an unfeigned reliance on the pardoning mercy and ſanctifying grace of God. Suffer me earneſtly to recommend to all who fear God to apply themſelves from their youth to the exerciſes of piety—a life of prayer and communion with God. This is the ſource from which a real Chriſtian muſt derive the ſecret comfort of his heart; and which alone will give beauty, conſiſtency and uniformity to an exemplary life. Be companions of them that fear God. Shun as a contagious peſtilence the ſociety not only of looſe perſons, but of thoſe whom you perceive to be infected with the principles of infidelity, or enemies to the power of religion—"He that

that walketh with wiſe men ſhall be wiſe, but a companion of fools ſhall be deſtroyed."

I would further recommend to you a life of diligence and application; avoid ſloth as a dangerous enemy. Multitudes of moderate capacity have been uſeful in their generation, reſpected by the public, and ſucceſsful in life—while thoſe of ſuperior talents from nature, by mere ſlothfulneſs and idle habits, or ſelf-indulgence, have lived uſeleſs and died contemptible. Is there any inſtance to be found, of a man's arriving at great reputation or uſefulneſs, without induſtry and application?—Let me recommend to you frugality in the management of your affairs. Nothing could be further from my mind than to recommend the temper and conduct of avaricious men, whoſe ſordid ſouls have hardly any other deſire than that of getting pelf. This is not only unbecoming a gentleman and a ſcholar, but, in my opinion, inconſiſtent with the character. That frugality which ariſes from order and economy, is not only conſiſtent with, but is the parent of liberality of ſentiment and generoſity of conduct. It is the ſource of beneficence, for no man can beſtow out of an empty purſe.—The laſt advice I ſhall offer you is a ſacred, inviolable regard to ſincerity and truth. So very ſacred a thing is truth, that the very ſhadow of departure from it is to be avoided. Let me therefore recommend to you a ſtrict, univerſal and ſcrupulous regard to truth; it will give dignity to your character; it will put order into your affairs; it will excite the moſt unbounded confidence, ſo that whether your views be your own intereſt, or the ſervice of others, it promiſes you the moſt aſſured ſucceſs. There is no virtue that has a more powerful influence upon every other, and certainly there is none by which you can draw nearer to God himſelf, whoſe diſtinguiſhing character is, that he will not, that he cannot lie.

THE MARRIAGE OF A WIFE'S SISTER UNLAWFUL.

IN A LETTER TO A FRIEND.

Keep thyſelf pure.----PAUL.

DEAR SIR,

THE laſt time I had the pleaſure of your company, you ſaid ſomething favouring the *Marriage* of a deceaſed *Wife's Siſter*. As I view it important for all, and eſpecially for men in your bereaved condition, to be determined as to this ſubject, I take this way to communicate to you my

my thoughts more fully upon it. Such a marriage I cannot but conſider under a divine prohibition. Indeed, there is ſomething very forbidding in the idea itſelf of mingling together the relation of brother and ſiſter, with that of huſband and wife, and of mixing in their children the relation of brother and ſiſter with couſin. And brother and ſiſter they are; for ſhe, who is ſiſter to a man's wife, is ſiſter to his own fleſh. If there is any kindred between them at all, they are brother and ſiſter-in-law. They call each other brother and ſiſter, and there was never any other term of relationſhip applied to them by God or man. Being in this relation, the great Jehovah forbids them to intermarry, in that general prohibition, Lev. xviii. 6. "*None of you ſhall approach to any that is near of kin to him.*" Men are alſo forbidden to marry their wives' near kindred, merely becauſe they are ſuch, and no other way related to themſelves. See verſe 17. Certainly this prohibits marrying her ſiſter, who is one of her neareſt kindred. And men are forbidden to marry other kindred, more remote than their wives' ſiſter. I think none will conſider an uncle's wife ſo near, which is plainly forbidden in verſe 14. There are however ſtill more plain and direct prohibitions of this connexion. Verſe 16. "*Thou ſhalt not uncover the nakedneſs of thy brother's wife; it is thy brother's nakedneſs.*" Alſo, Lev. xx. 21. "*If a man ſhall take his brother's wife, it is an unclean thing; he hath uncovered his brother's nakedneſs.*" Here marriage is prohibited between a man and his brother's wife, who are in the very ſame relation to each other, as a woman and her ſiſter's huſband. In the former caſe, two brothers would have the ſame woman; in the latter, two ſiſters would have the ſame man. For a man to have his brother's wife or widow, would be to have his ſiſter-in-law, and ſhe her brother-in-law. For a woman to have her ſiſter's huſband is to have her brother-in-law, and he his ſiſter-in-law. Thus the relation is exactly the ſame in both caſes, on whatever ſide we look at it. As in the one caſe, this relation is plainly and repeatedly forbidden to marry, ſo of conſequence in the other; for it is to be obſerved, that theſe prohibitions reſpect certain relations as ſuch. Had they reſpected only certain individuals, theſe muſt all have been named; but as they have reſpect to certain relations, the mentioning of all theſe was ſufficient: God had reaſon to conſider this inſtruction plain enough for mankind, whom he has endowed with ſuch powers of reaſoning and underſtanding. He knew that from theſe and other general precepts they might learn their duty, if they would honeſtly examine; and if they would not, they could have no excuſe for ignorance. He would be thought perverſely diſpoſed, rather than ignorant of duty, who ſhould claim liberty to do every thing, which is not forbidden in ſo many expreſs words. God

has,

has, in every part of his word, left more or leſs room for the exerciſe of our reaſon, as he deſigned to call us to an account for the uſe we make of this noble faculty. But this connexion is ſo plainly forbidden, that very little is left to be reaſoned out. Though the relation is mentioned but in one caſe, no reaſon can be given why the prohibition does not apply to it in both caſes. Other of theſe prohibitions are viewed thus. Marriage is expreſsly forbidden in the firſt chapter mentioned, between a man and his granddaughter, and a man and his uncle's wife; while nothing is ſaid in the Bible againſt a woman's having her grandſon, or her aunt's huſband. But who, for this reaſon, thinks the latter more lawful than the former? or that they are not equally againſt the law of God? All Chriſtians, who have treated upon this ſubject, have conſidered it juſt as inceſtuous and criminal, for a woman to have her uncle or grandſon, as for a man to have his aunt or granddaughter. So marriage between a woman and her deceaſed ſiſter's huſband is juſt as inceſtuous, and contrary to God's law, as between a man and his deceaſed brother's wife. A prohibition of the one is a prohibition of the other. A man and his ſiſter in-law on one ſide being forbidden to marry, and this merely and expreſsly becauſe they are too near of kin, is a full prohibition of marriage between him and his ſiſter-in-law, on the other ſide. No reaſon can be given, why marriage is not as criminal, and as really prohibited, between a man and one ſiſter-in-law, as between him and another ſiſter-in-law; between him and his wife's ſiſter, as between him and his brother's wife. Thus evident is it, that men are forbidden by God to marry or cohabit with their ſiſters-in-law, by their deceaſed wives. It appears wrong from the general prohibition againſt approaching near kindred, and from more diſtant relations being prohibited, and from this very relation, on the other ſide, being expreſsly forbidden. The common ſenſe of mankind is alſo againſt it, as appears from all ſober people's viewing laſcivious intercourſe, between a man and his living wife's ſiſter, more criminal, than between him and another unrelated ſingle female. But why ſhould this diſtinction be made in the minds of people, unleſs becauſe there is but one crime in the latter caſe, while in the former there are two, inceſt added to adultery? However, we are far from reſting the matter upon this, it being evidently contrary to the written law of God, for a man and his wife's ſiſter to make this approach to each other in any caſe.

And that theſe commands were in their nature moral, and not ceremonial, or peculiar to the Iſraelites, is ſufficiently evident, from the Canaanites incurring God's diſpleaſure, for doing the things here forbidden, before the former nation, or theſe revealed precepts, came into their land. See Lev. xviii. 24, to the

end,

end, and Chap. xx. 22, 23. Here the Iſraelites are ſolemnly enjoined to obſerve theſe prohibitions reſpecting marrying kindred, and ſome ſimilar crimes, becauſe the heathens had done all theſe abominations, and had defiled themſelves in all theſe things, and for theſe abominable cuſtoms had been ſwept away by the judgments of God. But the holy and righteous God could not have ſeen abomination in the Canaanites, nor have executed judgments upon them, for doing what he had not revealed to them as criminal, unleſs it was contrary to his moral law, which is binding upon all men, without divine revelation. "Where there is no law, there is no tranſgreſſion." And as it was the duty of theſe nations not to approach near kindred, though they had no concern with the ceremonial law, and had no knowledge of any written precepts, it has ever been and ſtill is the duty of all nations to abſtain from this approach. Theſe commands are as really of a moral nature, as the fourth, fifth, or ſixth in the decalogue, and therefore no leſs binding upon all men. The latter may be diſpenſed with in caſes of neceſſity and mercy, and ſo might the former. The prieſts in the temple profaned the Sabbath, and were blameleſs; children ought not to obey their parents' commands, which are evidently unreaſonable and wicked; it is no crime to ſave our own life or that of our neighbour, by killing an aſſaſſin; nor was it any more criminal for the firſt ſons and daughters of Adam to intermarry, ſince this was the only way by which they could comply with God's inſtitution of twain becoming one fleſh, or his command to be fruitful and repleniſh the earth. This was, in that caſe, pointed to as duty, by his creating but one pair. And his ſetting the command reſpecting inceſt aſide, in any other caſe than that of neceſſity, no more diſproves its moral nature, than his commanding Abraham to ſlay his ſon diſproves the morality of the command againſt murder. What God ſaid and did reſpecting the Canaanites muſt be allowed a full demonſtration, that theſe prohibitions are moral, that is, reſult from the nature of things, are dictated by unprejudiced reaſon, and ſo binding upon all men, without being enjoined by revelation. Alſo this is further evident, from ſuch approaches to near kindred being conſidered criminal in the days of Lot, as is clear from the conduct of his daughters. And being now expreſsly forbidden by God, who is the abſolute Lord of the univerſe, ſuch connexions muſt be exceedingly criminal in all, who are favoured with both the light of nature and revelation.

But notwithſtanding the marriage of a wife's ſiſter is ſo evidently unlawful, the inclination of ſome towards ſuch a connexion has made them endeavour to juſtify it, and their arguments have had too much influence upon others. I ſhall therefore briefly conſider what has been advanced in favour of ſuch

ſuch marriages, and in oppoſition to what has been here obſerved.——————And it is ſaid,

1. "Theſe are only prohibitions of adultery, or forbid us to have the wife or huſband of our near kindred, while they are living."

Ans. Since near kindred are diſtinctly pointed out, as the ſubjects of theſe prohibitions, it follows from this argument, that adultery is no crime, except between near relations. But this is directly in the face of the ſeventh commandment. It alſo follows, that a man may marry the wife of his neareſt dead relation, ſince ſhe is free from the law of her huſband, and there is no code of prohibitions againſt inceſt in the Scriptures, if theſe of Moſes are not ſuch.——But no ſober perſon will admit either of theſe inferences, and therefore the argument muſt be thrown away. And that theſe prohibitions are not merely againſt adultery is evident, from this crime's being diſtinctly forbidden by itſelf, in a paſſage of the connexion.

2. "The Iſraelites were commanded to marry their brethren's widows, when unmarried brethren remained."

Ans. God had a right to give this command, which reſpected only a few caſes, and by no means diſannulled the general law. This was only to take place, when a brother died childleſs, that ſeed might be raiſed up to him, which ſhould preſerve his family from extinction, in order that their lineage might be clearly traced down till the coming of Chriſt, who was to be of the ſeed of David. But this command ceaſed with the Jewiſh diſpenſation, to which only it belonged. And inſtead of weakening, it ſtrengthens our argument, by proving that a man might not marry his ſiſter in-law, without an expreſs permiſſion or command of God. But this never had any reſpect to the marriage of a wife's ſiſter, as women were not required to raiſe up ſeed to their deceaſed ſiſters. Nor do ſuch perſons think of connecting on this account. They do not view themſelves bound to marry each other, and no other perſons, as was the caſe with the Jewiſh brother-in-law and widow. Beſides, if this argument had any weight, it would ſet aſide all the Scriptures, forbidding the marriage of a brother's wife, and give all brothers and ſiſters-in-law full liberty to marry. It therefore proves too much, and ſo proves nothing to this point.

3. "There is nothing in the New-Teſtament againſt marrying a wife's ſiſter; therefore it cannot be unlawful."

Ans. How does it appear, that every thing is lawful, which is not forbidden in the New-Teſtament? To ſuppoſe this, at once deſtroys all the authority of the Old, whoſe precepts can be ſet aſide, only by being countermanded by God. And Paul ſeems to confirm the ancient laws againſt inceſt, by urging the church of Corinth to puniſh an inſtance of the crime, without

without giving them any new code reſpecting it.—Nor is it granted, that there is nothing in the New Teſtament againſt this very connexion. The inſpired Baptiſt ſaid to Herod, "It is not lawful for thee to have thy brother's wife." And admitting that her huſband Philip was then living, yet who knows that John did not here reprove the double crime of inceſt and adultery? This connexion's being ſo clearly prohibited in the Old Teſtament gives full reaſon to believe, that he here reproved inceſt.

4. "When a man's wife dies, all his relation to her family dies with her; therefore he is as much at liberty to marry her ſiſter, as any other woman."

Ans. This is not true; for he ſtands in the ſame relation to her ſtill, as he acknowledges on her tomb-ſtone. Death releaſes him from the law of his wife, ſo that he may marry another without ſin; but he is ſtill through her related to all her family connexions. Her parents are his parents; her brothers and ſiſters are his brothers and ſiſters; and her ſiſter is ſtill aunt to his children, as well as her parents their grandparents. Who would think it right for a man to marry his deceaſed wife's mother, as their ages and other circumſtances ſometimes ſufficiently agree? But if all relation to the family died with his wife, he is juſt as much at liberty to marry her mother, as her ſiſter, or any other woman, when the firſt of theſe connexions is as convenient. And were they equally cuſtomary, it would appear no more abhorrent for a woman to be both grandmother and ſtep-mother to the ſame children, than for the ſame woman to be their aunt and ſtep-mother.

5. "A man is forbidden in Scripture to take a wife to her ſiſter in her life time, which implies that he may take her ſiſter to wife after ſhe is deceaſed."

Ans. This is to miſtake the ſenſe of the paſſage. It evidently prohibits bigamy, or the taking of one wife in addition to another ſtill living, as all women are in a general ſenſe ſiſters, and might be more properly ſo called, were they both to become one fleſh with the ſame man. And thoſe, who have criticiſed upon the Hebrew phraſe here rendered *a wife to her ſiſter*, ſay it ſignifies a wife to her equal, or one to another. It is certainly uſed in this ſenſe in Ex. xxvi. 3, reſpecting coupling the curtains of the tabernacle. This idea is alſo confirmed by the reaſon aſſigned in the prohibition, viz. its tending to vex his wife, which was exemplified by Jacob's and Elkanah's wives, who were a ſource of vexation to each other. And the latter of theſe inſtances ſhows us, that this was not peculiar to natural ſiſters; conſequently the prohibition reſpected women in general. But to ſuppoſe this paſſage only forbidding a man

to marry his living wife's ſiſter, is making it allow him to marry any other woman in her life time. All who are againſt polygamy, which is unreaſonable and unſcriptural, muſt reject this explanation of the paſſage, and take it in our ſenſe.

6. "The ſiſter of a man's deceaſed wife is moſt likely to be kind to his children, which is a reaſon for ſuch marriages."

Ans. This is leaving the command of God, and conſulting our own convenience, as the only rule of our duty. If we may do this, a man may marry his wife's or own mother when widows, or his own ſiſter or daughter, as well as his wife's ſiſter. Theſe would all be as likely as ſhe to treat his children kindly. But our convenience is never to be urged againſt the divine command.

7. "Some learned and pious miniſters think it is lawful to marry a wife's ſiſter."

Ans. And many more think it is unlawful. By far the greateſt part of the clergy now on the ſtage, it is preſumed, conſider it a forbidden connexion. Such alſo was the belief of all divines of former ages, a ſmall number excepted. Henry VIII. of England collected the opinions of moſt of the clergy and univerſities in Europe, relative to his having his ſiſter-in-law. But nearly all gave their opinions againſt it, as contrary to the law of God, except a few of thoſe who held to the validity of the Pope's diſpenſation, with which he had entered the connexion.* The numerous and pious aſſembly of divines, who compoſed the Weſtminiſter confeſſion of faith and catechiſms, though more than a century later, were of the ſame opinion. The following are their words, taken from the chapter on marriage. "Marriage ought not to be within the degrees of conſanguinity or affinity forbidden in the word: nor can ſuch inceſtuous marriages be rendered lawful by any law of men or conſent of parties, ſo as thoſe perſons may live together as man and wife. The man may not marry any of his wife's kindred nearer in blood than he may of his own; nor the woman of her huſband's kindred nearer of blood than of her own." And that the church, as well as parliament of England agree with this may be ſeen, in the liſt of unlawful marriages generally printed in Engliſh and Scotch Bibles.—But ſtill good miniſters are fallible, and this is ſuggeſted as the reaſon why ſome ſuch in New-England have of late thought theſe marriages lawful. They are far, however, from being the majority of the clergy; and if they were, their approbation would not make the connexion right, as all may ſee it forbidden in the Scriptures, which are infallible.

8. "I cannot, ſays one, think there is any harm in marrying a wife's ſiſter."

Ans.

* See Burnet's hiſtory of the reformation in England.

ANS. This, perhaps, is the moſt common argument in favour of the connexion, viz. an unwillingneſs to believe what cannot be confuted by Scripture or reaſon. It is alſo very influential, if we may judge from the number of Univerſalifts, Deifts, and Atheiſts it has made and is making in the world. It would be vain therefore for me to attempt its refutation here. There is little hopes of convincing perſons, who pay more regard to their own mere thoughts or feelings, than to the authority of God's word.*

Having ſhown the unlawfulneſs of marrying a wife's ſiſter, and taken notice of what is advanced in favour of it, a few inferences may now be drawn.

1. It follows, as was hinted in a quotation, that no human laws can authorize the marriage of a wife's ſiſter, or any other near kindred. God forbids them to approach each other, and is not his authority ſuperior to that of any human legiſlators? Can men join together what he has put aſunder? Certainly God is to be obeyed, rather than man.—But the laws of almoſt all Chriſtian nations agree with his, as to this relation. No exceptions have come to my certain knowledge, beſides the act of this Commonwealth. Perhaps a ſiſter ſtate or two may have enacted the ſame. As I ſincerely reſpect our legiſlators and their laws in general, and am reluctant to ſay any thing to the diſadvantage of either, as well as regret that any evil ſhould be countenanced by ſo high authority, I am very ſorry the divine laws, as to this point, had not been more thoroughly examined, before this act took place. But it obliges none to enter ſuch a connexion; and, were it otherwiſe, our Creator has the firſt claim to our obedience.

2. It follows, that no officer, eccleſiaſtical or civil, can join a man and his wife's ſiſter in lawful marriage, or conſtitute them huſband and wife. It may be attempted, and they may afterwards cohabit, and be married perſons in the eye of human laws, which tolerate the connexion; but they are not married, in the view of God's law. Neither man nor angel can join thoſe together, whom he hath put aſunder, by a ſolemn command. They dwell together as unmarried perſons, notwithſtanding all that men in any office can do, towards joining them in marriage. They are viewed in this light by the civil laws of all other Chriſtian countries. In no other Chriſtian nation could the woman or children obtain a ſhare in the eſtate, were it left without a will. This is to treat her as a concubine, and them as baſtards.

3. It

* The writer acknowledges himſelf conſiderably indebted to the Rev. Doctor EDWARDS' Sermon on this ſubject, which he once read, though ſix or ſeven years ago.

3. It follows, that ſuch couples have no reaſon to blame miniſters of the goſpel, or juſtices of the peace, for refuſing to marry them. No perſon is to be blamed, for refuſing to do what he is fully perſuaded is impoſſible; nor for chooſing to obey God and his own conſcience, rather than the inclination or command of any human being upon earth.

4. It follows, that when a man and his wife's ſiſter have by any means entered this connexion, they ought not to continue in it. The prohibition is not merely againſt their firſt approach, but is equally againſt every other. Their having once cohabited is no reaſon why they ſhould dwell together in this unlawful connexion. Our having begun to do evil is no reaſon why we ſhould continue in ſin. This would afford all men a plea for giving themſelves up to iniquity. The command is, "Let him that ſtole ſteal no more;" and he, who has been guilty of inceſt, ſhould immediately ceaſe from this crime. The contrary ſuppoſition ſeems horrid, viz. that, after a brother and ſiſter-in-law have, through ignorance or raſhneſs, taken each other as huſband and wife, they ought not to ſeparate. Nor does it avail any thing for them to plead, that they are now bound together by contract. All civilians and divines hold, that an after contract cannot deſtroy a previous obligation; and ſurely no engagement to our fellow-creature can give us liberty to diſobey our Creator. Such a marriage vow is unlawful, being what the parties had no right to make, and therefore is not binding. The crime conſiſts in forming ſuch a connexion, and not in breaking off from it. It is moſt ſhameful to live together in inceſt, but honourable to reform. Agreeably to this the apoſtle urged the church of Corinth to ſeverely diſcipline an inceſtuous member, and afterwards exhorted them to forgive and comfort him, in conſequence of his repentance and reformation. No inceſtuous contract can excuſe the parties, in living together in this ſin, any more than the forbidden contracts of the Jews with ſtrange wives, in the days of Nehemiah, could render it lawful for them not to ſeparate.

5. Neighbours and acquaintances cannot countenance ſuch kindred, in entering this relation, without offending God. By encouraging others in what he forbids, we become ſharers in their iniquity. Though we ſhould treat perſons of all characters with humanity and civility, we ſhould be cautious about making the inceſtuous our companions and aſſociates; leſt we ſo far give them our conſent, as to be "partakers with adulterers."—Nor may miniſters of the goſpel afford ſuch conduct the conſent of ſilence. They ſhould bear public and private teſtimony againſt theſe and all other infractions of God's law. They are ſet up as watchmen to eſpy iniquity, and ſound the alarm,

alarm, that the people may avoid the danger of divine judgments. Such inceſtuous beginnings ought to be checked by all claſſes of men; for we know not where they will end, as they are carrying us on towards all the abominations of Canaan and Sodom. If Paul were living among us, they would procure us his ſharp rebukes, as ſuch conduct did the Corinthians; for though marriage is honourable in all, and the bed undefiled, yet every deſcription of unclean perſons God will judge.

Thus, my friend, I have given you my thoughts upon this ſubject. If they ſhall help to rightly eſtabliſh your mind reſpecting it, this will ſufficiently reward the pains of your friend and ſervant.

Maſſachuſetts, January 10, 1801.

THE CONSISTENCE BETWEEN THE INVITATIONS OF THE GOSPEL MADE TO ALL MEN, AND THE NECESSITY OF SOVEREIGN GRACE TO MAKE ANY WILLING TO ACCEPT.

TO reconcile theſe has been thought, by moſt men, impoſſible; it will not, therefore, be thought ſtrange, if the writer ſhould fail in the attempt.

It cannot be denied, however, by any, but that theſe two doctrines are as clearly revealed in the ſcriptures, as the ten commandments; viz. that God invites all men to come to him for life; & yet that all who come are drawn by ſovereign grace.

We may inquire then, firſt, on what ground the invitation is given.

And, ſecondly, on what ground the neceſſity of ſovereign grace is predicated.

And then perhaps the conſiſtence of the propoſitions will be more apparent.

1. We may notice, that the invitations of the goſpel are given, on the ground of the all-ſufficiency of the atonement of Chriſt, and on the conſiſtence of the mercy and juſtice of God, in pardoning the penitent ſinner for the ſake of Chriſt, in whom he believes, as the end of the law for righteouſneſs to every one that believeth in Jeſus. Rom. iii. 26. Agreeably to this, we find that the ſcriptures are full of declarations concerning the ſufficiency of the atonement of Chriſt, and of invitations to come to Chriſt for eternal life.

He *taſted death for every man*—"*He is the propitiation for our ſins; and not for ours only, but alſo for the ſins of the whole world.*

There

There is one God, and one Mediator between God and men, the Man Chriſt Jeſus, who gave himſelf a ranſom for all, to be teſtified in due time." Heb. ii. 9. 1 John ii. 2. 1 Tim. ii. 5, 6. On this ground of the all-ſufficiency of the atonement of Chriſt, it is conſiſtent with the juſtice of God, to pardon every penitent and believing ſinner. For, *in Chriſt mercy and truth are met together, and righteouſneſs and peace have embraced each other.* Pſ. lxxxv. 10.

Hence, there is nothing to prevent the invitation of God to guilty men to come to Chriſt *that they might have life.*

Accordingly, Thus ſaith the Lord, "*Look unto me and be ye ſaved all the ends of the earth; for I am God, and there is none elſe.*" Iſa. xlv. 22. "*Ho every one that thirſteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money, and without price.*" Iſa. lv. 1. "*Jeſus ſtood and cried ſaying, If any man thirſt, let him come unto me and drink.*" John vii. 37. "*And the Spirit and the bride ſay come; and let him that heareth ſay come; and let him that is athirſt come, and whoſoever will let him take of the water of life freely.*" Rev. xxii. 17.

Having ſhown on what ground the invitations of the goſpel are given, it may be ſhown,

Secondly, on what ground the neceſſity of ſovereign grace is predicated.

Here, it muſt be kept in mind, that the invitations of the goſpel are given to thoſe, and to thoſe only, who are at enmity againſt God and againſt his goſpel. Rom. v. 6, 8, 10. For, if they were not enemies, they would not need the grace of the goſpel to reconcile them to God.

It muſt, therefore, be by the ſovereign grace of God that any are ſaved. For, the moſt endearing and earneſt invitation will be ſlighted by an enemy, if he imagines, that he can do without the thing, which is propoſed in the invitation.

And this is exactly the caſe with mankind, who are all under ſin. They are enemies to God in their hearts, which they ſhow by their wicked works; and they do not naturally ſee their need of a Saviour, neither do they like the character of the Saviour propoſed. Hence, *he is deſpiſed and rejected of men.* Iſ. liii. 3.

There is, therefore, not the leaſt ground for the opinion, that any of mankind will be ſaved upon the bare invitation of the goſpel, without ſome new principle, wrought in them, by a ſupernatural power, to incline them to love that, which they, as ſinners, reject and deſpiſe. For they *will not come to Chriſt, that they might have life;* but when invited, every one begins to make excuſe, or utterly refuſes to come.

If this be a true ſtatement of the caſe, which can be proved both from Scripture and from plain facts, of which every convinced ſinner has an evidence in his own conſcience, it will follow,

low, that the ſovereign grace of God is neceſſary to convince, convert and ſave ſinners, notwithſtanding the offer of ſalvation is freely made to all.

Some may object to the uſe of the word *ſovereign* in this connexion; but as God acts as a righteous ſovereign in all his works, and eſpecially in having mercy on whom he will have mercy, there can be no impropriety in the uſe of the term.

But it may be further objected, that there ſeems to be an impropriety in ſaying, that God invites all to come to him that they might have life, while he is determined to leave ſome to periſh in their ſins.

This objection has no force, if we conſider that the invitations of the goſpel are grounded on the ſufficiency of the atonement of Chriſt, and on the conſiſtence of the juſtice and mercy of God, in pardoning ſinners, who repent and come to Chriſt; and if we conſider further, that there is nothing to hinder the ſalvation of the ſinner in this way, but his own obſtinacy in refuſing to repent and to come. For, *all things are ready.*

Since the obſtinacy of ſinners is ſo great as to refuſe the invitations of a Saviour, God is juſt, when he leaves them to periſh in their ſins. But if, in mercy to their ſouls, who will have no mercy on themſelves, God calls any, by his ſpecial grace, it is a ſovereign act of mercy; and God will appear perfectly conſiſtent with himſelf, and with all the ideas of juſtice, righteouſneſs and goodneſs, which mankind can form, while *many are called, but few are choſen.* For, God might certainly have left us all to periſh in our ſins, if he had ſeen fit; if, therefore, he ſaves any of us, by his ſpecial grace, by effectually calling us to glory and to virtue, by his Holy Spirit, enlightening our minds and renewing our heart, it is of his own ſovereign grace. *Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us, by the waſhing of regeneration and renewing of the Holy Ghoſt.* Titus iii. 5.

1. We learn, from theſe remarks, that every impenitent ſinner is without excuſe, under the light of the goſpel. For, it is juſt as conſiſtent for God to invite ſinners to embrace the goſpel, as it is to command them to obey the law; and their not doing either, being in conſequence of their own oppoſing hearts, leaves them without excuſe.

If ſinners were commanded to do a thing which is impoſſible for them to do, if they had a heart to do it, they would have a ſufficient excuſe not to do it. But, as they are commanded to do no more than they could do, if diſpoſed to do it, they muſt feel themſelves condemned. Hence, our Saviour ſays to all ſinners; "*Except ye repent, ye ſhall all likewiſe periſh; and, he that believeth not ſhall be damned.*" Luke xiii. 5, Mark xvi. 16.

2. This

2. This ſubject teaches all true believers in Chriſt, to be much engaged in acts of penitence and gratitude toward God. For, if they had been let alone, without the ſpecial operations of the Spirit of God, their obſtinacy againſt Chriſt would have proved their utter and everlaſting deſtruction. For, *by nature they were the children of wrath even as others, being the children of diſobedience, deceived, ſerving diverſe luſts and pleaſures, living in malice and envy, hateful and hating one another.* Titus iii. 3.

A LETTER

TO A STUDENT OF HARVARD COLLEGE, FROM HIS PRECEPTOR.

My young Friend,

THOUGH you are no longer under my immediate care, my concern for your welfare, and my wiſhes to ſee you become reſpectable and uſeful in life are undiminiſhed. Ever ſince your entrance into College, it has been my intention to communicate to you ſome ſerious and affectionate advice, which I hope may be of uſe to you in your preſent ſituation; and whatever is of real uſe to you now, cannot fail to be beneficial in future life, and, indeed, through the whole of your exiſtence.

The ſituation of a young gentleman at College is highly intereſting. Expectations are juſtly formed concerning ſuch, which are not formed concerning others. The three learned profeſſions are expected to be filled almoſt wholly by thoſe, who have received a college education. On the character and talents of thoſe, by whom theſe profeſſions are filled, the proſperity of a country, with reſpect to both church and ſtate, principally depends. When the learned men of any country become mere ſmatterers in learning, the reign of ignorance is about to commence; when they become greatly depraved, a deluge of iniquity may ſoon be expected.

The advantages you now enjoy for laying, with reſpect to literary acquiſitions, a broad and ſolid foundation for future honour and uſefulneſs in life, are at leaſt equal to thoſe enjoyed in any Univerſity in the United States. No moments of your life can be more precious than thoſe now on the wing. Your college courſe will ſoon be run. In order to make the moſt of your preſent advantages, it is neceſſary to regard *method* in the diſpoſition of your time—to appropriate particular hours to Languages, Mathematics, Philoſophy, Hiſtory, Ethics, Theol-

ogy

ogy, &c. In this appropriation, you muſt neceſſarily have a particular regard to the exerciſes preſcribed by the college laws. But you will have many hours, eſpecially in the latter part of your collegiate courſe, which will be more at your own diſpoſal. On the improvement of theſe, much depends.

I truſt I need not enjoin upon you a cheerful and conſcientious obedience to college government, nor a ſtrict punctuality in your attention to ſtated leſſons. Good ſcholars are not apt to call in queſtion the utility of any of the exerciſes required by the laws. If the makers of the laws are not wiſer than you, why are you put under their direction? If you are capable of directing yourſelf, why ſhould your parents be at the expenſe of ſupporting you at college? As you advance in life, you will be more and more convinced, that all the ſciences are mutual helpers of each other, ſo that no one can ſay to another, "I have no need of thee." You will, therefore, not treat any one with neglect.

But while you are engaged with zeal and diligence in your literary purſuits, I truſt you will not forget that "one thing is needful." Religion is infinitely more important than all your other purſuits. You will, therefore, endeavour to keep this habitually in view, in all your ſtudies and exerciſes. Should you be able to graſp all the human learning of all ages and countries of the world, and yet be deſtitute of the wiſdom which is from above, you would ſtill be blind and ignorant, compared with the moſt illiterate of thoſe, who are truly illuminated by the goſpel. There is no other diſcernment, which will bear a compariſon with that, by which ſpiritual things are diſcerned. You will therefore neglect all other books rather than the Bible, that *book of books*, in which alone are contained "the words of eternal life." This holy book gives you information, and the only authentic information, concerning "the creation of the world; the diſpenſations of Providence and the economy of grace; the tranſactions of the patriarchs; the exodus of the children of Iſrael, their journey through the wilderneſs and ſettlement in Canaan; their law, prieſthood and ritual; the exploits of their great men, wrought through faith; their ſins and captivities; their repentances and reſtorations;—the advent of Meſſiah, with its effects and conſequences; his incarnation, birth, life, paſſion, death, reſurrection, aſcenſion, kingdom and prieſthood; the effuſion of the Spirit; the converſion of the nations; the rejection of the Jews; the eſtabliſhment, increaſe and perpetuity of the Chriſtian church; the end of the world; the general judgment; the condemnation of the wicked, and the final triumph of the righteous with their Lord and King. This volume, like the Paradiſe of Eden, affords us in perfection every thing that groweth elſewhere; "every tree

that is pleaſant to the ſight and good for food;" and above all what was there loſt, but is here reſtored, *the tree of life in the midſt of the garden.* The faireſt productions of human wit, after a few peruſals, like gathered flowers, wither in our hands, and loſe their fragrancy; but theſe unfading plants of Paradiſe become, as we are accuſtomed to them, ſtill more beautiful; their bloom appears to be daily heightened; freſh odours are emitted, and new ſweets extracted from them. He, who hath once taſted their excellencies, will deſire to taſte them again; and he, who taſtes them oftener, will reliſh them beſt." I hope you will not fail to read ſome portion of this incomparable book every day, even if it be no more than half a chapter, or a ſhort pſalm; and let your reading always be accompanied with ſerious meditation, and prayer to God for a bleſſing on his word. If you will adopt this method, I can aſſure you from my own experience, that the more you read, the more you will admire that holy Book, the more fully will you be convinced of its divine origin, and that its heavenly mines can never be exhauſted.

If you entertain any doubts as to the truth of revealed religion, which is not unfrequently the caſe with perſons at your time of life, and who are engaged in the ſtudies to which you are now attending, I would recommend to you an attentive and prayerful peruſal of *Paley's Evidences of Revealed Religion*, and *Fuller's Goſpel its own Witneſs*, which, if you do, with a ſincere deſire of diſcovering the truth, I will venture to predict, that in due time all your doubts will be removed, and that you will have all joy and peace in believing. There is ſuch a thing as *ſcience falſely ſo called*, in which ſcholars are in peculiar danger of being bewildered, and againſt which you cannot be too much on your guard. It was juſtly obſerved by the great Bacon, that "a little philoſophy diſpoſes the mind to atheiſm, but *depth in philoſophy brings the mind about to religion.*"

You are coming on the ſtage at a time when infidels are more bold, and perhaps, at the ſame time, more ſubtle than at any former period; it is therefore neceſſary that you be peculiarly cautious that you "ceaſe from the counſel which cauſeth to err from the words of knowledge;" and that you "beware leſt any man ſpoil you through philoſophy," &c. on which laſt words Preſident Dwight has publiſhed an excellent diſcourſe, addreſſed to the ſenior claſs of Yale College, which I would ſtrongly recommend to your ſerious peruſal, particularly the latter part of it.

To the prayerful reading of the ſcriptures and other religious books, all your leiſure hours, on Lord's days, will, I hope, be devoted. In this manner you may, on this day, which by too many is conſidered as mere leiſure time, treaſure up a large ſhare

ſhare of that knowledge, which alone can make you wiſe unto ſalvation. But in order to this, there muſt be a ſurrender of your heart to God. This is what God requires of you, and it is your reaſonable ſervice. "My ſon, give me thine heart." Pray for God's grace, without which you can do nothing acceptably, that you may be enabled to make this ſurrender in ſincerity.

There are, in a moral and religious view, but two kingdoms in the world. The one is the kingdom of Chriſt, the other of Satan. You cannot, my young friend, be indifferent to which of theſe you belong, nor too ſpeedy in making your choice; for you know not what a day may bring forth. Do not be ſatisfied with a mere ſpeculative belief. That religion, which does not take deep hold of the heart and affections, will fail its poſſeſſor in the time of his greateſt need. Suffer not yourſelf to be ſatisfied with the form, without the power of godlineſs.

I conclude with my affectionate wiſhes and fervent prayers for your improvement in all kinds of uſeful knowledge, *eſpecially that which is connected with eternal life.*

PAIDEUTES.

March 5, 1805.

A LETTER

To a Friend, who was a profeſſed Advocate for the Doctrine of Univerſal Salvation.

My dear Friend,

I OFTEN think of your ſtate of mind in regard to religion, and ſometimes with deep concern. Should you build your hope of future happineſs on the doctrine of univerſal ſalvation, how awful would be your ſituation, ſhould that fail you in the time of your greateſt need! This has been the caſe with ſome, and no doubt will be the caſe with others. Should you be ſo happy as to ſee this doctrine as I believe it appears to every one, who views it in the pure light of revealed truth, and ſeaſonably take refuge in the only ark of ſafety, you will feel like a man who has eſcaped a tremendous precipice, on the very brink of which he had been walking for years without ſeeing it, and every moment in danger of being daſhed in pieces. But "the natural man diſcerneth not the things of the Spirit of God." Pray daily for divine light, and that you may be willing to receive the truth in the love of it.

I have

I have neither time nor inclination, nor do I think it would anſwer any good purpoſe to enter into a formal argument with you on this ſubject. If you will not be convinced by Moſes and the prophets, Chriſt and the apoſtles, neither would you be perſuaded though one roſe from the dead. If the ſolemn concluſion of our Saviour's deſcription of the day of judgment, in the 25th chapter of Matt. "Theſe ſhall go away into everlaſting puniſhment," &c. does not put the matter beyond all diſpute in your mind, I ſee not but you muſt "wait the great teacher, *death*." For my own part, I can hardly conceive it poſſible that language ſhould be plainer. To ſay that the wicked ſhall not go away into everlaſting puniſhment.—what is it, but to give the Saviour the lie? Is it not exactly ſimilar to the language of the old ſerpent, "Ye ſhall not ſurely die?" But if nothing can ſhake your belief of this doctrine, let me entreat you to keep it to yourſelf, and not be chargeable with joining the old ſerpent in deluding others, by ſaying to them, "Ye ſhall not ſurely die."

I am every day more and more convinced that very little good is derived from diſputes about the doctrines of revealed religion. When God ſees fit to open our eyes we ſhall ſee, and be brought out of darkneſs into marvellous light; and he has promiſed that if we aſk we ſhall receive, &c. i. e. if we aſk aright. One fact will have more weight with many, than a thouſand of the moſt ingenious arguments; inſtead, therefore, of reaſoning with you, I will mention facts.

I have lately read in the Connecticut Evangelical Magazine, 2d. Vol. (a work, with which, as well as with the Maſſachuſetts Miſſionary Magazine, I wiſh all my friends were intimately acquainted) "Remarks and facts illuſtrative of the danger of adopting falſe principles of religion, which I tranſcribe for your ſerious and prayerful peruſal. (I ſay *prayerful*, for I do not think we have any encouragement to hope for ſucceſs in our inquiries after religious truth, unleſs they be accompanied with prayer.) The writer, after mentioning an inſtance of an amiable young man of his acquaintance, who, in conſequence of becoming a convert to univerſaliſm, threw off his ſober and regular habits, became profane, contentious, diſſolute, and regardleſs of religious inſtitutions and reſtraints, thus proceeds:

"I have been acquainted with another perſon, who died a few years ſince, who, in h[illegible] diſbelieved the Divinity of Chriſt, and believed that [illegible]ill be ſaved. He was a perſon very fond of d[illegible] him when in health and had frequent diſpu[illegible] theſe ſubjects. I told him that though he [illegible] ſhould in health, it would

fail him in the near view of death. He had a few months before been very ſick. I reminded him of his ſickneſs, and aſked him whether he was then ſatisfied with his principles, and was willing to die by them. He ſaid he was not, but was much diſtreſſed in his mind, leſt they ſhould not prove true. I aſked him whether it was ſafe truſting to a ſcheme, which would not ſupport him when he moſt needed ſupport. He acknowledged it was not, but added, he was not ſo well confirmed in his ſentiments then, as he had ſince been; but now he was willing to die by them. I told him it was altogether probable he would change his mind when he came to look death in the face, and that as he had made one trial, and found no comfort in the principles he had embraced, he would act a wiſe part to renounce them, and endeavour to fix his hopes on a more firm baſis. He ſtill perſiſted in his error. Soon after this, he was viſited with ſickneſs, during which time, I frequently ſaw him. His confidence was ſhaken. He ſaid that though he had felt confirmed in the doctrine of univerſal ſalvation, yet now he began to fear he was in an error. As his diſeaſe increaſed, his fears were more alarmed. He now did not find that evidence in ſupport of his doctrine, which he thought he did before. Conſcience was alarmed. The character of a holy God came into view. His confidence was gone, and with it his hope of divine mercy. He frequently aſked with apparent ſolicitude, "What ſhall I do? I muſt relinquiſh the hope of all mankind being ſaved, and as I have never become holy, but depended on being ſaved in my ſins, I can have no hope of the mercy of God. As for Jeſus Chriſt, I know him not, and cannot believe in his divinity; and therefore cannot embrace him as God-man mediator. I can hope only in God's mercy without regard to an atonement." He was told that God diſplayed his mercy in ſaving ſinners, only through Jeſus Chriſt as the great atoning ſacrifice, and that out of Chriſt, he was a conſuming fire. He then ſaid he had no hope. "But O," ſaid he, "whither ſhall I fly, or what can I do?" He was indeed a moſt pitiable object. His eyes ſeemed to roll in anguiſh. Terror took hold upon him. The view of a holy God filled him with diſtreſs. He kept calling on all about him for help. His ſtrength failed, but his fears became greater and greater, without any ſenſible alteration until he expired."

The writer adds, "the above deſcriptions are not fictions, but realities. I chooſe to conceal their names and my own, out of tenderneſs to the ſurviving friends, but am willing the facts ſhould be publiſhed in hope they may ſerve as a beacon to warn others of the danger of ſuch erroneous ſentiments."

"Oh, that ſinners might tremble at the thought of embracing ſuch pernicious principles. Let them admit nothing into their

their ſcheme of religion, which will not encourage a holy life and yield peace in the hour of death. There is no neceſſity of flying to ſuch vain refuges, if they are willing to lay aſide their ſins and become holy; and the ſcriptures of truth aſſure us, that, *without holineſs, no man ſhall ſee the Lord.*"

I leave the above to your ſerious and deliberate peruſal and reperuſal, requeſting you often to aſk yourſelf, as in the preſence of the heart-ſearching God, "Have I no reaſon to fear that my confidence will fail me in the ſolemn hour of death?" How dreadful the thought! Remember, the apoſtle Paul was "alive without the law once, but when the commandment came, ſin revived and he died."

And now, my dear friend, "I commend you to God and to the word of his grace," and may the Lord give you underſtanding in all things.

March 13, 1805. PHILOS.

ANECDOTES.

OF A GENTLEMAN AND HIS SERVANTS.

Spare to Spend.

The following Anecdote was related many years ago in a Sermon at the Tabernacle, by Mr. Whitfield.

TWO perſons, who were employed in collecting money for ſome public charity, knocked at the door of a certain gentleman, intending to ſolicit his donation. While waiting there, they overheard the maſter of the houſe ſeverely reproving his ſervants for the waſte of a ſmall piece of candle. Judging from this piece of extreme parſimony that he was a covetous man; one of them propoſed that they ſhould loſe no more time in waiting there, but go on to another houſe. The other perſon, however, thought it beſt to ſtay. At length they were introduced; when the gentleman, having read their caſe, immediately preſented them with five guineas. The collectors, ſo agreeably diſappointed, could not conceal their ſurpriſe; which being obſerved by the donor, he deſired to know why they expreſſed ſo much wonder at the gift. "The reaſon, Sir," ſaid

"is this; we happened to hear you ſeverely
rants for loſing an inch of candle, and expect-
a perſon, who, we feared, was ſo parſimoni-
ıen," replied he, "it is true, I am very exact
of my affairs. I cannot endure the waſte of
er ſmall its value; and I do this, that I may
erate income, ſomething to give to God and

obvious. Maſters and miſtreſſes of families,
gance! Spare unneceſſary expenſe! ſpare,
ve to ſpend for God. And you, ſervants,
ıd waſte! Think not your maſters covetous,
It becomes both them and you to be careful
ſomewhat "to give to him that needeth."

up the fragments, that nothing be lost."

bove anecdote, paſted on the wall of a kitchen, may probably have a good effect.

OF COL. GARDENER.

ON DUELLING.

received a challenge; but Col. Gardiner was
am afraid of ſinning," ſaid he; "but you
raid of fighting;" and thus declined the chal-

his anſwer imply that he was a coward?

ſtrongly marks the difference between *the man* *e Chriſtian.*

POETRY.

A TALE,

l on Fact, which happened Jan. 1779.

Humber pours his rich commercial ſtream,
lwelt a wretch, who breath'd but to blaſpheme;
ıs caves his life he led,
ine in which he wrought for bread.

When

When on a day, emerging from the deep,
A Sabbath day (ſuch Sabbaths thouſands keep)
The wages of his weekly toil he bore
To buy a cock—whoſe blood might win him more;
As if the nobleſt of the feather'd kind
Were but for battle and for death deſign'd;
As if the conſecrated hours were meant
For ſport to minds on cruelty intent.
It chanc'd (ſuch chances Providence obey!)
He met a fellow-lab'rer on the way,
Whoſe heart the ſame deſires had once inflam'd;
But now the ſavage temper was reclaim'd.
Perſuaſion on his lips had taken place;
For all plead well who plead the cauſe of grace.
His iron heart with ſcripture he aſſail'd;
Woo'd him to hear a ſermon, and prevail'd.
His faithful bow the mighty preacher drew,
Swift, as the lightning glimpſe, the arrow flew;
He wept, he trembled, caſt his eyes around
To find a worſe than he; but none he found.
He felt his ſins, and wonder'd he ſhould feel;
Grace made the wound, and grace alone could heal.
Now, farewel oaths, and blaſphemies, and lies,
He quits the ſinner's for the martyr's prize.
That holy day was waſh'd with many a tear,
Gilded with hope, yet ſhaded too by fear.
The next his ſwarthy brethren of the mine
Learn'd by his alter'd ſpeech the change divine!
Laugh'd when they ſhould have wept, and ſwore, the day
Was nigh when he would ſwear as faſt as they.
"No," ſaid the penitent, "ſuch words ſhall ſhare
This breath no more; devoted now to prayer.
O! if Thou ſeeſt (thine eye the future ſees!)
That I ſhall yet again blaſpheme like theſe,
Now ſtrike me to the ground on which I kneel,
Ere yet this heart relapſes into ſteel;
Now take me to that heav'n, I once defy'd,
Thy preſence, thy embrace!" He ſpoke, and died!

COWPER.

THE

Massachusetts

MISSIONARY MAGAZINE.

No. 12.] MAY, 1805. [Vol. II.

BIOGRAPHY.

EXTRACTS FROM MR. ABBOT'S DIARY.

(Continued from p. 411.)

No. V.

His Preparation for and Frames on Communion Sabbaths, and Covenanting with God on such Occasions.

1728. Dec. 30. ON the Thursday before a communion Sabbath, he writes; "After my evening devotions I did, I hope seriously, and solemnly, and unfeignedly, renew my covenant with God. And renouncing sin, Satan, and the world, and all compliance with and conformity to them; and desiring to repent of all my past sins, whereby I had offended the glorious God, and begging of God his pardoning mercy through Christ, and grace to be sincere in my covenanting with his most sacred majesty, and grace and strength to live up hereunto;— I gave myself up to God the Father, Son, and Holy Spirit, as the Lord Jehovah. And did, I hope, unfeignedly take God the Father for my father, God the Son for my Saviour, and God the Spirit for my leader, sanctifier, and comforter; and embrace Christ as the only mediator between God and man, by whom sinners may draw nigh to a most holy God: And did take the word of God for the rule of all my thoughts, words, and actions; and humbly hope, desire, yea, and by the grace of God resolve, to live unto him.

O most glorious God! accept of me an unworthy sinner, for thy servant, and ordain to thyself a revenue of glory, and honour, and service from me: And graciously pardon, for

Chriſt's ſake, any flaw or falſehood in this my covenant with thee; and accept of my deſires to ſerve thee, through Jeſus Chriſt my Lord. And help me now to remember that I am bound with one cord more to the ſervice of God, by thus renewing my covenant with thee; and ſuffer me not to backſlide from thee, nor to break my moſt ſolemn promiſes to be thine; but let thy grace be with my ſpirit, and ſufficient for me at all times, that I may live agreeably to theſe ſolemn vows to be the Lord's. And now let me have every grace of thy Spirit in a lively exerciſe, and let me find this a bleſſed preparative for my approach to the ſolemnity that draws nigh: and there meet with me, O my dear Saviour! and bleſs me, and ſpeak peace to my ſoul. And let me never more return to folly; but receive of thee ſtrength to live devoted unto thee: that I may always be of a pious, holy, heavenly frame of ſpirit; that I may every day, all the days of my life, even unto the day of my death, be inclined to hate all ſin, and to purſue the death of it: and reſiſt all temptations to it; and inclined and diſpoſed to ſerve, obey, and glorify God: and to deny myſelf, take up my croſs, and follow Chriſt; and walk in all thy ordinances blameleſs; and ſo be found faithful to death; and by commemorating my Lord's death, be prepared for my own death: that ſo if I ſhould never more eat bread with Chriſt at his table here, I may come to eat bread with him in his heavenly kingdom, and drink of the fruit of the vine there, even of thoſe rivers of pleaſures that flow at thy right hand forever and ever: And all for the ſake of Chriſt. Amen, and Amen!

Moſes Abbot.

June 23, Saturday.] At noon this day, proſtrate on the chamber floor, I renewed my covenant with Almighty God: And renouncing the devil, and all ſubjection to him; the world, and all conformity to it, and dependence on it; the fleſh, and all compliance with it for the future; I deſired heartily to receive the Lord Jeſus Chriſt in his own way, and on his own terms; and gave up myſelf, ſoul and body, unto God through him: Reſolving by his grace to live devoted to him, not only for a time, but forever. I hope under a ſenſe of my own paſt vileneſs, and of my own weakneſs, I deſired ſincerely to have my dependence upon CHRIST's ſtrength to aſſiſt me to perform all duties, and forſake all ſin; and upon his merits and righteouſneſs, for my acceptance with an holy God.

And now I deſire, O Lord, to bewail before thee my coldneſs and hypocriſy in this my covenanting with thee; and humbly beſeech of thee to quicken me in thy way, to make my heart right with thee, and ſtedfaſt in thy covenant unto the death. And, Oh! meet with me graciouſly at thy table, and there ſeal

up

up to my ſoul a pardon of all my ſins, and a title to all the bleſſings of thy covenant; and endow me with all that grace I need, to make me ſtedfaſt, and unmoveable, and always to abound in the work of the Lord: For this is all my ſalvation; and haſt thou not made it all my deſire? O Lord, I beſeech thee to hear! O Lord, anſwer! O Lord, forgive and do, and defer not, for thy name's ſake, and for thy Son Chriſt Jeſus' ſake. This is the humble requeſt of thine unworthy ſervant, *Moſes Abbot.* And this is the covenant that I have this day renewed; which, O that I may be ever mindful of, and live anſwerable to it!

1730. *May* 30, *Saturday.*] About two o'clock I retired for preparatory work. I was very dull and drowſy at firſt, when I was reading; but the glorious God graciouſly quickened me in prayer, in confeſſing and bewailing my ſins, and in crying for his grace and mercy in Chriſt, that my dull heart was warmed, and in ſome meaſure melted. And after prayer, I tried myſelf by the rules that Mr. Doolittle lays down in his book of the Lord's Supper, to know whether we have the habits, and are in the exerciſe of grace. And though I find abundant matter for ſorrow and ſhame upon the account of my ſins, yet I hope, ſome of the marks of God's children, and of true grace are upon me. Oh! that they were much more evident.—After I had gone over theſe rules by way of *trial*, I went over them again, and turned them all into *prayers* and *petitions* to the God of all grace, that I might have the truth of grace, and live in the exerciſe of grace. Bleſs the Lord, O my ſoul, and all within me, bleſs his holy name, for the aſſiſtance afforded me.

June 28, *Lord's and communion day.*] My preparations indeed were poor and ſcanty; but yet the glorious God did not deal with me, as I juſtly deſerved. For I hope I did meet with him in the duties of this day.—At the table of the Lord, I deſired to ſpend thoſe few precious minutes, in meditation, holy ejaculations, and renewing my covenant with God through Chriſt. And I deſired to realize it by faith, that as the bread and wine in this ordinance were given to me, ſo that the glorious God did freely offer his Son my dear Saviour to me, and upon my accepting of him would freely give him to me. And I deſired when I received the bread, by faith to receive my Lord Jeſus Chriſt, and to be aſſured that he would be my God and my Saviour. And when I took the cup, I deſired by faith to make the application of my ſoul to the blood of Chriſt, and to truſt that it ſhould be indeed applied to me, in all the precious effects of it: Hoping, deſiring, believing, that my ſins ſhould be done away therein; my perſon juſtified, my ſoul ſanctified, and my graces ſtrengthened.—Moſt gracious God, I humbly thank thee for the help of thy Holy Spirit, granted to me this day; and I beg of thee the pardon of the ſins of my holy duties,

and

and graciously to accept me through Christ. And, Oh! let me not turn again to folly. Suffer me not to allow myself in any sin, or to be favourable to any lust.—Help me to run the way of thy commandments with an enlarged heart, and to keep thy precepts diligently. Oh! graciously quicken me in my secret duties. Spiritualize my thoughts, that I may abound in divine and heavenly meditations.—Help me to watch over all my thoughts, words, and actions.—Let my whole conversation and behaviour be such, as that others observing of it, may glorify thee my heavenly Father; and may take knowledge of me that I have been with, belong, and am like to the blessed Jesus. Oh! that I might thus adorn the doctrine of my God and Saviour in all things, and be an ornament to my profession, and a shining pattern of sincere piety: That I may bring glory to God, and do good in the world. O Lord! let it be so, for Christ's sake. Amen!

1730. *Aug.* 20, *Sabbath and communion day.*] An infinitely good and gracious God was pleased to assist me in the discharge of the duties of this day, and to smile on me at his holy table, so that it was a sweet hour to me. O! grace! free grace! rich grace! that such a wretched sinner should have so much kindness shewn to him!

March 7, 1730.] Of a good frame at the Lord's table. I desired there to repent of all my past sins, and to join myself to the Lord in a perpetual covenant, never to be forgotten; and from henceforth to consider and remember that I am not my own, but bought with a price, and therefore indispensably obliged to live to God, and glorify him, with my body and spirit, which are the Lord's. Lord! whatever I have done amiss this day, pardon! Whatever I have done well, take the praise thereof! For it is thy grace that enabled me to do it. My person, and all my services, are vile things; utterly unworthy of thine acceptance: But, Lord! let them through CHRIST, be sacrifices acceptable and well pleasing in thy sight. Lord! give me faith in CHRIST! Let all my duties lead me to CHRIST! And by them let me come to a nearer acquaintance with him, and to a greater admiration of him, and to a more flaming love to him! And let me honour CHRIST by my duties and services!—And let me have this evidence of my good estate, that I walk uprightly before thee, and lead a holy life. Oh! make me *really* holy, *universally* holy, and *perseveringly* holy. Oh! enable me by faith to derive from a glorious Christ, grace and strength to perform all the duties thou requirest of me; to hate and forsake all sin; and to trust in the merits, and mediation, and intercession of my dear Saviour alone, for my acceptance with God, and obtaining a part in the glorious inheritance, that is incorruptible, and undefiled, and fadeth not away.

May

May 2, 1731.] After a careful preparation, he writes thus: At the Lord's table, alas! how haraſſed with wandering and diſtracting thoughts! In what a poor exerciſe were my graces! How formal and cold in renewing my covenant with the glorious God!—I loſt the comfort of this holy ordinance!—It is juſt with the glorious God thus to leave me to myſelf, that I may ſee my own inability to do any thing as I ought of myſelf; and that I may ſee and adore his ſovereignty, in giving his grace and aſſiſtances to whom he will, at what time he will, and in what way he will: That I may be ſenſible of it, that the moſt painful and careful preparations are not to be truſted to; *that they cannot merit the divine aſſiſtance or acceptance——. I hope I earneſtly deſired to be humbled for my defects in holy duties this day, and that I might not be the worſe, but much the better for the enjoyment of it. And I yet hope the day was not wholly loſt.

July 25.] I have abundant reaſon to praiſe the glorious God of all grace, for the gracious aſſiſtances I have received this day, in the performance of ſecret, private, and public duties; and eſpecially for the ſweet manifeſtations of his love and grace to me at his table. I ſat under Chriſt's ſhadow with great delight, and his fruit was ſweet unto my taſte.—I was there enabled, I hope, heartily and unfeignedly to renew my covenant with the Almighty Jehovah, reſolving and promiſing by his grace aſſiſting, to be for him, and to live to him, while I have any being. I reſigned all the powers of my ſoul, and members of my body unto him, to be employed in his ſervice continually, and that forever. Amen! Even ſo be it, Lord, let the covenant that I have made with thee, and this day renewed on earth, be confirmed in heaven! And let the blood of the everlaſting covenant be applied to my ſoul, for the pardon of what has been amiſs in this tranſaction; and let the grace promiſed in thy covenant be granted unto me, that I may pay my vows to thee, and have my heart upright before thee, and ſtedfaſt in thy covenant.

* A very judicious remark *this*; which I would have other ſerious, diligent Chriſtians take a ſpecial notice of.

THE

THE

JUDGMENTS OF GOD

ON A WICKED WORLD.

Extracted from a European Publication, in but few hands.

A Hiſtorical Account of all the Plagues, Peſtilences and Famines, which have happened throughout the World from the beginning.

(CONCLUDED FROM PAGE 426.)

A. D. 1225. A PLAGUE began at the ſiege of Avignon, which cut off the Emperor's army, and afterwards ſpread through all France.

A. D. 1229. At the conqueſt of Majorca, after the ſlaughter of 20,000 Moors, and as many Chriſtians, ſuch a dreadful plague ſwept away the army and natives, that King James was forced to ſend to Catalonia, to bring inhabitants from thence to repeople the iſland. This was the firſt plague that was known to be there.

A. D. 1231. After an inundation of the Tyber, a peſtilence began in Rome, which ſcarcely left the tenth part of the citizens.

A. D. 1232. Under Frid. II. Emperor, after a terrible lightning and hail, a violent peſtilence broke out and ſpread over the whole empire.

A. D. 1234. A great famine and peſtilence raged in England, eſpecially in the dioceſs of Oxford.

A. D. 1244. A great famine and plague began in Tuſcany, from vaſt ſwarms of locuſts, and cut off moſt of the inhabitants of Milan.

A. D. 1247. A grievous peſtilence raged in England, and cut off moſt of the people.

A. D. 1248. Under Baldwin II. Emperor, a violent plague raged in the army of Lewis Pious, King of France, at the ſiege of Cyprus againſt the Turks.

A. D. 1279. Another plague broke out in his army at the ſiege of Tunis.

A. D. 1279. A great plague raged in Scotland.

A. D. 1283. In the 34th of Alexander, King of Scotland, another deſtroyed much people in a manner which before had not been known.

A. D. 1315. Such a famine raged in England, that men did eat one another, priſoners devoured ſuch as came newly among

among them, and mothers eat their own children: this was followed with a very grievous plague, which ſwept away what had not been ſtarved to death by the famine.

A. D. 1340. Such a plague raged through all Germany, that many thouſands died with much pain; ſo that it was ſaid, *it was a miſery to live and pain to die.*

A. D. 1346. In the time of Charles IV. emperor, a moſt dreadful peſtilence broke out in Aſia Superior, from an abominable odure of fire and ſulphurious vapours, which firſt deſtroyed the fruits of the earth; afterwards the bodies of men; ſome charged the Jews with poiſoning the waters of the rivers, for which they were ſeverely perſecuted, and many of them were put to death. Such as were infected with it began to ſpit and vomit blood, and ſo died ſuddenly or within two or three days. It overſpread and waſted all the habitable world, ſo that there was not a houſe or family upon earth but felt the ſtroke of it: three parts ſcarcely revived, and in many places ſcarce the tenth or twentieth part was left alive. It entered into Europe in the year 1348, where it deſtroyed the third part of men, and ſpread over every kingdom of it, and laid them almoſt waſte: in the town of Florence alone 60,000 died in one year: in Saragoſſa died every day more than 100; in Majorca of every hundred there died 80, and in leſs than a month 150,000 died in that iſle; ſo that it was almoſt deſtitute of inhabitants a ſecond time. In Italy it raged three years, where out of every thouſand ſcarce ten ſurvived: among the Venetians it deſtroyed above threeſcore thouſand: in Lubec of the lower Saxony 1500 died in twenty-four hours, and 90,000 in all. It raged among the Turks and mowed down many thouſands in France: And in

A. D. 1348. 21 of K. Edward III. It raged in England nine years, and ſo waſted the country, that almoſt none were left alive; for very few or none that were ſeized, eſcaped. In Yarmouth 7052 perſons died in one year: in London between Jan. 1, and July 1, 57374 died, and particularly that learned and pious Archbiſhop of Cant. Bradwardin, called Dr. Profundus. And not having ground ſufficient to bury the dead, Sir Walter de Manny purchaſed 13 acres of ground near St. John's ſtreet, called Spittle-croft, but now the Charter-houſe, for a burying place: and accordingly in the year following there were more than 50,000 buried there. It began with a fever, difficulty of breathing, and ſpitting of blood; then the ſick had ſpots and ſwellings in the groin, armpits, and behind the ears, and died all in five days time at leaſt. It continued from the year 1346 until 1357, i. e. ten years, and (as Mr. Stow ſays) is the third univerſal plague that hath happened ſince the deluge; and certainly, no age ever endured ſuch a contagion and mortality.

A. D.

A. D. 1352. A great famine raged in Barbary and Morocco, where the price of corn was ſo great, that many upon hope of inordinate gain, carried thither ſo much of it, that a far greater famine and mortality ſpread over Italy, France, Spain, and other places in Europe.

A. D. 1358. A violent peſtilence raged through all Germany, from Auguſt until Chriſtmas following, which deſtroyed many thouſands.

A. D. 1361, 35th of king Edward III. Another peſtilence (called the ſecond peſtilence, becauſe it was the ſecond which happened in his reign) broke out again, which cut off Henry duke of Lancaſter, Reginald, Lord Cobham, Walter Fitz Warren, five biſhops, and many people of the nation.

A. D. 1379, 3d of Richard II. A dreadful plague raged in England, which almoſt depopulated the northern counties.

A. D. 1381, Wenceſlaus emperor. A great plague ſpread in Hungary and Bohemia, and in one pariſh in Prague made 3500 funerals in four months time.

A. D. 1389. A plague raged in England, eſpecially in Cambridge.

A. D. 1391, 15th Richard II. A plague raged in the north of England, whereof in York 10,000 died; and in Norfolk a greater number.

A. D. 1395, under Bajaset II. A dreadful plague raged among the Turks.

A. D. 1400. A dreadful peſtilence began in Rome, by reaſon of vaſt numbers that crowded thither to the celebration of the jubilee, and moſt part of them died thereof, there being every day ſix or eight hundred funerals: afterwards it ſpread over all Italy.

A. D. 1402. A plague ſwept off the greateſt part of the great Tamerlane's army then paſſing into Egypt.

A. D. 1406, 8th of king Henry IV. A plague ſpread thro' England, and in London only, 30,000 perſons died of it in one ſummer.

A. D. 1424. An epidemic peſtilence in Novogorod, one of the principal cities of Ruſſia, conſumed in leſs than ſix months 80,000 ſouls.

A. D. 1439. A grievous peſtilence in Baſil, deſtroyed Lud. patriarch of Aquileia, Lud. the Roman protonotary, ſeveral of the nobility and clergy aſſembled at the council of Baſil, and ſo many of the inhabitants, that there was not ground enough to bury the dead, there being above a hundred funerals every day; yet the council would not adjourn, thinking it was their duty to take care of the church, even with the peril of their own lives; for it is the opinion of divines, that magiſtrates, miniſters, and phyſicians ought not to forſake a people that is infected;

infected; but to overſee, ſupport, and direct them in their miſery: but this city of Baſil was viſited afterwards with the plague ſeven times in ſeventy years.

A. D. 1448, 9th of Frid. III. A great peſtilence raged over all Italy and other places for two full years.

A. D. 1460, 21ſt of Frid. III. emperor. A peſtilence began in Germany about Chriſtmas, and cut off moſt of the ſtrongeſt men, but very few women or children. In this calamity the biſhops of Brunſwick appointed the inhabitants to ſay maſs, and faſt forty days upon bread and water only, that they might appeaſe the divine wrath.

A. D. 1475. A great plague raged in Majorca.

A. D. 1479, 17th of Edw. 4. A peſtilence in England ſwept away more people in four months than the wars had done in 15 years.

A. D. 1480. A grievous peſtilence broke out in Hungary in the month of July, and over-ran all Cracovia, Poland, Muſcovy, Ruſſia, and Bohemia.

A. D. 1486, 1 of Hen. VII. The ſweating ſickneſs was firſt obſerved in England: it continued almoſt conſtantly 40 years together, and took away ſuch numbers of people, that foreigners hardly believed there were ſo many in the whole iſland: it was called Suder Anglicus, becauſe it took its riſe from England, and (as ſome report) ſeized the Engliſh people only, nay, purſued them into other countries, and diſtinguiſhed them for the calamity; though afterwards it ſpread over all Germany and other countries.

A. D. 1492. A plague ſpread over all Hungary, Poland, Muſcovy, and Ruſſia; deſtroying many thouſands of people.

A. D. 1493. A plague broke out again in Majorca; which was occaſioned by the coming of one Boga from an infected place, and hiding a pocket full of money in a cave of the iſland; but after his ſhip had performed quarentine, the goods ſuſpected were burned, aud the reſt expoſed to the air forty days; he took up the pocket which infected the whole iſland, and quickly deſtroyed the owner and almoſt all the inhabitants. Thus the love of money was the root of that evil.

A. D. 1500. Pope Alexander celebrating the jubilee, drew vaſt multitudes to Rome; a violent plague began there, and raged through Italy; where it deſtroyed the third, and in other places the half part of mankind.

A. D. 1501, 15th King Henry VII. The ſweating ſickneſs raged in England, and deſtroyed in London 30,000 that year.

A. D. 1508, 27 K. Hen. VII. It broke out again, and raged over all England with much fierceneſs.

A. D. 1509. A peſtilence began in Calais, and afterwards it ſpread over all Germany, Italy, and moſt kingdoms of Europe: At Verona it deſtroyed 10,000 perſons, and no leſs than 25 Germans were infected with one leather garment.

A. D. 1518, 9th of K. Hen. VIII. The ſweating ſickneſs broke out again in England, whereof infinite multitudes in many places died, eſpecially in London: it was ſo violent, that in three and ſometimes two hours it took away men's lives, and ſpared neither rich nor poor: thus it continued raging from July to December.

A. D. 1521. A famine and peſtilence began at the ſiege of the caſtle of Relver in Majorca, which deſtroyed above 30,000 people, ſo that the Government publiſhed a decree at the end of the year, to grant to all ſtrangers (who would come within the ſpace of two years with their families, and repeople the iſland) immunity from all taxes whatſoever.

A. D. 1522, 13th of King Henry VIII. There was a great mortality in London and other places of the realm; whereof Dr. James Biſhop of London, many men of honour, beſides innumerable common people died.

A. D. 1525. The ſweating ſickneſs took its progreſs from England, and in 5 years time marched through Germany, the low countries, Zealand, Brabant, Flanders, France, Denmark, and Norway: ſo mercileſs was the diſtemper, that when it firſt entered a city, it ſeized 5 or 600 a day; and ſcarce ſix recovered. That year a hectic peſtilence raged at Leyden, Vienna, and other cities, whereof all that had it died.

A. D. 1527. When Char. V. ſacked Rome, and forced the pope and his cardinals to retire to the caſtle of St. Angelo, a grievous plague conſumed great numbers of the imperial army; and thoſe that remained, were forced to retire towards Naples at the approach of the confederates, who came to aid the pope.

A. D. 1528, 8th of Charles V. A plague and famine conſumed the French army before Naples: which ſpread over all Italy, and deſtroyed many thouſands.

A. D. 1529, 20th of King Henry VIII. In the end of May the ſweating ſickneſs began again in London, cut off many men of note in the king's court; ſo that the term and circuit of the aſſizes were adjourned; and afterwards it infected all places of the realm.

A. D. 1541. A plague broke out in Geneva, Nov. 21, and ſwept away many of the inhabitants. The council would not permit Calvin and Caſtalio to viſit the infected, becauſe of his ſerviceableneſs to the church and city; but they appointed Peter Planchet to do it, who quickly loſt his life in that ſervice.

A. D.

A. D. 1542. A plague raged at Breſlaw, the metropolis of Sileſia, whereof 5900 died in 22 weeks. The infection lay hid in ſome linen 14 years; which being opened the infection ſpread again. So it lay hid in a quilt 7 years, when the plague was in Venice; and in ſome cords which had been uſed in burying the infected people when the plague was at Juſtinopolis in Italy, after they had laid hid in the church about 20 or 30 years; upon which the plague broke out again, and deſtroyed 10,000 perſons there. There are many ſuch inſtances of the power and efficacy of peſtilential contagion, which people can never cautiouſly enough avoid.

A. D. 1543, 36th of king Henry VIII. A great peſtilence raged in London, ſo that the Michaelmas term was kept at St. Albans. This is the ſixth time that the plague or ſweating ſickneſs broke out moſt violently in this reign.

A. D. 1551, 5th of king Edward VI. The ſweating ſickneſs returned into England, and firſt infected Shrewſbury, then the northern parts; and was ſo mortal in London, that the firſt week eight hundred perſons died.

A. D. 1557. A peſtilential diſtemper raged in Germany for ſeveral years together, and cut off many in the fifth, ſixth, ſeventh, or eighth day at fartheſt.

A. D. 1558, 5th of queen Mary. There was ſuch a mortality in England, that many churches were deſtitute of divine ſervice, by the death of the clergy; and much corn was loſt in the fields for want of workmen.

A. D. 1563, 6th of queen Elizabeth. A violent peſtilence began in the Engliſh army at Haverdegrace in Normandy, for want of freſh water and proviſions; and the few ſoldiers that came over, infected the whole nation with it in ſuch a miſerable manner, that 21,500 died of it in London in one year.

A. D. 1564. An epidemical diſeaſe or peſtilence, was very fatal to mankind in moſt parts of Europe; in Germany alone it cut off to the number of 300,000 perſons; and it did almoſt depopulate Conſtantinople, Alexandria, Leyden, London, Dantzick, Vienna, Cologn, the upper Rhine, Baſil, and other cities.

A. D. 1566, 2d of Maximil. II. emp. A grievous peſtilence, called the hungarick diſeaſe, began at Comorra, increaſed at Gower in Hungary, where the imperialiſts lay againſt the Turks: and the diſbanded ſoldiers ſpread it over all Hungary, Italy and Germany. It cut off above 70000 of the Turkiſh army, and many thouſand Chriſtians in moſt places of Europe.

A. D. 1576, 12 Maximil. II. A general peſtilence began in Trent, paſt over Verona, Milan, Cremona, Pavia, deſtroying almoſt all the inhabitants of theſe cities, and in three years

ſpread

ſpread over all Italy and other places of Europe: among the Venetians it cut off 70 or 100000 ſouls.

A. D. 1580. After a dry ſeaſon, which conſumed all the fruits of the earth, a grievous peſtilence having run through Italy, Germany, England, and France; it ſeized on Portugal and cut off very many people, and afterwards ſpread over all Spain.

A. D. 1591, 15th of Rodolph II. A grievous famine ſpread over all Italy, and in Rome cut off about 60,000 people.

A. D. 1594, 36th of Queen Eliz. A great plague ſwept away the lord mayor, three aldermen, ſeveral other great men; and 17890 of the inhabitants of London: ſo that the Michaelmas term was held at St. Albans.

A. D. 1595, Mahomet III. A famine began among the Turkiſh army in Hungary, which was ſo great that the Tartar women that followed the camp eat their own children. This was accompanied with a moſt terrible plague, ſo that of fourſcore and five thouſand Turks and Tartars which came into Hungary, ſcarce eight thouſand remained alive. It waſted alſo almoſt the Venetian fleet upon the coaſt of Dalmatia, ſo that moſt of their gallies had neither ſoldier nor mariner left on board; and above 20,000 of them were conſumed.

A. D. 1603, 1 of K. James I. A grievous plague in London deſtroyed in one week 3090; from the 23d of December 1602 to 22d of December following 30578; and of all diſeaſes 38244 that year.

A. D. 1611. The city of Conſtantinople was ſo grievouſly afflicted with the plague, that in 5 months 200,000 of the inhabitants died of it, and the Grand Seignior was forced to retire to his palace of Barut Baſha, which is about a league and an half diſtant from the city.

A. D. 1625, 7th of K. Charles I. A very great and mortal plague raged in London and the towns adjoining, in ſuch a dreadful manner, that from the 22d of December 1624 to 23d of December 1625, there died within London, the liberties of the city, in Lambeth, Newington, Stepney, Hackney, and Iſlington, three ſcore and three thouſand and one: in Weſtminſter of all diſeaſes died two thouſand five hundred and forty: in Stepney four thouſand four ſcore and nine. This (ſays Mr. Stow) was the greateſt ſickneſs that happened in London, except that in the time of King Edward III. and in the ſecond year of King James I. This plague raged alſo in Holland, at the ſiege of Breda, in Conſtantinople, and other places in Europe, and ſent many millions to the grave.

A. D. 1630. In the month of July, the plague ſpread over Italy, France, and Venice, which in the former year the Ger-

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man ſoldiers had brought into, and ſpread over Germany: it waſted almoſt all the inhabitants of Mantua, Milan, the Valteline, Venice, and all that Republic.

A. D. 1636, 12 of Char. I. A ſecond plague broke out in London; in the ſame place, viz. among the butchers in the row leading from Aldgate to White-Chapel, and ſwept away 10400 and upwards: all that died that year were 23359 perſons. Some hiſtorians have obſerved that theſe two plagues began in the ſame houſe, on the ſame day of the month, and deſtroyed about the ſame number of people.

A. D. 1643. A peſtilential diſeaſe cut off many of the Earl of Eſſex's army, then beſieging Reading; which ſpread into the King's, lying at Oxford: and through other places of the kingdom.

A. D. 1650, Char. II. A plague raged then over all the Kingdom of Ireland, eſpecially in Dublin, where there was ſcarce a houſe free of the ſickneſs, and 800 died in a week: this was the moſt grievous ſickneſs that for 50 years before had afflicted that kingdom. The famine was ſo ſevere that in many places of that iſland, ſeveral could not be withholden from human fleſh. Beſides theſe plagues, the mercileſs ſword of Ireton, after Cromwell had left it, moſt barbarouſly ſcourged that impious nation.

A. D. 1665, 17th of Charles II. London was viſited again with an extraordinary plague, which may truly be called the great plague: the year before it raged in Egypt, Greece, Germany, Holland, and other kingdoms: from whence it was tranſported into London about the middle of May 1665, and ſpread with ſuch intolerable infection through this city and ſuburbs, that in one week it killed 7165, and in leſs than one year 68586, ſome ſay, 100,000. So that 97301 died that year in London of all diſeaſes.

Theſe three great plagues happened within 60 years; and the laſt of them juſt 40 years after the firſt of them; which made ſome impute a fatality to that number, as if in this ſenſe, the land was to have reſt but 40 years. But, bleſſed be God, this nation and city have been free from any contagious diſeaſe theſe 60 years paſt. Therefore, *not unto us, O Lord, but unto thy name give glory; for thy mercy.*

A. D. 1679, Leopold I. Emp. of Germany. A peſtilence began in Hungary, and extended to the imperial city of Vienna, where it made ſuch havock, that from the beginning of June to the end of December, it deſtroyed about 49487 perſons; beſides abundance of people that died of it in all neighbouring places.

A. D. 1683. When Vienna was beſieged by the Turks, a plague conſumed 3000 citizens, beſides 10000 ſoldiers and others,

ers, who died by the ſword, famine and other means, and as many of the infidels.

A. D. 1685. A miſerable plague and famine raged in Hungary, Germany, and other places, whereby many were ſtarved to death; at Vienna two women did eat the raw fleſh of an horſe lately dead.

A. D. 1720. The plague raged at the beginning of the year in Sidon, Tripoli, Syria and Cyprus; and in May the city of Marſeilles was viſited with the contagion by ſome ſhips coming from thence: becauſe the peſtilence very frequently rages in theſe ports, that city has very often received it from thence, as in A. D. 1580, 1630, 1649, 1650, and 1720, which began in the ſtreet called Leſcalle, a part of the old town, inhabited only by poor people, and quickly ſpread itſelf over the city. But having very little proviſion in it, they began to be in want of bread, corn, meat, wood, money, and all other neceſſaries: therefore, July 31ſt, they iſſued out an ordinance to oblige all ſtrange beggars to depart the city; but an act of the parliament of Aix on the ſame day did prohibit the Marſeillians to ſtir out of the bounds of their own territory, and the inhabitants of all the towns and places of Provence to communicate with them, or to harbour them on pain of death. This confined near 3000 beggars, and bound over about 100,000 ſouls (as it were) to death, which afforded the moſt dreadful ſcene of human miſery that ever deſtruction formed in any city of the world, if we may except Jeruſalem. The infection appeared with buboes, and tormented them with ſo much pain and miſery, that it made ſome delirious, others it withered into ſtrange poſtures, denoting the torturing venom which ſtruck them to the heart; others cut their own throats, ſome leapt into the ſea, and threw themſelves out of windows to put an end to their miſery: whatſoever houſe the peſtilence entered into, it carried off the whole family; and ſcarcely one eſcaped that was ſeized therewith. The ſickneſs raged in this manner from the 25th of Auguſt to the end of September, deſtroying 1000 perſons a day. Never was a city in ſuch a deplorable condition, the dead bodies being caſt in heaps at the gates of the hoſpitals and ſtreets; and every place being as it were a vaſt church-yard; then neither ground nor buriers could be had to inter them; when thoſe in the city were cut off, they had at ſeveral times about 500 ſlaves from on board of the gallies, to perform that irkſome office. You might ſee thouſands of putrified bodies lie in every ſtreet; men, women, children, dogs, cats, and other animals corrupting together, and among them as many in a languiſhing, miſerable condition, juſt expiring. But what could be more piercing than to ſee many wretched mothers in all places dying by their dead infants, and divers

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poor orphans hanging upon the breasts of their deceased mothers. Nothing could be heard but tears, sighs, groans, outcries, despair, death and mortality in every corner: the living in a very deplorable condition, and those that were dead, infecting them with the same contagion by their stinking bodies, crawling with worms, and rotting above ground, because there were none left to bury them in that hot season.

Nov. 20, 1720. That dreadful distemper had visited Aix, the capital of Provence, Toulon, Arles, and a great many places about Marseilles. Afterwards it spread over all Provence and Languedoc, and has swept away most of the inhabitants of Avignon, Gevaudan, Mende, Marvejol, Rousse, the Abby of the Chamboy, St. Leger, St. Genaix, Cenouillac, and is yet making progress towards the Sevennes, and other places of the kingdom. Our last accounts inform us, that about Oct. 27, 1721, 70 persons died in a day at Avignon. On Nov. 3, they say that 1539 are dead there in a few months past, 1480 lay sick of the contagion, and the hospital of St. Roch is burnt with 14000 persons in it. At Mende 1615 have died from the 4th of September last to the 8th of Nov. and 10 or 12 a day. At Marvejols, Mende, Moulines, Comtat, Besse, St. Leger and other towns, the infection has broke out again, and hardly any body is left alive; now the contagion threatens the Lower Languedoc, Gascogne, Guienne, Lyonnois, and other provinces of France. But how far it may proceed, and when it will abate, he only knows, who is infinite in wisdom, power, and goodness, the sole Lord of life and death.

From this historical account of plagues, pestilences, and famines, we may observe what a dreadful destroyer of mankind these have been: they are the most dreadful sword of an angry God, which he never draws until the sins of a wicked people have incensed him: and therefore from such destruction and misery, from such dreadful plague, pestilence, and famine, *Good Lord deliver Britain.*

THOUGHTS ON NUM. XXIII. 10:

"*Let me die the death of the righteous, and let my last end be like his;*"

WITH A

Concise account of the religious exercises of an aged Christian in his last sickness, who died Jan. 8, 1805, *in one of the southern counties of Massachusetts.*

CONNECTED with these words we have the history of Balak and Balaam, in their impious attempt to curse God's

God's choſen people. The event proved both the folly and the imbecility of all attempts to curſe thoſe whom God has bleſſed; and that if God be for us, it matters little who may be againſt us. All the Balaks and Balaams in the univerſe ſhall never prevail againſt thoſe whom God has determined to ſupport. This hiſtory furniſhes one proof among many others, that all the malice of men and devils combined againſt God's church ſhall never be able to overthrow it.

Balak having, after much difficulty, procured an interview with Balaam, we find them in the beginning of this chapter buſily employed in making preparations for procuring the deſired curſe againſt the Iſraelites. After having built ſeven altars, and offered a bullock and a ram on each, "Balaam ſaid unto Balak, ſtand by thy burnt offering, and I will go. Peradventure the Lord will come and meet me, and whatſoever he ſheweth me I will tell thee; and he went to an high place;" and God met him, and put a word into his mouth, and ſaid, return unto Balak, and thus ſhalt thou ſpeak; "How ſhall I curſe whom God hath not curſed? or how ſhall I defy whom the Lord hath not defied? for from the tops of the rock I ſee him, and from the hills I behold him. Lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations. Who can count the duſt of Jacob, and number the fourth part of Iſrael? Let me die the death of the righteous, and let my laſt end be like his."

Thus, in the end, will all the attempts of the wicked againſt the righteous, either prove abortive, or the evil they intended will be turned into good. Thus does God cauſe the wrath of man to praiſe him, and the remainder of wrath he reſtrains. After all Balak's trouble and expenſe to procure a curſe againſt Iſrael, he obtained only a mortifying aſſurance, that they are bleſſed, yea, and ſhall be bleſſed; bleſſed in regard to *the peculiarity of their ſituation; their numbers; and their latter end.*

1. Balaam declares them bleſſed in regard to *the peculiarity of their ſituation*, as being a ſeparate and diſtinct people from the reſt of the nations. "From the tops of the rock I ſee him—lo, the people ſhall dwell alone, and ſhall not be reckoned among the nations. The Iſraelites had probably been repreſented to Balaam as a rambling people, living in a ſtate of anarchy and confuſion; but he now ſaw them a regular, organized camp, in which appeared all the marks of diſcipline and good order. He ſaw them a people dwelling alone, and foreſaw that they would continue ſo, and be honourably diſtinguiſhed from the reſt of the world; that they differed from the other nations, not only in their religion and ſacred rites, but in their diet and dreſs, as a people called out of the world, and not to be conformed to it. We hence learn that thoſe, who

who, by their profeſſion, have ſeparated themſelves from the world, and devoted themſelves to God, are bound not to walk according to the courſe of this world, but to live above it: and that thoſe who conſcientiouſly diſcharge the peculiar duties of religion may expect to experience joys and conſolations with which ſtrangers intermeddle not.

2. He declares them bleſſed in regard *to their numbers*. He ſaw from the eminence to which he had retired, that they were neither few nor deſpicable, but an innumerable multitude, which rendered them at once reſpectable and formidable. ver. 10. "Who can count the duſt of Jacob?" It was Balak's deſire that Balaam ſhould ſee the utmoſt part of the people, hoping that the more he ſaw them, the more he would be exaſperated againſt them; but the effect was the reverſe; inſtead of being angry at their numbers, he admired them. It will uſually be the caſe that the more God's people are known, the more favourable opinion will be entertained of them. It had been foretold concerning the people of Jacob, that they ſhould be as the duſt for number. Balaam here acknowledges, in affect, the accompliſhment of this promiſe to the fathers, and that it ſhould hereafter be accompliſhed ſtill further. If the natural deſcendants of Abraham were ſo numerous, what ſhall his ſpiritual children be, when "gathered together in one," at the great and laſt day!

3. He declares them bleſſed in regard to *their laſt end*. "Let me die the death of the righteous," &c. i. e. let me die the death of the righteous Iſraelites, who are in covenant with God, and let my laſt end, or my future ſtate, be like theirs.

It is here taken for granted that all men muſt die, the righteous as well as the wicked, and that death is their laſt end with reſpect to this world. It is alſo taken for granted that the ſoul is immortal, and will live forever in another ſtate; otherwiſe the death of the righteous could not be an object of ſuch earneſt deſire.

Balaam here pronounces the righteous bleſſed when they die, as well as while they live, which makes their death not only more deſirable then the death of others; but even more deſirable than life itſelf. He was now upon one of the mountains of Moab, very near the place where Moſes not long after died; and it is not improbable, that God, who put this word into Balaam's mouth, deſigned it ſhould have reference to this circumſtance, to encourage Moſes cheerfully to go up and die there ſuch a death, as Balaam himſelf wiſhed to have died.

Balaam, like many others, here ſhews that his opinion of religion was better than his practice. There are many, who, like him deſire to die the death of the righteous, who do not endeavour to live their life. They would gladly have their *end* like

the righteous, but not their *way*. They would be ſaints in *heaven*, but not ſaints on *earth*.

In theſe words, two things offer themſelves for more particular conſideration.

I. Who are to be underſtood by *the righteous*; and

II. What, by dying his death and having our laſt end like his.

Firſt.—Who are to be underſtood by the righteous.

There are but two ſorts of intelligent beings in the univerſe, *holy* and *unholy*. In the inviſible world all the inhabitants of heaven are holy beings, and all the inhabitants of hell are unholy. The ſame diſtinction is every where kept up in the Bible in regard to the rational inhabitants of this world. All men are denominated either regenerate or unregenerate, ſaints or ſinners, righteous or unrighteous, holy or unholy; and at the day of final judgment, every individual of the human race, that ever has been, or ſhall be born, will receive an everlaſting ſentence, according as he ſhall then appear to belong to one or the other of theſe general claſſes. To the righteous it will be ſaid, "Come ye bleſſed," to the unrighteous, "Depart ye curſed."

Thoſe words of our Saviour, Matt. xii. 30, "He that is not with me is againſt me; and he that gathereth not with me ſcattereth abroad," can have no conſiſtent interpretation on any other ſuppoſition, but that of the two general claſſes juſt mentioned. It is plainly intimated in theſe words, that the holy war, which Chriſt is carrying on againſt Satan and his kingdom, admits of no neutrality. "He that is not with me is againſt me." In the ſmaller differences and diſputes which may ariſe between the diſciples of Chriſt among themſelves, we are taught to be candid and exerciſe that charity which thinketh no evil, to ſoften and mitigate the matters in variance, and to ſeek peace and unity, by accounting thoſe who are not againſt us to be with us; but in the great quarrel between Chriſt and the prince of darkneſs, no truce nor peace is to be ſought, nor any ſuch favourable conſtruction to be made as if the point in diſpute were a matter of mere indifference. In this great warfare, he, that is not heartily for Chriſt, will be treated as really againſt him. He that is cold in his cauſe will be viewed as an enemy. When the diſpute is between God and Baal, there muſt be no halting between two. "There is no trimming between Chriſt and Belial." The kingdom of Chriſt is eternally oppoſite to that of Satan, and will be eternally victorious over it. In this conteſt there muſt be no compromiſe, but an unconditional ſubmiſſion; and therefore, in this cauſe "there is no ſitting ſtill with Gilead beyond Jordan, or Aſher on the ſea ſhore." We muſt either be entirely, faithfully and immoveably

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on Chriſt's ſide, or be eternally conſidered and treated as his enemies.

The latter clauſe is to the ſame purpoſe. "He that gathereth not with me ſcattereth abroad." Chriſt's errand into the world was to *gather*; to gather in his harveſt, to gather in from the four quarters of the world, the elect, whom his Father had given him. Chriſt juſtly expects and peremptorily requires of them that are with him, that they gather with him; that they not only gather themſelves to him, but that they do all in their power to gather others to him, and thus ſtrengthen his intereſt. Thoſe, who will not appear and act as promoters of Chriſt's kingdom, will be conſidered and treated as hinderers of it, and as being at leaſt, in ſecret, if not open confederacy with the enemy. If we gather not with Chriſt we ſcatter. It is not ſufficient that we do no harm, but we muſt do good. The right and duty of engaging in this holy warfare admit of no diſpute. We are not allowed to ſtand neuter. If we are not enliſted with the Prince of peace, we are enliſted with the prince of darkneſs, and are in ſome way or other promoting his cauſe.

It hence appears that there is no communion between the intereſts of Chriſt's kingdom and thoſe of Satan's. Every perſon on the face of the earth belongs, at this inſtant, either to the kingdom of Chriſt, or the kingdom of Satan; is either in the narrow way which leads to heaven, or in the broad road to hell; and were he this moment to be ſummoned into the world of ſpirits, he would either be received into the realms of eternal light and bliſs, or be doomed to the black regions of endleſs horror.

It is, therefore, evident that with reſpect to moral character, there are but two claſſes of men in the world, the one righteous, the other wicked. The former of theſe is now to be briefly conſidered.

Of men in their natural ſtate, "there is not a juſt man upon earth; there is none righteous, no not one." A righteous man is, therefore, one who is ſo denominated by virtue of his being united with Jeſus Chriſt the *righteous*, by a juſtifying faith;—one, who is regenerated by the renewing of his mind;—one, in whoſe ſoul holy affections are implanted by the regenerating agency of the Holy Spirit;—one, in whom are found thoſe fruits of the Spirit, or thoſe holy and gracious affections and habits, which the Spirit of God produces in all thoſe in whom he dwells and effectually operates, together with thoſe gracious actions which flow from them as naturally as pure waters flow from a pure fountain, or as good fruits grow from a good tree. Theſe fruits are enumerated by the apoſtle Paul, Gal. v. 22, 23. "The fruit of the Spirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance;"—love both to God

God and our neighbour, and both to the bodies and ſouls of men; *joy*, or a delight in God ariſing from a perception of his glorious perfections, and a ſenſe of our union with him and intereſt in him; *peace*, peace with God and peace of conſcience, together with a peaceable diſpoſition towards men, as oppoſed to ſtrife, variance, emulation, and other turbulent paſſions and practices; *long-ſuffering*, patiently enduring injuries and forgiving enemies, as oppoſed to all haſtineſs and revenge; *gentleneſs*, or an affable diſpoſition, and an eaſineſs to be entreated, when any one has done us wrong; *goodneſs*, benevolence and a cheerful readineſs to do good to others; *faith*, or faithfulneſs to ſpeak nothing but ſtrict truth, and to perform all our engagements; *meekneſs*, in oppoſition to anger, malice and haſtineſs of ſpirit; and *temperance*, or a reſtraining of all our carnal deſires, and a ſparing indulgence in all kinds of ſenſual delights.

How ſtrong and ſtriking is this character of the righteous, when contraſted with that of the wicked as deſcribed in the preceding verſes, in whom are manifeſted the works of the fleſh, "which are theſe; adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings, and ſuch like."

Inſtead of portraying every feature of the righteous, let us contemplate for a moment the firſt only, viz. *love*, which may be conſidered as ſummarily comprehending all the others, for "*love* is the fulfilling of the law." It has been already obſerved, that none can come up to the bible character of the righteous, but he who has been born again, or born of the Spirit. The apoſtle John aſſerts that "every one that loveth *is* born of God;" and the apoſtle Paul aſſures us, that that faith, which is juſtifying, *worketh by love*. The object of our love is always a pleaſing object, and this object determines our character as *righteous* or *wicked*. If we love the praiſe of men more than the praiſe of God, ambition is the idol of our adoration. If ſenſuality be the principal object of our purſuit, we are lovers of pleaſure; if riches, riches are the object of our ſupreme love; but if our ſupreme regard be fixed on the Supreme Being and his holy law, we are governed by the love of God, are born of God, and may be denominated *righteous*. The hearts of the righteous are conformed to God, being united with him in holy love. "God is love; and he that dwelleth in love dwelleth in God, and God in him." The righteous rejoice evermore that the Lord God omnipotent reigneth, and chooſe to be forever under his dominion. The language of their heart is, "be thou exalted, O God, above the heavens; let thy glory be above the earth."

The righteous alſo love one another. They experience a peculiar delight in the ſociety of kindred ſouls. True patriots feel

feel a peculiar attachment to thoſe who make the welfare of the commonwealth their purſuit, and who unite with them in deteſting thoſe meaſures and practices which tend to demoralize and diſorganize ſociety. In like manner, the righteous experience a peculiar affection towards thoſe who manifeſt that they approve and diſapprove of the ſame things, that their hearts are engaged in the ſame cauſe, that they belong to the ſame kingdom, are travelling the ſame road, and to the ſame heaven.

The righteous manifeſt their ſupreme love to God, by a conſcientious obedience to all his commands. If we love the legiſlator we ſhall love his laws, we ſhall feel a reverence for his name when we pronounce it with our lips, and ſhall be grieved when we hear it profaned. We ſhall eſteem the Sabbath a delight, and ſhall honour it by conſtantly attending on its ordinances. It is painful to thoſe who love God to be detained from his houſe, and from the means of inſtruction, quickening and conſolation which he hath inſtituted. Prayer is the breath of thoſe who are born of the Spirit. They daily breathe this breath in their cloſets, in their families, and in the ſanctuary; and this gives them life for the performance of all the ſocial duties.

This love which animates the ſoul of the righteous diffuſes a ſpirit of peace and friendſhip though families, neighbourhoods, ſtates and kingdoms. It diſpoſes for all the duties of life, and is accompanied with a holy fortitude and an humble confidence in the hour of death, putting into the mouth of the dying Chriſtian that triumphant language of the apoſtle Paul, "O death! where is thy ſting? O grave! where is thy victory? The ſting of death is ſin; and the ſtrength of ſin is the law. But thanks be to God, who giveth us the victory, through our Lord Jeſus Chriſt."

II. What we are to underſtand by dying the death of the righteous, and having our laſt end like his.

To die the death of the righteous is *to die in the Lord.* It is to die in a ſtate of ſpiritual union with the Lord Jeſus Chriſt, by faith. By virtue of this union, the dying Chriſtian is animated with the hope, that when he who is the believer's life ſhall appear, he alſo ſhall appear with him in glory, and be preſerved by his almighty power in eternal felicity.

The former expreſſion, "Let me die the death of the righteous," may be conſidered with reference to the ſtate of mind with which the Chriſtian meets death; and the latter, "and let my laſt end be like his," with reference to his ſtate after death.

The ſtate of mind with which the Chriſtian meets death is deſcribed by David in the 23d Pſalm, 4th verſe. "Though I walk through the valley of the ſhadow of death, I will fear no evil, for thou art with me; thy rod and thy ſtaff, they comfort me."

me." In this Pſalm, the ſheep of God's paſture are repreſented as addreſſing themſelves to their great and good Shepherd, declaring their full confidence in him, his diligence in feeding them with the bread of eternal life, his watchful care in bringing them back from the ways of error, and conducting them in the path of truth, his power and kindneſs in comforting, ſupporting and ſaving them in the hour of death, and conducting them in ſafety through the vanities and the vexations of time to a bliſsful and glorious eternity. To have a juſt apprehenſion of this 4th verſe, we muſt conceive of the church militant and the church triumphant as ſtanding on two mountains, between which lieth the dark valley of the ſhadow of death, neceſſary to be paſſed through by thoſe who would go from the one to the other. Over all that region of drearineſs and deſolation extendeth the empire of the king of terrors; and the believer alone feareth no evil in his paſſage through it, becauſe he is conducted by that great Shepherd of the ſheep, whom God brought again from the dead, and who, therefore, can ſhew us the path of life through the valley of death. "In all our dangers and diſtreſſes, but eſpecially in our laſt and greateſt need, do thou, O Lord, let thy rod and the ſceptre of thy kingdom protect us, and thy paſtoral ſtaff guide and ſupport our ſteps, while we paſs through the dreaded valley to the heavenly mountain on the other ſide, on which St. John ſaw the Lamb ſtanding, with a great multitude redeemed from all the earth."

The expreſſion, "let my laſt end be like his," may be conſidered as having reference to the ſtate of the righteous after death, in the kingdom of glory. In the preſent life we can have but faint conceptions of the reſt which remaineth for the people of God. "For now we know in part and prophecy in part; but when that which is perfect is come, then that which is in part ſhall be done away." Though the righteous on earth have a foretaſte of heaven; yet the difference between the righteous on earth and the righteous in glory is exceedingly great, ſuch as cannot enter into the heart of man fully to conceive. The righteous on earth cannot view the kingdom of God in the ſame clear light as the ſpirits of juſt men made perfect, who view it in the light of eternity. The death of the righteous diſſipates all thoſe clouds of error, doubt and fear, which here hung over them, and is an inlet to everlaſting and unmingled joys. They are now made perfect in love. The ſoul being diſlodged from the body, their eyes are inſtantly opened upon the world of glory. Sin and ſorrow now fly away. They hunger no more, neither thirſt any more, but the Lamb which is in the midſt of the throne feedeth them and leadeth them to living fountains of water.

In

In a ſhort time, every righteous perſon, who dwells on this earth, will paſs through the dark valley of the ſhadow of death, be welcomed with joyful acclamations to the Paradiſe above, and aſſociated with glorified ſpirits. Yet a little while, and he that ſhall come will come and receive all his choſen to himſelf. What inexpreſſible delights muſt be experienced in uniting with the holy throng above, in forever contemplating and ſinging the wonders of redeeming love, with thoſe who are forever of one heart and one ſoul towards him that ſitteth on the throne! They all rejoice in the divine adminiſtration, and are perfectly ſatisfied with the places aſſigned them in the kingdom of their heavenly Father. Thoſe on the lower ſeats in bliſs do not look up with envy to thoſe above; nor do thoſe on the higher ſeats look down with contempt on thoſe below. All are ſatisfied that every thing is ordered in infinite wiſdom and goodneſs. In heaven every one is happy in ſeeing the happineſs of another. "The happineſs of one is the happineſs of the other, the happineſs of each is the happineſs of the whole, and the happineſs of the whole is the happineſs of each." They are all filled with holy love. This fixes their hearts on God, draws them to each other, and unites them together in an indiſſoluble bond. Who can look up to heaven and behold this perfect and glorious ſociety, and not deſire to die the death of the righteous? Who can look forward to it and not deſire to go at the preciſe time which infinite wiſdom hath appointed?

"I heard a voice from heaven, ſaith John, ſaying unto me, write, bleſſed are the dead who die in the Lord;"—bleſſed in being united forever with the glorious Redeemer, who died for their ſalvation, and with the ſpirits of juſt men made perfect, who feel a kind of ſelf-annihilation in the preſence of Jehovah, and at the ſame time feel themſelves, in ſome ſenſe, omnipotent in God, having their wills entirely conformed to his moſt holy will, rejoicing with joy unſpeakable and full of glory, in the plan of his holy government, which hath been unfolding from the firſt moment of created exiſtence, which ever has, and ever will triumph over all the ſubtlety and malice of men and devils, rendering them ſubſervient to the deſigns of infinite love.

INFERENCES AND REFLECTIONS.

I. If there are but two claſſes of men in the world, the one righteous, the other wicked; if the one have a foretaſte of heaven while here upon earth, daily experiencing that wiſdom's ways are ways of pleaſantneſs, and are admitted to an everlaſting heaven, when they die; and the other experience, even here, that the way of the wicked is hard, and when they die are bound over to everlaſting wo in the regions of deſpair; then the

the blindneſs and ſtupidity of thoughtleſs, ſecure ſinners muſt be amazing, even to themſelves, if ever they ſhould be ſo happy as to have their eyes opened to ſee themſelves as they really are! If things are thus, we cannot reaſonably give ſleep to our eyes, nor ſlumber to our eyelids, till we are ſatisfied to which of theſe claſſes we belong. This is a point which may be ſatisfactorily aſcertained, by comparing our temper and conduct with the oracles of revealed truth. It is an awfully alarming thought, that whether our characters be known to ourſelves or not, they are infallibly known, and have been known from all eternity to him, whoſe eyes are as a flaming fire, and with whom a thouſand years are as one day, and one day as a thouſand years. Both our character and our eternal ſtate are as manifeſt to infinite knowledge, at this inſtant, as they will be at the day of judgment. The proper improvement to be made of this ſolemn thought is, that we give diligence to make our calling and election ſure. If it be ſaid, that if all our characters and ſtates be at this moment certainly fixed and determined in the divine mind, it makes it a matter of utter indifference whether we do or do not give diligence to make our calling and election ſure, I anſwer, that it is admitted by all who admit the Bible as the ſtandard of truth, that God is to be the final judge of men, and that at the day of judgment he will unalterably decide and fix the characters and ſtates of all men, according to their then preſent temper and characters; and as all things from eternity to eternity are at all times equally known to his all-comprehending mind, the character and ſtate of every individual of the human race, muſt have been as certainly known and fixed, with reſpect to his mind, from all eternity, as at the day of judgment, or any given period of time. To deny this is to deny God's omniſcience, which is, in effect, to declare that God is an imperfect being, which is practical atheiſm.

II. If it be ſo deſirable a thing to die the death of the righteous, and to have our laſt end like his; then ſurely it ought to be our conſtant care to *live the life of the righteous*, by faith and truſt, and holy obedience; for without holineſs no man ſhall ſee the Lord. To live the life of the righteous, is to live conformed to God in both active and paſſive obedience. It is to reſign our wills entirely to God's will, and be thankful and rejoice evermore, that a being of infinite perfections condeſcends to take the diſpoſal of us entirely into his own hands. But ſtill we are not to depend upon God otherwiſe than in the diligent uſe of the means he has appointed. The bread from heaven will afford us no ſpiritual nouriſhment unleſs we receive and digeſt it; nor have we reaſon to expect the meat which endureth unleſs we labour for it.

Would

Would we live the life, that we may die the death of the righteous, as a means thereof, we ſhould often endeavour to realize to ourſelves our departure out of this world and our entrance into the world of diſembodied ſpirits. Frequently realizing to our minds the ſolemnities of a ſick bed and a dying hour, would happily tend to prepare us for thoſe ſolemn ſcenes. Frequently calling to mind the ſcenes of this ſort of which we have been ſpectators, would alſo tend to produce the ſame happy effect. Would you know the importance of living for eternity, "aſk death beds, they can tell." Dying men, eſpecially thoſe who are deeply experienced in the things of religion, ſtanding as it were on the confines of both worlds, and having a clear proſpect of both at the ſame time, have often ſomething both in their countenance and expreſſions, peculiarly ſolemn and impreſſive, and which ought never to be forgotten. The writer of theſe pages has lately witneſſed a ſcene of this ſort, in the laſt ſickneſs of an aged and venerable Chriſtian, too remarkable to be ſuffered to paſs into oblivion, by remaining unrecorded. There was an earneſtneſs and fervour in his countenance and expreſſions, which cannot eaſily be conceived, except by thoſe who ſaw and heard. His ſolemn ſenſe of eternal things, his deep and affectionate concern for the ſalvation of ſouls, his ſolemn counſels, warnings and admonitions to his family, his miniſter, his Chriſtian brethren, his neighbours and friends, and all who viſited him, to attend to *the one thing needful*, and to endeavour to awaken careleſs ſinners who were going thoughtleſsly on to deſtruction;—his doubts, and fears, and deep humility at one time, and his glorious and triumphant hope at another, were ſuch as ought never to be forgotten by thoſe who witneſſed the inſtructive and intereſting ſcene! He ſpake, indeed, as a dying man to dying men!

In my firſt viſit to him, I found him much in the dark, and lying low at the footſtool of ſovereign grace. Upon my aſking him how he did, he anſwered, "*I am a miſerable old ſinner, full of darkneſs, doubts and fears.*" He was not, however, wholly caſt down, but was favoured with ſome faint rays of light and hope. He ſeemed, even in his darkeſt moments, to be more anxiouſly concerned for the ſalvation of others than his own. To ſee one in ſo much darkneſs and fear, who entertained a hope that he had been experimentally acquainted with religion, conſiderably upwards of forty years, and who, apparently, had lived a life remarkably exemplary, forcibly brought to my mind thoſe words of the Apoſtle Peter, "If the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?" If ſuch a venerable and long experienced Chriſtian was ſo full of doubts and fears, that he ſeemed ſcarcely to be ſaved, what ſhall be the end of thoſe who are going blindly and

thoughtlessly on in the broad way to destruction, and are perhaps vainly flattering themselves that all men shall be finally saved!

But this venerable disciple did not leave the world in this state of mind. In my second and last visit to him, which was five days after the first, I found him as remarkably filled with light and joy, as he had before been with darkness and fears. Upon my making the same inquiry as before, he answered, "*No tongue can tell what the Lord has done for my soul since I left you,*" or words to that effect.

He now appeared, if possible, more concerned for the salvation of others than before. One of his expressions was, "*What a dreadful thing it will be, to be found at the day of judgment at the left hand of the Judge, and hear his blessed voice pronounce those awful words—Depart, ye cursed, into everlasting fire prepared for the devil and his angels.*"

On my repeating to him some of the promises of God's word, and some expressions of a dying Christian which I had lately read, he desired me to forbear, saying, "*I have as much as my feeble nature can bear.*" The wonderful love of Christ was his constant theme. All his light and comfort and joy, he imputed to free grace. In this frame he continued as long as his reason lasted, warning and admonishing every one, and declaring what God had done for his soul. He is gone, it is believed, to the realms of everlasting light and bliss, where doubts and fears can never come. May we all be followers of him wherein he was a follower of Christ. May his children never forget the pious example and instructions, the solemn warnings and affectionate admonitions; especially the last warnings and admonitions of their dying father; and may none, who heard, or may read them, be unaffected by the last solemn admonitions of a dying saint.

III. If it be so desirable a thing to have our last end like that of the righteous; then let us frequently turn our thoughts and reflections to that glorious state to which death introduces all those who die in the Lord.

To those who have known the plague of their own hearts, who have had clear views of the evil and deformity of sin, and of the excellence and beauty of holiness, it is the best part of heaven, that it is a state of perfect freedom from sin and of perfect conformity to God. Their own sinful hearts are the greatest troubles which saints endure on earth, and to be freed from them will be their greatest joy in heaven. Let it be our daily prayer,—"Lead me not into temptation,—Cleanse thou me from secret faults,—Save me from my sins."

It is a circumstance which adds infinitely to the value of those good things which God hath prepared for them that love him, that

that they are *eternal*. Eternity, thou pleasing dreadful thought! A grain of sand is a part of the earth; a drop of water is a part of the ocean; but the longest conceivable portion of time is no part of eternity; for eternity has no parts; but is one everlasting, unceasing NOW! O that we may all solemnly consider what we shall be millions of ages hence!

In this world the righteous and the wicked, as well as the rich and the poor, meet together and form one promiscuous throng. Both sorts mingle together in families, and occupy the same seats in the house of God. But the time is at hand, when, with respect to every individual now passing through time, an everlasting separation will take place. The wicked shall then go away into everlasting punishment, but the righteous into life eternal.

Consider, reader, the vast import of that awful word—ETERNITY.—What is time compared with it! What are 10, 20, 30, or even 70 years? Probably, long before the last of these terms is expired, thy spirit will be flown into the world of spirits, and fixed in everlasting bliss or eternal woe! Thou knowest not but this night thy soul will be required of thee. If thou believest not, thou art condemned already. But if thou repentest and believest with all thine heart, the sentence shall be reversed. Consider what thou hast read, and the Lord give thee understanding in all things!

March 26, 1805. ADELPHOS.

FOR THE MASS. M. MAGAZINE.

MESSRS. EDITORS,

THE following Letter is at your service, written to a person who had apostatized, after hopefully setting out in the ways of religion.

O SYLVIA,

THERE is nothing with which I have been more affected for some months past, than your conduct. As I had particular opportunity to be acquainted with your case at the time your mind was under religious impressions, I contracted a peculiar tenderness for you. There was something in the dejected, disconsolate gloom in which you lived for months together, which could not fail to move the compassion of every person of the least degree of tenderness. Never had I a sister for whom I felt more sincerely concerned. In the quiet calm you afterwards enjoyed, there was something, which gave your friends peculiar satisfaction. Not only as it was a happy exchange for the

the diſmal melancholy with which your mind was ſo long cloud-ed, but more eſpecially as we hoped it was the prelude of a ſtate infinitely more happy. But alas! After all our fondeſt hopes, and our hopes of you were high; after all our raiſed expectations, that you would be a pillar in the temple of God, and have written on you the new name of the Lamb of God, whoſe praiſe you would ſing forever and ever; after all theſe expectations, is it come to this? Are you turned as a dog to his vomit? And the ſow that was waſhed to her wallowing in the mire? The expreſſions may ſeem indelicate, but they are taken from Scripture; and does not your conſcience witneſs to their propriety? I would not ſay any thing unkind: I could wiſh not to ſay any thing ſevere. But your behaviour, you know better than I, has been ſuch as to render it criminal to write ſmooth things. In the ſcene of guilt which you have paſſed through what are become of the fond hopes of heaven you once entertained? Are they not carried away like leaves with a whirlwind? Where then are you now? On every ſide beſet with ſnares and ſunk into a pit, where there is reaſon to fear you will continue and periſh. But when I would go on tenderneſs forbids; leſt I ſhould ſeem to inſult your calamity. What ſhall I ſay? In what language can I addreſs you? I truſt you have been faithfully dealt with, by the church, of which you are a member. Therefore I do not undertake to write after the formalities of church diſcipline; but rather with the familiarity of a friend and the tenderneſs of a brother to a ſiſter whoſe happineſs is near his heart as his own. As a member of the ſame church, and under the ſame covenant bonds to be the Lord's, I bear this relation. Your particular ſtanding I ſhall not regard. If only my letter can find you this ſide of the grave, and in a ſtate of probation, the end of ſending it will be anſwered. That is, I ſhall feel ſatisfied I have done my duty.

I am unacquainted with the peculiar circumſtances of ſhame into which you are fallen. If I ſuppoſe the moſt favourable, your feelings with reſpect to your own reputation, (not as a Chriſtian) but as a perſon who valued her character, muſt be deeply wounded. And happy are you above what is common, if none are found to inſult your diſgrace. This would indeed be a grievous evil, were there none greater. But it becomes not a Chriſtian to inſult the diſtreſs of the moſt guilty perſon in the world. Chriſtianity leads us to pity the guilty, as humanity does to pity the miſerable. Depend that the bowels of your Chriſtian friends yearn toward you. Though the trouble and mortification into which you have plunged yourſelf, be very great, there is ſomething elſe for which I am more concerned. It is what will become of your immortal part. It cannot to any friend, be an indifferent matter, what becomes of your body.

But

But what is the body to the ſoul? what is this world to that which is to come?

O Sylvia, the temptations and ſnares, with which you are now beſet, are ſo thick, that I dread the reſolutions which you may form. Having loſt your character in this world, and forfeited your hopes of the world to come, there is danger that you may view yourſelf in deſperate circumſtances; and therefore give yourſelf up to unreſtrained wickedneſs. But, I pray if you have not already taken this reſolution, firſt to conſider well the end, to which ſuch a conduct would bring you. If you have given yourſelf up to work wickedneſs, remember the conſequences. View yourſelf as ſinking deeper and deeper into the mire of ſin, going from one degree of vice to another, as long as you live. Look into the other world and view what your character ſhall be there when the ſentence ſhall be paſſed, ſhe that is filthy, let her be filthy ſtill. But I turn from the ſhocking proſpect: I hope better things of you. Remember that nothing but repentance from the heart can reſtore you to the favour of your offended God; the manifeſtation of it, to the charity of your aggrieved brethren. Your repentance muſt be deep as your guilt; your future conduct as humble as your paſt has been criminal. I would, had I any ground for it, pleaſe myſelf that this letter will find you ſufficiently humble; happy ſhould I be if I were ſure that this was the caſe: But I know that the path of vice is a downward road. The tranſition from one degree to another is eaſy, the return is always attended with difficulty. Alas! how few are there, who ever attempt it, ſtill leſs is the number, who ſucceed. You have certainly much to fear.

The diſhonour you have done to religion, you are ſenſible is peculiarly great. Your hopeful appearance, and all thoſe circumſtances which were thought to be favourable with reſpect to your religion, all now ſerve to darken the ſhade which is caſt upon the cauſe of the Redeemer. But it is not my deſire to aggravate your guilt; all I wiſh is your repentance, for this I ſhall not ceaſe to pray. Remember if you are brought to repentance, that it is you, who muſt repent; it is you, who muſt be broken hearted, and walk ſoftly, and be aſhamed before God. Remember that the longer repentance is put off, ſo much the greater is the danger, that you will be hardened through the deceitfulneſs of ſin. Every day's neglect will add to its bitterneſs. And if you never repent—but I am unable to paint the dreadfulneſs of your doom—knowing that God is a God of mercy, that the Redeemer is all-ſufficient, that he died for the chief of ſinners, I commend you to him, who knows your caſe, in whoſe hands you are, to do all for you that you need, while I earneſtly entreat you to humble yourſelf before God, and to make your peace with your brethren. If you have much to be

forgiven

forgiven, ſhew the ſincerity of your repentance by the abundance of your love. And then you will rejoice the hearts of all God's children, eſpecially of the writer of this, who would very gladly ſubſcribe himſelf your affectionate brother.

QUESTIONS.

To the Editors of the MASSACHUSETTS M. MAGAZINE.

GENTLEMEN,

I obſerve queſtions have a place in your Magazine; if the following are of ſufficient importance pleaſe to inſert them.

A PERSON wiſhes to join my church. He gives us ſufficient evidence that he is a ſubject of grace. I aſked him if he had been baptized. He ſaid, his mother owned her covenant, and had her children baptized when they were young. Can I conſider him to be a baptized perſon?

A Baptiſt requeſts that he may commune with my church next Lord's-day. What ſhall be my anſwer? If immerſion is *not* the mode of baptiſm preſcribed in the word of God, then he has not been baptized.

THE CHRISTIAN HEROINE.

To the Editors of the MASSACHUSETTS M. MAGAZINE.

Gentlemen,

SHOULD the following account of Mr. — and Miſs — be thought to have any tendency to prevent the power of temptation to an unlawful commerce between the oppoſite ſexes, you are at liberty to inſert it in your uſeful Miſcellany. *Yours,* E. B.

MR. —— was a young man of conſiderable talents and addreſs. He had formed ſome connexion with Miſs ——, apparently with honourable intentions. This happened at a time, when an unuſual degree of attention to the concerns of

of the ſoul exiſted among the youth in the place where ſhe reſided. Among others, ſhe hopefully became a ſubject of the ſaving grace of God. Mr. —— remained in a ſtate of moral ſecurity and ſtupidity. Deſtitute of religious principle and chaſte affection, his ultimate object, it ſeems, was, the gratification of looſe and unhallowed deſire; but until the religious attention had conſiderably ſubſided, he was reſtrained from revealing his baſe and diſhonourable views.—His paſſion at length gaining the aſcendency of every other conſideration, he explicitly diſcloſed them, uſing every argument which Satan and his own ungoverned paſſions could ſuggeſt, to enſure ſucceſs. One argument, among many others, was this, that marriage did not conſiſt in any outward formal ceremony, but in a mutual agreement of the contracting parties, to be true and faithful to each other; adding, if this be the caſe with us, as he preſumed it was, the *legal* ceremony of marriage could be performed at any future time when they ſhould find it convenient. But Miſs —— was not to be enſnared with this, or with any of his other ſpecious arguments and inſinuations. Shocked by his baſe and wicked purpoſe, ſhe improved the opportunity, faithfully, and with great ſerioufneſs and ſolemnity, to reprove and admoniſh him to the following effect:

"Sir, I had, till now entertained a belief, that your affection for me was of that kind which you might with honour and propriety have avowed, but I now find it to have been of that baſe & diſhonourable nature, which ought not to be named. True love worketh no ill to his neighbour. He that truly loveth another hath fulfilled the law, and for this thou ſhalt not commit adultery.—Remember, I intreat you, for your ſoul's ſake remember, that the law of Almighty God expreſsly prohibits, and under the penalty of his everlaſting curſe, the foul deed which you would perpetrate, and thereby draw me into the ſame condemnation. Curſed is every one that continueth not in all things written in the book of the law to do them. How then can you do this *great wickedneſs* and ſin againſt God! How can you find it in your heart—how can you dare thus to run, as it were, upon the thick boſſes of his buckler and expoſe yourſelf to his everlaſting vengeance! Alas, Sir, have not you, and have not I ſinned againſt God ways and times without number! have we not already provoked him to anger thouſands and thouſands of times! and ſhall we add this provocation, this moſt heinous provocation to the awful ſcore! Remember, I entreat you, that it coſt our bleſſed Saviour his precious life to open a door of mercy for us, and will you by ſo flagrant an act of wickedneſs crucify him afreſh, and reject the great ſalvation which he has provided! O dreadful, ſhocking conſideration!

"As

"As for your arguments, they are of no weight in the sight of a pure and holy God. However specious they may appear to the thoughtless and inconsiderate, they can never be dictated but by a heart estranged from every sentiment of honour and religion, and full of falsehood and deceit; nor can they ever have influence with any, but the unprincipled and the licentious.—The God of heaven forbids me, Christ, my Saviour, forbids me, and love to your precious soul forbids me to hearken to your infamous solicitations. I can think of it with no other emotions than those of abhorrence. You are sensible that by profession I am a follower of him, who requires me to deny myself and take up the cross; who requires me to watch and pray, that I might not enter into temptation. I hope that my profession is something more than an empty name. The religion of Jesus, Sir, is a solemn reality, and I trust I feel its influence on my heart. How then can I grieve him whom my soul loveth, wound my own soul, and give occasion to the enemy to speak reproachfully, by a sinful indulgence and momentary gratification! I abhor the thought! Ah! infatuated mortal! Did you but know the happiness arising from communion with God and fellowship with Jesus Christ; did you but know the joy realized from the sanctifying influence of the Holy Spirit upon the heart, you would be far otherwise employed than in attempting my seduction. O, Sir! repent of this your wickedness, and pray God that the thought of your heart may be forgiven you; for I greatly fear that you are in the gall of bitterness and in the bond of iniquity. Dreadful condition! Every moment exposed to everlasting misery! Nothing but the unmerited mercy of God keeps your soul from everlasting burnings. No longer abuse, I entreat you, this wonderful mercy, lest the divine wrath come suddenly upon you, when there shall be none to deliver."

This solemn, faithful, and unexpected address to Mr. ——, was not in vain. Under the guidance, and by the blessing of God, like a well directed arrow, it pierced to his heart, and caused trembling to take hold on his flesh. From sensual gratification he no longer looked for happiness. Objects of time and sense could afford him no relief. The solemn scenes of death, judgment, and eternity were so placed before his alarmed mind, as to cause him to cry out in an agony of distress, what shall I do to be saved? Nor could he find any rest to his soul, until he obtained, as it is hoped, that peace which passeth understanding, and which the world can neither give nor take away.

Not long after this happy event, he renewed his addresses to Miss ——, but from far different motives and with far different views from those by which he had formerly been influenced.

ed. For the inſult he had offered her he made ſuitable conceſſion, deſiring her forgiveneſs and her prayers for him, that God would alſo forgive him; at the ſame time expreſſing his thankfulneſs for her ſeaſonable and ſolemn admonition and reproof, and confeſſing, that while it was adminiſtered he felt like the criminal at the bar, convicted and covered with confuſion. His penitent and humble condition touched her ſoul; tears ſtreamed from each other's eyes; and a flame of pure and holy love enkindled in their breaſts. Happy, joyful interview! It ſerved as a preparatory ſtep to the moſt endearing and ſolemn union. They now live together, apparently, as heirs of the grace of life, and helpers of each other's joy. Bleſſed union! May the candle of the Lord long ſhine upon their dwelling, and finally may they come to the Zion above with ſongs and everlaſting joy upon their heads.

REFLECTIONS.

How much ſin and ſorrow might be prevented, were the female ſex, when under ſimilar temptation, to imitate the example of this Chriſtian heroine! How would it check the indecent and licentious advances of the oppoſite ſex; promote chaſtity and decorum of conduct, and ſave precious ſouls from everlaſting deſtruction!

May all, who like Mr. — have attempted to allure their youthful companions into the great wickedneſs above attended to, ſeriouſly reflect on the ſolemn admonition of Miſs — and may it ſuitably affect their minds and influence their future conduct. Let all remember, that marriage is honourable and the bed undefiled, but that whoremongers and adulterers God will judge.

THE CRIMINALITY AND DANGER OF IMPENITENCY.

THE criminality of impenitence will appear from the conſideration that it is perſevering oppoſition to the divine character and government. All the impenitent poſſeſs and cheriſh the carnal mind which St. Paul ſays, *is enmity againſt God; for it is not ſubject to the law of God, neither indeed can be.* And the exceeding criminality of perſevering enmity againſt the infinitely glorious God, whom we are under the higheſt obligations to love and obey, is unqueſtionable. The man who obſtinately perſeveres in oppoſition to a worthy, kind neighbour, is generally conſidered as inexcuſably guilty; and ſo is the child who continues in diſobedience to the reaſonable requirements

quirements of a wiſe, good parent; but how much greater is the guilt of thoſe who perſevere in oppoſition to God and his law! The impenitent alſo, under the light of the goſpel, practically deſpiſe the divine love and mercy in the wonderful plan of ſalvation by Jeſus Chriſt.

They reject pardon and ſalvation on the terms which they are offered in the goſpel. They are not willing to forſake their ſins and become the humble, obedient diſciples of Chriſt. Hence in practice, they deſpiſe the love of both the Father and the Son in the great work of redemption. In a moſt vile manner they trifle with all which Chriſt has *done* and *ſuffered* for the ſalvation of ſinners. They, as it were, daily *crucify him afreſh, and put him to open ſhame.* They likewiſe *abuſe* and *pervert* the various means which God is uſing with them to *recover* and *ſave* them from ruin. From his aſtoniſhing patience and long-ſuffering towards them, they take occaſion to harden themſelves in ſin. Hence Solomon obſerves, Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſons of men is fully ſet in them to do evil. The impenitent, in a ſenſe, may be ſaid renewedly to commit the ſins of their whole life every day and hour. For in their preſent temper and conduct, they diſapprove the divine character and government, and juſtify *their* character and all their paſt ſins. Not only ſo, but "they are acceſſary to, and patronize all the rebellion of men and devils." Hence how infinitely criminal is impenitence! In a ſpecial manner under the light and privileges of the goſpel! Nor is it leſs dangerous than it is criminal. For criminality and danger are always inſeparably connected under any wiſe, juſt, and energetic government. But to view this danger more particularly the following things may be obſerved.

I. God has threatened all perſevering impenitents with the moſt dreadful puniſhment. He has plainly and repeatedly declared that he will deſtroy them—that they ſhall ſuffer endleſs miſery. The Bible, impartially viewed, places this remark upon indiſputable ground. Let the ſacred pages ſpeak in their native ſimplicity, and no queſtion remains concerning the eternal puniſhment of the finally impenitent. Hence, notwithſtanding all the ſubtle reaſonings of men, the wicked will one day find, to their unſpeakable confuſion, that all the divine perfections can harmonize in their everlaſting deſtruction. "*The fear of the wicked, it ſhall come upon him.*" "*Their foot ſhall ſlide in due time; for the day of their calamity is at hand, and the things that ſhall come upon them make haſte.*" Then, "*He that made them will not have mercy on them, and he that formed them will ſhow them no favour.*"

II. The mortality of the impenitent renders their *danger* exceedingly great and alarming. *By ſin, death has entered into the world,*

world, and holds unbounded dominion over the human family. "*It is appointed unto men once to die.*" The irreſiſtible demands of death are confined to no age nor character. *There is no diſcharge in that war.* Sinners are continually expoſed to *death*. They know not how ſoon their mortal life may cloſe, and bring them to realize thoſe tremendous evils with which they are threatened in the word of God. In their moſt gay and thoughtleſs hours—in their high-toned mirth—in ſcenes of the greateſt guilt, they ſtand on ſlippery places, and may unexpectedly fall into that abyſs of *wo* from which there is no redemption. Hence we are thus cautioned; "*Boaſt not thyſelf of to-morrow, for thou knoweſt not what a day may bring forth.*" "*Therefore, be ye alſo ready; for in ſuch an hour as ye think not, the Son of Man cometh.*" Death and deſtruction often come on the impenitent unexpectedly. "*When they ſhall ſay peace and ſafety,*" ſays the apoſtle, "*then ſudden deſtruction cometh upon them, and they ſhall not eſcape.*" Thus it was with the old world, with Sodom and Gomorrah, with Pharaoh and his hoſt, with the Philiſtines when ſporting with their enemy, with the Babylonians when profaning the veſſels of the ſanctuary, and with the inhabitants of Jeruſalem. Then how infinitely hazardous the ſtate of all impenitent ſinners! In the ſublime language of the poet,

> "On what a ſlippery ſteep,
> The thoughtleſs wretches go!
> And O! that dreadful fiery deep,
> That waits their fall below."

III. The impenitent are in great danger alſo from this ſource: they are daily hardening their rebellious hearts, grieving the Holy Spirit, and provoking God to leave them to incorrigible wickedneſs and conſequent ruin. God hath ſaid, "*My Spirit ſhall not always ſtrive with man.*" Perhaps it is leſs rare than it is generally thought to be, that ſinners are given up to a hard heart, and a blind, reprobate mind. Jeſus wept over Jeruſalem and ſaid, "*If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.*" The apoſtle ſays of the Gentiles, "*Becauſe that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh heart was darkened; God gave them up to vile affections, to a reprobate mind, &c.* Our apoſtle, ſpeaking of ſome in the latter days, who hate and reject the truth, ſays, "*For this cauſe, God ſhall ſend them ſtrong deluſion, that they ſhould believe a lie; that they all might be damned.*" Whenever God leaves ſinners to themſelves their deſtruction is *ſure. For godly ſorrow, which worketh repentance unto ſalvation, is the effect of renewing grace.* Hence, thoſe who have long rejected the calls of mercy and abuſed the means which God has uſed

uſed with them, have reaſon to fear, leſt he ſhould ſoon give them up to their own choſen way, and they periſh forever.—This ſubject ſuggeſts ſeveral intereſting reflections.

1. The divine benevolence and mercy moſt ſtrikingly appear. Though the guilt of impenitent ſinners is ſo exceedingly great; yet God is *long-ſuffering* towards them, *waiting* to be *gracious*. From year to year he upholds them in life, indulges them with the means of ſalvation and grants them innumerable bleſſings. The language of his conduct is, "*How ſhall I give them up? how ſhall I make them as Admah? how ſhall I ſet them as Zeboim? mine heart is turned within me, my repentings are kindled together.*" What aſtoniſhing *mercy!*

2. If impenitence is ſo exceedingly criminal and dangerous; then it ſeems eaſy to ſee the inconſiſtency of directing ſinners to any thing ſhort of holy repentance. For is not this implicitly to countenance them in ſin and to triſle with their precious ſouls? Who knows when the ſinner's probationary ſtate will cloſe and his ſoul be loſt forever, if he remain impenitent? Then where is the ſafety or propriety of exhorting him to impenitent doings? If dependence on renewing grace be urged in excuſe; it ſeems pertinent to inquire whether the ſcriptures, which now "*command all men, every where, to repent,*" admit this excuſe.

Does it appear that Peter regarded it, when he exhorted Simon the ſorcerer to repent of his wickedneſs and pray for forgiveneſs? Is it not worthy of particular notice, that, as ſoon as he *perceived* him to be in the *gall of bitterneſs and in the bond of iniquity*, he immediately directed him to repent? He did not direct him to an *impenitent* prayer, nor give him any liberty to continue a *moment* impenitent.

3. In the light of this ſubject, the *neceſſity* and *importance* of immediate repentance are conſpicuous. That the guilty ought to avoid rendering themſelves more criminal is too evident to be denied; and if there be any way to eſcape the evil to which they are expoſed continually, it is equally plain that they ought to embrace it without delay. Hence, let ſinners loſe no time in criminal and dangerous delays with regard to the great concerns of their ſouls; but *repent and turn themſelves from all their tranſgreſſions, ſo that iniquity may not prove their ruin.*

CLEMENT.

To the Editors of the MASSACHUSETTS MISSIONARY MAGAZINE.

GENTLEMEN,

THE following are extracts from a letter of a worthy and pious gentleman, ſince deceaſed, written in the year 1794, to his brother, who was engaged in the Goſpel miniſtry, then about two hundred miles diſtant, labouring under conſumptive complaints, which, ſoon after, terminated in his diſſolution. As they exhibit a vein of piety, and an high degree of fraternal affection, it is conceived, if you think them worthy of a place in your uſeful magazine, they may contribute to the inſtruction and improvement of your young readers. L.

AUGUST 17, 1794.

My Dear Brother,

I cannot yet give up the hope, the expectation, that you will recover your health—that your uſefulneſs will not yet end—that *God* has work for you to perform in this world.—But perhaps I am vainly flattering myſelf; *God* knows what is beſt, and how we can beſt ſerve him; and we ought to acquieſce in his diſpoſal of all events.—I hope, my eſteemed brother, that you have ſtill that comfortable hope of future felicity, which you have, in ſome meaſure, and, as I hope, on good grounds, been bleſſed with, which is as an anchor to the ſoul in all trials, and is ſufficient to remove from death its terrors, and to clothe him with a friendly aſpect, as liberating us from a world of miſery, and introducing us into a world of uninterrupted happineſs and peace: The hope, my ever-loved brother, that death will be thus bleſſed to you, has been an inexpreſſible conſolation to your parents, brothers and ſiſters, under the proſpect of your, ſeemingly faſt, approaching diſſolution. Another ſource of conſolation, my dear brother, is the harmony and fraternal affection which have always ſubſiſted among us all. Had there ever exiſted between you and us, any of thoſe bickerings, enmities and ſtrifes, which we have witneſſed among members of ſome families, it would afford us moſt uncomfortable reflections at ſuch a ſolemn time.—Bleſſed be *God*, this is not the caſe;—We have lived in harmony and peace, loving and beloved of each other; willing to aſſiſt each other in every difficulty, and not ſo attached to the mammon of unrighteouſneſs, but that we have been ready to ſhare what we have poſſeſſed with each other.—Speaking on this head, though I would not arrogate to myſelf any merit, as I did nothing but what fraternal affection required, it affords me ſincere ſatisfaction, that I was enabled by Providence to be of ſome ſervice to you in fitting yourſelf to ſerve

God

God in his Church: and I ſhall never regret what I thus did.—I don't know but I have before obſerved it to you, but I can truly ſay, you have been more dear to me, ſince I had in ſome meaſure the care of you; you ſeeming to me not only as a brother, but as a child.

As *God* only knows, my beloved brother, whether I ſhall ever ſee you again, I have one requeſt to make to you; It is this—that you would order ſome perſon to collect the letters that I have written to you, thoſe your other relations have written, your ſermons, and the journal which I partly read, when I was with you, and having well ſecured them, to ſend them to *** directed to me; as they will afford me and your other friends a melancholy ſatisfaction, when you are *gone*. On writing this laſt word, my heart almoſt breaks at the thought of a ſeparation.—Oh, my brother! ſhall we never more meet here?—Very afflicting is the thought that we ſhall not.—But ſhall we not meet hereafter? Could I firmly, and on good grounds believe this, it would be my comfort.—And, my dear brother, I do hope for it; I do not deſpair of it—and, oh, may I make it, as I hope I have, in a faint meaſure, hitherto done, my earneſt endeavour and prayer to *God*, that I may be prepared for his heavenly glory.—I know that I live where the great concerns of religion are, in general, treated as trifling, if we may judge from appearances: yet not a day of my life paſſes, whatever be my employment, but that the conſideration of a future world, and the vanity of this, is the ſubject of ſerious thought—and I feel more ſenſibly the unſatisfactorineſs of the world and leſs attached to it. Yet, my dear brother, I have ſtrong ties to the world; the wife of my boſom and a dear babe, for whoſe future, much more than for their preſent, felicity, I am anxiouſly concerned, bind me to life, hoping I may be a mean of ſpiritual good to them. Theſe ties, my brother, you have not; and ſhould you now be called, your parting, for this reaſon, will not be ſo ſevere; and you ſhould bleſs *God* for this, as well as for every circumſtance that ſmooths the paſſage from time to eternity.

I commend you to *God*, my deareſt brother—and ſolicit an intereſt in your prayers, as long as you live, and be aſſured I never forget you in mine.

If we are not to meet again in this world: may we meet hereafter, in that bliſsful ſtate which *God* has prepared for thoſe who love him. Adieu, my deareſt brother.

ORDINATION.

SALEM, *April* 24, 1805.

THE Rev. BROWN EMERSON was ordained Colleague Paſtor with the Rev. Mr. HOPKINS over the third Church and Congregation

gregation in this town. After a thorough examination of the Candidate by the Council, the reſult of which afforded complete ſatisfaction, the uſual ſolemnities took place at the New South Meeting Houſe in the following order, viz.—The Introductory Prayer was made by the Rev. Mr. SPRING, of Newburyport; a Sermon, appropriate, ingenious and ſolemn, was delivered by the Rev. Mr. PAGE, of Hancock, N. H. from 2 Cor. vi. 1.—*We then, as workers together with him, beſeech you alſo that ye receive not the grace of God in vain.*—The Rev. Dr. EMMONS, of Franklin, made the Conſecrating Prayer; the Rev. Mr. HOPKINS gave the Charge; the Rev. Mr. WORCESTER of this town the Right Hand of Fellowſhip; and the Rev. Mr. AUSTIN, of Worceſter, made the concluding Prayer. An appropriate anthem, and other pieces of muſic, were performed with taſte and judgment. A very large and reſpectable audience attended, and the greateſt attention and good order prevailed. Liberal public and private entertainments were given to the Rev. Clergy and other ſtrangers attending.

ANECDOTE.

THE phyſician of the Duke of Orleans, being ſent for to attend *Voltaire* in his illneſs at Paris, the deiſtical philoſopher ſaid to him, Sir, I deſire you will ſave my life, I will give you half of my fortune if you will lengthen out my days only ſix months. If not, I ſhall go to the devil.

POETRY.

LINES

Compoſed by a poor woman who could neither read nor write, and had ſuffered much affliction.

TELL me no more of earthly toys,
Of ſinful mirth, and carnal joys,
The things I lov'd before;
Let me but view my Saviour's face,
And feel his animating grace,
And I deſire no more.

Tell

Tell me no more of praiſe and wealth,
Tell me no more of eaſe and health,
  For theſe have all their ſnares;
Let me but know my ſins forgiv'n,
But ſee my name enroll'd in heaven,
  And I am free from cares.

Tell me no more of lofty tow'rs,
Delightful gardens, fragrant bow'rs,
  For theſe are trifling things;
The little room for me deſign'd,
Will ſuit as well my eaſy mind,
  As palaces of kings.

Tell me no more of crowding gueſts,
Of ſumptuous feaſts, and gaudy dreſs,
  Extravagance and waſte;
My little table only ſpread
With wholeſome herbs, and wholeſome bread,
  Will better ſuit my taſte.

Give me a Bible in my hand,
A heart to read and underſtand
  This ſure unerring word;
I'd urge no company to ſtay,
But ſit alone from day to day,
  And converſe with the Lord.

Evan. Mag.

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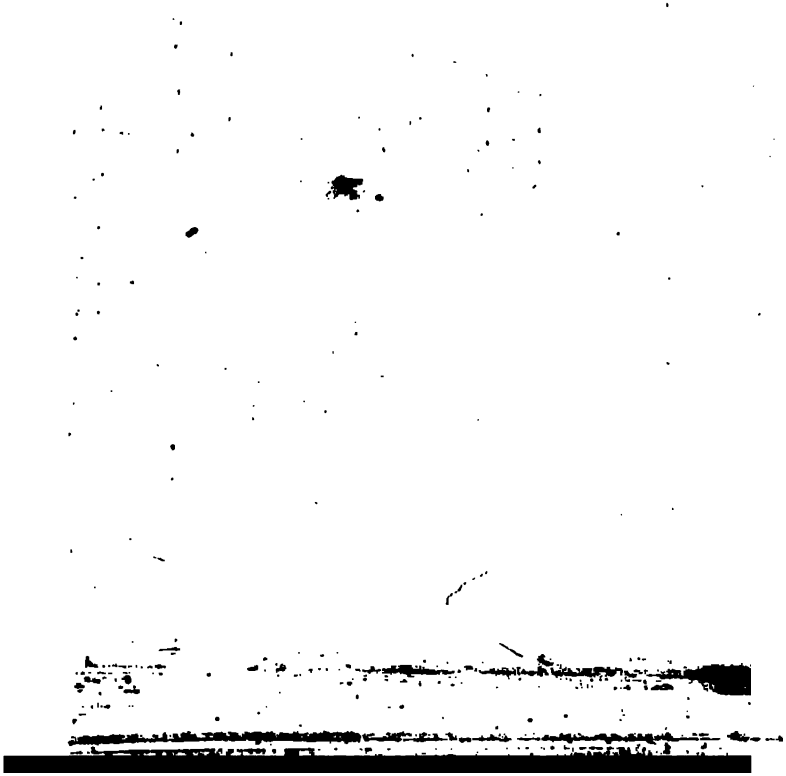
ERRATUM.

In the number of the folio, for 41, &c. read 33, &c.